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RELIGIOUS COMMUNICATIONS.

MEMOIR OF SAMUEL HOOKER COWLES.

Samuel H Cowles was a native of Farmington, Connecticut, and was the youngest son of Isaac and Lucina Cowles. He was born March 5th, 1798, and died Feb. 1st, 1827, being in his twenty-ninth year.

His early life is not reproached by any gross vice: on the contrary he maintained uniformly a character which the world calls fair. Nature having given him one of the best constitutions, a large and muscular frame, he felt the consciousness of superior energy, and was early and always distinguished for excellence in every athletic exercise. We might relate feats of strength and agility in gymnastic exercises, that usually placed him at the head of all competitors. But we are checked by the fear that this very pre-eminence often led him to indiscreet exertion, to the injury of his constitution. At the same time we cannot but remark the delight he took in strong and active exercise. Paley has said that to him, one of the strongest arguments for the goodness of the Deity drawn from the works of nature, is the pleasure young children and young animals feel, in a gratuitous exercise of their limbs. Cowles seemed full of this sort of happiness. And though conscious of strength, he had always too much generosity and principle to lend it as an instrument to his passions. He used to say he never knew a very strong man prone to take advantage of his strength in the way of resenting injuries—a sentiment he derived from his own feelings perhaps, more than from observation.

He early discovered a taste for reading. The books that pleased him most were those that narrated deeds of heroism, and exigences of danger overcome by fortitude and uncommon effort of body or mind. His youthful ardour kindled at such exploits, and we have been amused to hear him tell how, after reading the story of Valentine and Orson, he would lay aside the book and act with no small vehemence the part of the fabled wildman.

His early taste for reading first inspired within him the desire of a public education, but he did not look very seriously at the object, until, becoming vexed with the frequent occurrence of Latin and Greek quotations, he determined to learn those languages, and go to College. It was late when he began to prepare, probably because neither he nor his friends had any very definite designs about his future course. It was in the autumn of 1817 that he entered Yale College, where he immediately took a high standing in his class, and maintained it with little variation throughout. Unhappily he discovered more genius than application, and we must attribute to the native strength and quickness of his mind more than to his industry, the stand-

ing he possessed. This was the great defect in his character; and it is not to be concealed, that the irregularity of his habits and the want of system in his studies, pursued as they were in a manner altogether desultory, prevented his reaching that eminence in science to which close application would have raised him. Still, with all his want of method, he amassed knowledge surprisingly; for though he would take up a book wherever he chanced to be, and read it with absorbing interest till some bell or other summons called him away, he would arrange, and classify, and lay up such knowledge to very great advantage, and make it singularly available for the purposes of conversation and debate. Few acquire his general knowledge and solid learning with so little severe study.

Although Mr. Cowles had received a religious education, he did not experience any thing like true religion, till the latter part of his college life. If he was not openly opposed to religion and religious things, he was, as he often confessed, in heart an enemy. While fitting for College, his mother was suddenly called from her earthly pilgrimage. Then his mind was for a season deeply impressed with the things of eternity; but these impressions soon vanished, nor did they return till the revival in Yale College in 1820. Up to this time he had uniformly been either careless of divine things, except in the instance above mentioned, or had secretly resisted every impulse from the Spirit of God, as well as every benevolent effort of his classmates and friends, to lead his mind to serious contemplation. But now God designed to bring him to the knowledge of the truth. In consequence of the preaching of Mr. N——n and the intreaties of pious friends, he became thoughtful, alarmed, and thoroughly impressed with the supreme importance of religion. He sought in earnest. An intimate friend of his, will not soon forget an interview with him about this time. His feelings were not violent, but they were poignant. There was an anguish on account of guilt, a melting tenderness under a sense of ingratitude and unworthiness, and an apprehension of the forbearance of God towards him as a sinner, that was almost as affecting to witness as it was overwhelming to suffer. Soon after this his mind was relieved; and walking out. his soul was filled with surprising joy, as the God of grace shone brightly in every work of his hands,—the divine goodness being, to his excited imagination, impressed on every object around him. He experienced in a high degree, that delightful sensation often described by the convert, as felt on a sudden transition from darkness to light. This feeling indeed may not be peculiar to the renewed soul. The vivid imagination of one who is deceived may be the subject of the same feeling; and the most we can say is, that it is among those things, which are no decisive evidence, either for or against gracious affections. Evidently it is altogether consistent with them, and is one very natural consequence.

In the present case there is some doubt whether Cowles was the subject of renewing grace at this time or not. The writer of this believes he was, and that this was the prevailing sentiment of his own mind; though he expressed that conviction with diffidence. The reason of this diffidence will appear from what follows. After this experience he seemed unaccountably to distrust his feelings, and relapsed into a colder state; he sought the company of former associates, of former books and employments; and was averse to religious society and conversation. In short his se-

rious friends, who had watched with so much anxiety the progress of his impressions, and rejoiced, though prematurely, in his conversion, were well nigh giving up their hope that he was a new man, and well nigh fearing that he was permanently joined to his idols. In this state he remained for months, wearing at times a thoughtful aspect, evidently halting between two opinions, yet inclining more to seek the world than religion. In the winter of his Senior year, the revival receiving a new impulse, he again became interested in the concerns of his soul,—principally as he said, from overhearing the prayers of his classmates in their rooms, who as he supposed were praying for him, having given over other efforts for his conversion. At the same time, hearing of a revival in his native place, he went home to witness it; and being in a fit state to be impressed by such a remarkable display of God's power as that revival exhibited, his mind was more thoroughly wrought upon than ever. He returned overwhelmed with emotion and wonder, himself the subject of mighty grace, —then if not before radically transformed,—and resolved to live a pious man, a resolution which increased in steadfastness till his dying day. That circle of classmates whom after his return he addressed, or rather attempted to address, for his emotion was so great as almost to preclude utterance, will remember the noble testimony he bore to religion. If this sketch should meet their eye, let them be assured that that religion lost none of its importance in his view on trial; but, magnified with every succeeding event of life, sustained him through many wearisome days and nights, and divested death of all his terrors. May these facts speak as he did then.

He left College with reputation, loved and esteemed of all, and went immediately to the Theological Seminary at Andover. Here he pursued his studies in the same desultory manner as in college, and with the same result; that is, he amassed knowledge of all sorts with rapidity, and in a way nobody knew how. Still he fell far short of what application added to genius would have enabled him to accomplish. It should be said, however, in justice to his character, that ill health now began to press upon him, so as very much to frustrate the efforts he was heartily disposed to make. This was seen and regretted most in his efforts at writing. To this exercise he had always felt a great reluctance, which seemed to increase as he advanced in life. It originated doubtless in the disposition both of his body and mind to constant action. The process of writing was too wearisome for the elasticity of his body, and too slow and tedious for the ardour of his mind. This prevented early practice, which alone can give facility in writing; and when in the last stages of education much writing was required in a short time, he found his taste had so far outrun his facility of execution, that he looked on every production of his pen with more than ordinary disgust. This, with ill health, may be assigned as the reason why he seldom produced a written composition of any sort, and why after his death there were found only two finished papers—a sermon, and an address before the Society of Inquiry. An answer is also furnished to those, who, being acquainted with his uncommon powers of conversation, inquire why he did not write more. It was in conversation and discussion that he was most distinguished. He would invariably attract the attention of the whole circle, and as invariably confer high gratification. We have often seen the company electrified by the flashes of his wit and the vividness of his description, and the

debating room breathless to hear the question argued by his ingenuity. His various and pertinent illustrations, the propriety and energy of his language, and his good sense, always caused him to be listened to with deep interest.

While at Andover, the subject of African Colonization came up, and he engaged in it with enthusiasm. The investigation and discussion of this subject touched his heart, and filled him with a strong desire not only to talk but to act; and under the influence of these impressions he resolved to devote himself to the cause of Africa. The moral desolations of that country affected him, while the history of the slave trade filled him with alternate pity and indignation. His views of slavery in this country were large and patriotic. He was aware of the difficulties that press the subject of emancipation, but he believed that those difficulties lay chiefly in public opinion, and that if public opinion could be changed, they would mostly vanish. He did not believe the doctrine of passive submission to a necessity created by avarice alone, nor did the interested testimony of slave holders, or his own subsequent observation, convince him that the present condition of slaves is as comfortable as an emancipated state could be. Yet he was not disposed to violent measures and useless recriminations, tending only to inflame public opinion without altering it. He was willing to lend his hand to any measure which prudence and philanthropy might dictate. Coinciding with the views of the Colonization Society, he directed his attention particularly to the free colored people, and resolved to attempt the establishment of an African college. Here youth were to be educated on a scale so liberal as to place them on a level with other men, and fit them for extensive usefulness to their brethren, either in this country, or in the colonies. This was the plan he adopted, and his devotion to it increased with every new fact he learned; and nothing it is presumed would have interrupted his pursuit of the object, but the frowning dispensation of providence which so soon quenched all his hopes in sickness and in death.

The last year of his residence at Andover was clouded by disease, which so much interrupted his studies that he accomplished but little. He filled with dignity the chair of the Society of "Inquiry respecting Missions;" and the confidence which placed him there is an honorable testimony to his worth. His farewell address at the anniversary of this society was received with satisfaction by an enlightened audience. If it appears to the reader somewhat unfinished, and in some places obscure, the apology is, that it was written hastily, under the pressure of extreme ill health, and without revision. The energy with which it was delivered—not its least recommendation—of course cannot appear in print.

He now left the seminary (September 1824) and returned home, with the strong hope of regaining his health, and entering on the field of labor. As yet he had not received license to preach; but being pressed by his friends, and by his own desire, he prepared with great effort his first sermon, and presented himself before the South Association of Hartford County. He was examined by that body, and received their unqualified approbation. But his confinement and mental application on this occasion hastened the catastrophe which took place a few days after his license. Having been out on a fishing excursion, an amusement in which he was accustomed to indulge, as he was returning home, his mouth suddenly filled with blood, and he experienced that death-like sensation which always

attends a profuse bleeding at the lungs. With extreme difficulty he reached the house of his brother, which was nearer than his father's, where relief was administered. This was the end of his studies, his labours, and nearly of his hopes. From this time his chief object was the recovery of his health, whose fleeting vision he pursued untiringly for more than two years, through all the fluctuations of convalescence and relapse, of hope and fear, that usually attend consumptive affections.

In December following, he went to Chapel Hill, N. C. and spent the winter Here for the first time he officiated in the pulpit, and in Newbern, on his return, for the last. The succeeding autumn he went to St. Augustine, and those who then bade him farewell, had little expectation of seeing his face again. The following extract from a letter may not be unacceptable, as showing his health and feelings while at New-York, on his outward bound passage.

"You know, or at least you know it is my belief, that the state of my health undergoes frequent and considerable changes; and you would naturally presume, that when I am comparatively well, I should be agitated with fears, lest, in the period of debility and darkness through which I had just passed, and in others of a similar character, I had been yielding to a mere depression of spirits—as such things are supposed to be common—and had been inactive without a sufficient excuse. And there is no cause from which I suffer more than from this. I sometimes feel as if fountains of strength had burst out within me; I am full—I am animated with hope and confidence, and resolve that no more of my life shall be lost. And when I feel this consciousness of power, and this high resolution, I find it difficult not to believe that I might have felt myself capable of great exertions at any time, if I had summoned together the energies of my will, and thoroughly roused myself. Of course, I am afraid that I have been an unprofitable servant, and am in danger of being cast into outer darkness. As there had been nothing particularly alarming in the state of my health for several days, and as I was much more alone the day after I arrived in New-York than I had been, I thought about the circumstances in which I had left my friends; the unwillingness which many of them had expressed that I should undertake the journey which I had commenced; the little plans of usefulness I had formed; and reproached myself with a good deal of bitterness, for having abandoned them all, when perhaps it was quite unnecessary. In this state of mind I met, in the life of Cecil, with the following stanza:

"And at my back I always hear,
"Time's winged chariot hovering near;
"And onwards, all before, I see
"Vast deserts of eternity."

This was a highly animated expression of a thought very congenial to my feelings; and I was repeating it in an energetic whisper, when I felt a lancet plunged into my lungs, and became composed. The next day I had a severe headache and considerable fever, and grew considerably worse till night. After tea I went immediately to bed; when I was seized with a violent ague, and was tossed about with the spasmodic affection of my muscles in a singular manner. In about a minute I felt a strange glow breaking out and running like lambent fire over my whole surface, and I lay through the night wrapt in these warming but unconsuming flames; which produced a sensation that very much relieved the excessive aching of my head and joints. I thought I should now be sick in good earnest; and having the day

before wished myself at home because I was so well, I now heartily wished myself there for the contrary reason."

He found the climate of St. Augustine mild and favorable; but his distant exile from his friends, the disagreeable situation of the place, and the little congenial society, made the residence irksome, and detracted from the benefit he might otherwise have received. We insert his description of St. Augustine.

"This place, instead of being surrounded by beautiful environs, is situated in the midst of impassable marshes, so that strangers who are residing here talk of the intolerable irksomeness of being on the limits. There is, though, a tongue of solid land running northward between two marshes. Excepting this, there is probably not more than one hundred acres of solid ground which you can ramble over; and the appearance of the excepted country is such, that nobody less restless and curious than I am, ever thinks of setting foot upon it. Upon the whole, the general aspect of the adjacent country is emphatically desolate. The city is small and mean. The population is variously estimated at from 1200 to 1900—this latter estimate I incline to think is nearest the truth. A number of the buildings are in a state of complete dilapidation, and are overgrown with nettles. Most of the others indicate either squalid poverty, or extreme laziness and depravity, or all together, and the impression which the sight of them produces is rather strengthened than diminished by more immediate acquaintance with their inhabitants. Some few show that their occupiers possess means, and that regard to appearances, which, though it does not demonstrate good morals, does argue some respect for public opinion; which in St. Augustine is no small matter. Far the largest, the most worthless, and the most desperately wicked collection of human beings I have ever seen going at large, I have found here. Infidelity, profaneness, blasphemy, drunkenness, and every other vice, not only blush at no disclosure, but seem to scorn concealment. The Sabbath, and every other means of grace, are despised. Not one hundred of the whole population of the city ever attend public worship at the Protestant church, and very few go to the Cathodral. The Catholic priest is an avowed infidel, a notorious card player, a masquer, and a hard drinker, if not a drunkard. It is whispered, too, that he is not free from other vices. You may see on the sabbath, men fishing, and going to and from hunting, lounging about the public square and the streets, and going to and returning from the billiard tables, without appearing to think of covering these proceedings with any disguise. On the other hand, there are some enterprising merchants, two or three respectable lawyers, and as many mechanics; besides several other less describable persons as to their occupations. It is said a surprising improvement has taken place in the general morals of the people during the last four years."

In another letter, addressed to his brother, he describes the masquerading.

"The season for this amusement is the forty days before Lent. It had commenced when I arrived. The masquers disguise themselves in various ways. Men dress like young men, or old men, or sailors, or soldiers, or officers, or barbers, or women. Women dress in the same indecent manner, and frequently in men's clothes. Their faces are covered with hoods, or thick veils, or painted masks, causing the wearers to look like wax fi-

gures. Disguised in this manner, they form themselves into parties, and go about in the evening from house to house. Some of them have music. In that case the music announces their approach. Otherwise nothing is heard till they begin to stamp and squeal upon the stairs. Then they burst into the room, and come about you, squalling and gibbering, and bowing and gliding around, like a mingled company of ghosts and witches. Presently, if there is music, they begin to dance —to waltz—a kind of dancing which for the present I must leave unexplained. The three last days of the masquerading season are spent in unrestrained riot ;—at least this is what custom requires. This year, only the first of the three days was spent in this manner. The reason of this was, as I suppose, that that day was Sunday. The most remarkable actors on this occasion were the *devils*, as they are called. These were boys and men covered with stripe of cloth of different colors—red very much predominating. These strips are about twelve or eighteen inches long, and two wide. They have, too, a conical paper cap, about three feet high, upon their heads. Thus attired, carrying as many bells as they can procure, and armed with whips, they run through the streets, carrying terror to negroes and children. I felt extremely indignant at this outrageous violation of the sabbath; and when I saw the people running, and the bells jingle, and the whips crack, I thought of your *Pennsylvania*, and every muscle in me ached to have it and be at them."

He returned in June following, worn down by an uncomfortable passage, having derived no essential benefit from his absence. During the summer he convalesced, so that in the season of gathering corn he laboured in the field for two or three days almost like a well man : and along in the autumn was so well, that after anxious deliberation he resolved to hazard a northern winter. But as the cold of the season advanced he began to sink under it. Nevertheless he loathed confinement so much, and felt so much the want of something to occupy his mind, that he was induced to take a select school in East Granby, about twenty miles distant. The labour of this, and the exposure to which he was subjected, soon brought on a hectic fever, which immediately reduced him very low. He lingered three weeks, and when, conscious of approaching dissolution, his importunity to be carried to his friends became so great that neither kindness nor prudence could resist, it was determined to risk a journey. Accordingly he was placed in a sleigh, almost in a dying state, and driven rapidly home. The anxiety to see once more the home of his youth, and the circle of endearing relatives seemed to sustain life, so that he was better on his arrival than at the outset. But this expectation being gratified, he sunk almost immediately. There was only time to speak a word to each of his friends as they successively came round his bedside, to press his emaciated hand and look the last farewell, when the hand of death which had been on him before his setting out, completed its work. He died peaceful, disturbed by no fear. His exercises however at this time, and for the three weeks previous, were indistinct, and of a negative character. Before, his mind had been vigorous for one labouring under consumption, but now it gave way utterly and refused to act. He had manifested the greatest fortitude, but now fortitude and every other attribute were prostrated by the resistless current of disease. The powers of nature were completely exhausted, so that he was incapa-

ble of conversing, or thinking, or feeling. When asked if he desired family prayers to be attended by his bedside, with the intimation that it might assist him in his devotional feelings, he replied "No, I cannot attend to it." When two days before his death, his brother asked him if he wished to speak of his own personal feelings, he said "No, I am unable to do it." When asked if he was afraid to die, he promptly shook his head and said, "No." His piety however had acquired a stability and a manly stature, such as to afford his friends strong consolation, and leave no distressing apprehension for the future. Through the whole of his long sickness there was evident and rapid increase in holiness. To his natural fortitude he added Christian patience, and there was a resignation far different from that which yields to necessity. "Thy will be done" was engraved on his heart. As the cords that bound him to earth were successively cut, each seemed transferred to heaven, and to be drawing him upwards.

In speaking of his character we would beware, if we could, of unmeaning eulogy; but we think we have discerned in him the elements of a mind, which in great exigencies would have been developed in great actions. His intellectual endowments were certainly of a high order;—there was strength and acuteness of understanding, vivacity and richness of imagination, and delicacy of taste. But in his moral qualities, we do not hesitate to say there was grandeur. There was a loftiness of soul that disdained a mean action, a generosity that excluded envy, and an integrity that burst into generous indignation at every exhibition of moral turpitude. His passions were strong, but they were reined. That is true heroism that quells the rising tumult of strong passions:—this he often did. There was enthusiasm, deep-toned and full of pathos: when the proper excitement was applied, it would glow and kindle and burn vehemently. There was an honesty of intention, which when he spoke, carried with it the conviction that he spoke what he meant. And last, not least, there was kindness—a kindness that injuries could not subdue. On his passage from Charleston to New-York, his fellow passengers were three men —gentlemen professedly—but of profane and unprincipled habits. They sought to wound his feelings by reproaching religion and the ministerial character. At length one fell sick, and dangerously, of billious fever, and in his need was deserted by his companions. The subject of our memoir, though weak and weary, watched at the sick man's birth, sitting up whole nights, and taking the whole charge of his wants. The patient's heart was melted at the requital, and he declared with humble acknowledgements, that he would never again treat with disrespect a minister of the gospel. His kindness of disposition no doubt accounts for the singular lot he had of being universally beloved. A college, where envy and caprice beget so many ill feelings, is no bad test of character in this respect; but all, associated with him in the various stages of education, were attached to him—all sought his society—all remember him with affection. There are those in his native place, and those whose circumstances render kindness doubly dear, who will not forget their obligations to him.

He had some peculiarities which might be called, perhaps, eccentricities. But they were without affectation, and added to the interest of his character. No one ever accused him of the vain desire of singularity.

What would have been his ca-

reer had he lived, is a problem we shall not undertake to solve. The beaten track of a parish minister's duty was plainly ill suited to his character. He was fitted to rush on through difficulties and over obstacles, and to accomplish in a short time, and by sudden movements, what others effect by patient labour and management. The field of Christian enterprise was his theatre: to this, both his enthusiasm and his benevolence invited him, and here he found the strong excitement which he needed. But just as he was "looking abroad on a miserable world," and "girding up his loins," and "going forth to fight his short battle;" he was cut down by a power whose wisdom we must not question, and whose goodness we dare not impeach. And though hence, in recording these particulars, we are compelled to speak of more in promise than in reality, we still think his life was not spent in vain;—certainly not, if through faith in the Crucified, he obtained an immortal crown. But we think the influence of his example in forming the character of many associated with him was not slight, and another day may show things accomplished for God more than is now apparent. We have wished to erect some slight memorial to his name, though sensible how soon both he and the memorial will be forgotten. Neither marble nor the written page can snatch us from oblivion: like the insect world we come, and flutter, and straight pass away. Happy if we reach a world where nothing fades, where oblivion buries nought but sin, and sorrow, and sighing.*

* We have said that Mr. Cowles died of a consumption. He was really however the victim of dyspepsia; and his sickness and death furnish an interesting comment on some things in a late article in the Christian Spectator, on the "Influence of nervous complaints on religious experience." Before he left College, the disease was perceptible, and when he had half completed his theological course, there was distinctly seated in his constitution the complication of disorders which the writer of that article terms nervous complaints. But his mind revolted from the idea of being a dyspeptic, and afterwards it was with difficulty he could bring himself to allow that he was such. Doubtless the ridicule to which such patients are subjected, and which he in particular suffered, increased the reluctance he felt in this respect, and prevented probably the early adoption of measures which might have saved his life. During the last year of his residence at Andover the disease increased upon him, and became very severe. This disqualified him for study, and made every labour appear herculean. An insurmountable lethargy brooded over him, and preyed on his spirits. The consequence was a sympathetic affection of the lungs. Of this he was conscious before he left the Seminary; but he was not sufficiently impressed with the danger, until their sluices were opened and the warm current flowed. After this "grand centre of life" was invaded, the process of decline went on with accelerated force;—his whole system became disordered, and wasted away rapidly under the combined influence of dyspepsia and consumption. He flattered himself with recovery from consumption on this ground alone; that this disease was not hereditary in his family, and that there was no inherent tendency to it in his constitution; that it was induced by dyspepsia and was sympathetic with it—and that therefore he might recover. But he was evidently too far gone in the first complaint, for any ground of hope for recovery from the second; and while it is true that his consumption was consequent on dyspepsia, it is also true that he fell a victim to the latter disease. Truly "the church of God deeply feels the inroads made by these complaints," and truly they show little wisdom or humanity, who treat with lightness, a disease so insidious, and so real, so formidable, and so fatal.

THE GOSPEL THE ONLY MEANS OF PRODUCING AND PRESERVING TRUE LIBERTY. An Address delivered before the Society of Inquiry into Missions, in the Theological Seminary at Andover, Ms. at the anniversary of the Society,

September 21, 1824. By SAMUEL H. COWLES.

[The following is the Address referred to in the foregoing Memoir. On account of its length, we have omitted the introduction and several subsequent passages. We have endeavored to retain the spirit of the article, though the omissions we have made in some degree interrupt the connexion.]

IT has often been remarked that we live in an age of excitement—of passionate feeling. And it does seem as if God, who, after suffering a long period of ignorance to roll over the nations, suddenly commanded all men every where to repent; had in our days caused an electrifying influence to strike through the spirits of men, and quicken them into unprecedented activity. The love of liberty has not slept. It is a matter of universal knowledge that the mass of society in Europe has within a few years been thrown into great commotions; that the nations have been dashed and violently mingled together; that despotism has been compelled to fly for a moment, and leave his debasing spells to be broken; and that in immediate consequence of these events, a little light and vital warmth have come to his dark and torpid subjects; that new adherents have been gained to our cause; that those who were previously attached to it have been animated by the prospect of its rapid advancement, and that all Christendom is divided into two great and strongly defined parties—the friends and the enemies of liberty. The facts are also familiar which indicate that this widespread excitement is intense. For we all see, how, whenever a degraded nation rises up and grapples with its oppressor, the other nations gather round with keen alacrity; how they cheer it with their acclamations; how they strive to inspire it with confidence by loudly asserting the justice of its cause; and how, when through weakness it goes down into the dust again, they console the vanquished, and appal the victor, by vehemently declaring on every side, that that struggle shall be renewed again and again, till at no distant period the right shall triumph. In the mean time all the numerous occasions that offer are seized, all the innumerable means of address are made use of, to proclaim to the world in burning language the horrors of tyranny, and the unalienable rights of man. Much of this excitement is doubtless too unsubstantial to be of any worth, and much is too selfish to be trusted; but it is supposed that there is still a strength of pure and honest feeling that is sufficient to bear the cause up, and to bear it on. Without pretending at present to decide this point, I merely observe that the existence of such a feeling is a circumstance of great importance; for it is true,—and all that the advocates of human perfectibility have ever said cannot give a higher idea of the powers of man, than the homely little maxim does, that *where there is a will, there is a way.*

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Having ascertained the general object of the friends of liberty, let us next inquire, for the purpose of pointing a little more distinctly to the measures which they ought to pursue, what are the principal obstacles in the way of its accomplishment. These are, I apprehend, absolute monarchies, false systems of religion, and barbarism. Now Hume remarks, and those of his publications which have the worst tendency abound with just and striking observations, that all government rests ultimately on opinion. That is, no government can long continue to exist, if it is decidedly disliked by the strongest part of the community over which it is exer-

cised. This I think is too evident to need any illustration. And it is equally evident, that the remark is just as applicable to the religion and state of society of any community, as to its government. It would seem then that the obstacles, which the friends of liberty have to remove in the prosecution of their grand undertaking, are of a moral nature; and of course that they must act by means of moral causes. But it is necessary, on several accounts, to exhibit this part of the subject more at large.

If we examine the composition of any state which is governed by an absolute monarchy, for the purpose of understanding how it is, that a government which absorbs the individual rights of a whole people can continue to exist; we shall find, I think, that the master-key to the whole mystery is, the strong propensity of men to estimate the real intrinsic worth of themselves and one another, according to the places which they respectively occupy in the actual gradation of society. This notion is commonly very obscure and indefinite no doubt; but almost any man may easily satisfy himself by observing his own conduct, and any man may, by observing the conduct of men towards one another, that it does exist and exert a powerful influence. Hence it is, in part at least, that the nobles and placemen who derive their wealth and rank and consequence in society from the government, feel so little repugnance to yielding to the great law of self-interest which binds them to support it,—though they are thus accessaries to grievous injustice. And hence it is that the common people cower so easily to the pride, and submit so tamely to the insolence, of wealth and power. They dream that they were made to be trodden down like the mire in the streets, and attach the notion of something like impiety to the idea of rebellion against beings so much superior to themselves as they conceive their rulers to be. Now wherever this state of opinion is found, there the friends of liberty must use those means, which are calculated to exert the strongest correcting influence to bring all classes of men more nearly on a level, in their opinions of themselves and of each other.

In regard to false systems of religion, it may be necessary to say a word to show that they are as incompatible with freedom as absolute governments. I know of but one that falls in with the tendency of which we have been speaking, and fixes men from their birth in widely different classes, and renders it really impious to attempt any alteration of the constitution of society which it strictly prescribes. But it is generally if not universally true, that the priesthood of false religions, being ambitious, and the only depositaries of reputed divine knowledge, and having it in their power to work on the superstition of the ignorant people; do possess as absolute power and exert it as oppressively as the most arbitrary monarchs. It is obvious then that false religions must be destroyed to make way for the progress of liberty. * * *

We have now examined the object of the friends of liberty a little in detail. If we are correct in our views, we have seen that they must use means which are calculated to change the selfishness of the agents of oppression in despotic governments to generosity; to correct the vague and obscure, but effectually degrading notion, which the subjects of it are apt to form of their relative importance; to destroy the power of false religions to make men the slaves of a priesthood; and to overcome the strong aversion of savages to the institutions of civilized society. And these means they must use effectually,

before, in the warm, but rather indefinite language of Locke, "absolute liberty, just and true liberty, equal and impartial liberty, can be enjoyed throughout the world."

Having proceeded thus far in our plan, the question which remains to be considered is, what are the means which the friends of liberty must use in order to accomplish their object? Now as all the changes which they wish to produce are, as I said before, moral changes; they must manifestly be wrought by the influence of truth. If then there is any system of truth that is preeminently calculated to produce them, the friends of liberty are bound with all the zeal they have in their cause, to promote its universal diffusion. The gospel is such a system. It can be shown, I think, from the nature of things. If any one should go to a pagan or a heathen and tell him that his religion is false, and offer to prove his assertion; he would either reply, for the experiment has often been made, "My fathers believed it and I am content to believe as they did," and so put an end to the conference at once; or he would betake himself to such shifts and evasions, as would show that he loved disputation perhaps, but did not love the truth. The difficulty would be to interest him sufficiently. Now the gospel before the eyes of this man takes the veil from eternity, and reveals to him heaven and hell; it tells him what the Son of God has done to redeem him from otherwise inevitable destruction, and declares that "he that believeth and is baptized shall be saved and he that believeth not shall be damned." If any thing can open the mind of this man to conviction; if any thing can excite in him a spirit of earnest inquiry, and urge him to honest and thorough investigation, and fervent prayer, and the diligent use of all the other means which are necessary to his arriving at the knowledge of the truth, it surely is these representations of the Gospel. It is these same representations too, which must, if any thing can do it, startle the savage while sleeping in the sun, and stop him when roaming in the wilderness, and bring him submissive to the civilized man; just as the beasts of the forest have been known to come round the habitations of men completely tamed by some portentious war of the elements. This gospel has equal power to relax the grasp of the oppressor, and breathe energy into his victims. On the one hand, it requires every man to love his fellow man as he loves himself, it forbids him to oppress his brother; on the other, it places all men in all important respects on the same level. To enforce these instructions it brings eternity near, it disperses the mists that rise up from the cold river of death, and discloses the world beyond,—the throne of God, and the rapidly appearing spirits—all undistinguished by the insignia of wealth, or rank, or power, or poverty, or meanness, or servitude; but some springing up in immortal beauty, because filled with immortal joys; and others rising in the deformity of fiends, because they begin to experience their torments. Thus it shows at once that "God is no respecter of persons;" that he makes no distinction amongst men except on the ground of their respective moral characters; and that the estimation in which men are held by him, is of infinitely more consequence, than that in which they are held by any or all other beings. Thus too it presents such views of the unconceivable importance and worth of man, and of all men alike, that those who receive them will not, and cannot see thousands kept in degradation and ignorance to gratify the base passions of any man or number of men.

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Facts also show that the gospel is favorable to liberty. The primitive church was formed by the principles of the gospel, and probably no other community was ever so purely democratical. Its early corruption will account for it without any detriment to my argument, that its effects on liberty in the Roman empire were not sufficiently marked to be available for my purpose. But when the Reformation broke forth, banishing the gloom and stupidity of the dark ages, and giving an aspect of life and freshness to the west and north of Europe; "even as we see after the rising of the sun in the morning, the foggy mists to be scattered abroad, the darkened night to be driven away, the smaller stars to lose their brightness, and the heaven to wax clear and beautiful and fair of hue, and men that before seemed blind with drowsy sleep, to awake and shake off their sluggishness at the clear shining of the glittering light"—when Christianity, restored to its primitive simplicity and power, was producing the effects which an old author thus beautifully describes; we find that it was doing much for liberty. We hear Papists continually charging Protestantism with making men insurrectionary and intractable. We hear King James saying, taught by Scottish subjects, "No Bishop, no King;" and in his usual profane and lubberly manner of expression, which I do not choose to copy, "Presbytery and Monarchy can never agree." We see the Low Countries throwing off the yoke of the greatest power in Europe, by one of the most furious and terrible wars that was ever waged. We see Scotland, long a scene of turbulence and anarchy and bloody feuds, gaining at once her civil, religious, and political liberties; reducing herself to order, and laying broad and deep the foundations of her future prosperity and happiness. In England, we see the Puritans, standing up and standing alone, and resisting with astonishing constancy and patience, for eighty years, all the attempts that were made to destroy the little remains of English liberty; and when they could no longer endure the whole pressure of the enormous power of the crown, or tolerate its encroachments, we see them taking up their arms and putting a speedy end to the contest; and when, strange as it seems, in consequence of the infatuation of the Stuarts, this was not enough, we see them driving the second James from the kingdom, and forever excluding Papists from the throne. Thus the Puritans preserved and secured the liberties of England. For these men God had reserved this land, for purposes which I doubt not have grand connexions with the welfare of the world. Hither they came, and from them is derived all the liberty, and all the love of liberty, and all the means of continuing liberty, of which this country can boast Having found, then, that Christianity in its nature is fitted to produce liberty; and having observed that liberty began to exist in Scotland immediately on its introduction; and that liberty in England, which was almost lost, began to be recovered and increased and firmly established in the same connexion; and that it was brought to this country and established here by men who were highly distinguished for their experience of its power: I conclude, with a great deal of confidence, that the liberty of Scotland and England and this country owes its origin to Christianity.

It will be seen by and by whether liberty has ever existed any where else or not. But at present I see another reason for considering pure Christianity as the parent of liberty. The love of freedom is indeed innate in man, but something more is necessary to qualify

him to be free. This Christianity produces, and in this sense she is the parent of freedom. Now if we spread out the world before us like a map, and look carefully over it, we shall discover that wherever pure Christianity is found, there also is found, not freedom perhaps, but always the materials of a free state. It is unnecessary to speak here of the countries which have just been mentioned. But the Waldenses always possessed such a character as qualified them to be free. The Protestants of France, who were massacred with infernal cruelty, and driven into exile in consequence of the revocation of the edict of Nantz, and who, on account of their situation, could never indeed be free, were yet always qualified to be freemen. Sober, intelligent, moral, industrious, skilful in business, they carried away with them the manufactures and the virtue of the land of their birth, and enriched with both those of their adoption. In the Protestant states of Germany, where the influence of Christianity is less considerable, a tendency to the same state of things is said to be very perceptible; the Protestants being far in advance of their Catholic neighbors in every thing which belongs to the character of freemen.

Now I do not hesitate to say, on the other hand, that the materials of a free state have no where existed, except in connexion with pure Christianity. Of course I mean to affirm, that no nations have ever been free except in the same connexion. In the cities of Greece and in Rome, there undoubtedly was freedom in a certain sense, but in no such sense as any sober and rational man attaches to the word at the present day. Athens contained about 20,000 inhabitants.* There was no law, and of course no order, no security of person or property, no domestic happiness: but there was idleness, dissipation, profligacy, vice and crime, almost, if not altogether, unparallelled. Their greatest and wisest men were in nearly every case either banished or put to death. An agrarian law was in continual operation—300 of the wealthiest citizens being required to defray all the expenditures of the state. The populace were thus left at liberty to spend their time in attending the great games, performing religious celebrations, visiting the theatres, seeing shows, and, above all, listening to their orators. The whole state of things is well described when Athens is called "a great mad-house,"—and the only good thing that can be said of her citizens is that they displayed the energies of mad-men. It was the best of all possible places for a demagogue, and almost the worst for any quieter and better man. In Rome there was more law, and less freedom. But not to pursue the subject further, for I have not time to do it, I venture to say that no person, who is qualified to judge will assert that the citizens of Athens, or of Rome, or of any other ancient republic, were capable of enjoying rational liberty on an extended scale, or indeed on any. If this is admitted, I know not from what quarter of the world, or from what period of its history, those who would controvert my position would bring their facts. I consider it then as established, that rational liberty has never existed except in connexion with pure Christianity. I have one thing more to say. If Christianity produces freedom, it does also preserve it. It has long been a political maxim, that the first step of a nation is to conquest, that conquest brings wealth, wealth produces luxury, luxury corruption, and corruption ruin;—and this maxim has long held good; for the path of time is strewed with the wrecks of

* There appears to be a mistake here: the population of Athens was much greater.—ED.

nations, of whose history it is a correct epitome. But England has long possessed unexampled power and wealth, without discovering any symptoms of decay. The Radicals in that country cannot bring discredit on the cause, which, if it were possible, they would disgrace; while the considerate friends of reform—the great body of the wise and good in the nation—pushing forward their designs on constitutional principles steadily, and with continually increasing power, will, must, ultimately succeed;—and by rendering the government more free, will extend its foundations, increase its symmetry, and consolidate its strength. This striking peculiarity in the history of England, I consider myself authorized, by what has been said, to attribute to the influence of Christianity.

Now then if Christianity is preeminently adapted to destroy every species of oppression, to remove all the great obstructions to the progress of liberty; if Christianity and Christianity alone does produce, and foster, and perpetuate liberty; then most certainly the friends of liberty, if they are acting zealously and wisely, are united in great efforts to promote the universal diffusion of the gospel. But in truth they are not united on this plan, nor indeed on any other plan, for exerting a *moral* influence on the world. They seem not to be aware, that the sentence by which man is doomed to eat bread in the sweat of his brow, is so followed out in the scheme of providence, that no greater or more important good can be obtained except at the expence of a commensurate amount of effort. In free countries they are doing something. But in all others, the friends of liberty as such, seem to consider it as their course to wait for some favorable, and, so far as they are concerned, merely fortuitous concurrence of events, when they may take arms and endeavor by force, as they did in France and in Spain, to give freedom to a people so thoroughly debased, that till they have undergone a moral revolution, they never can be free. Thus the cause of liberty is left by its friends, either to stand still, or to move forward of itself in spite of the systematic and vast opposition which it has to encounter. Events of the greatest magnitude are left to be produced without their proper causes. But we shall not leave our noble cause at this pass. If we turn to Christians—to men who love the gospel, and who derive their estimate of the importance of man and his mortal life from this source, we shall find them prosecuting a system of operations for the improvement of the human race that is truly grand and wonderful. We shall find that wherever on the face of the whole earth, Christians exist, there also exist little associations, comprising altogether millions of men, and women, and children, for the purpose of collecting and forwarding to great societies, the means of accomplishing their grand designs. These last are at work in this country, in India, and most of the countries of Europe: raising up and sending forth missionaries into every climate and to every species of wretched men, to spend their lives in labouring to introduce amongst them knowledge, and virtue, and freedom, and happiness, by establishing schools and preaching the everlasting gospel; translating as fast as possible into every language, and printing and circulating every year hundreds of thousands of Bibles, and millions of evangelical tracts; striving as I trust with resistless force to break the chains of the African, and raise him to the highest dignity of manhood; enfolding the poor soldier and sailor in the arms of brotherly love, and seeking to win them to the paths of virtue; and endeav-

oring to reclaim the inmates of prisons and all other victims of vice. When I see the extent to which these efforts are carried, and the number of hearts and hands employed in them; I see that a mighty struggle is making in behalf of degraded and suffering humanity. When I consider the course of events, and find that progress is making,—that this glorious struggle is every year more extended, more powerful, and more efficacious,—and when at the same time I consider the promises of God; I am persuaded that it will issue in complete success. And having found that liberty attends in the train of our religion, I am equally and on the same grounds persuaded that she will become universal. I see too that the man who haughtily stands aloof and regards it with contempt, is in danger of being found guilty of despising the blessed and merciful work of God; and on the contrary that every person, however insignificant, who is heartily engaged in it, has cause to bless God for the spirit he possesses. Especially do I see that the members of the society which is assembled here to night, have cause solemnly and humbly to praise God, for having brought them into a relation to it so honorable and responsible as that which they sustain.

My Brethren, I have but one word to address to you. You have seen the result of a comparison of confessedly the noblest cause which unrenewed men are prosecuting, with that in which you are embarked. You are soon to be engaged in it more actively Be looking abroad on our miserable world and into eternity,—and to the cross of Christ, and filling yourselves with his spirit. Be girding up your loins, and taking to yourselves the whole armour of God. And when you go forth to fight your short battle for God and man, may He go with you and prosper you; and when you are called off from the contest, may He receive you to himself and to his blessedness.

To the Editor of the Christian Spectator.

E. M., a correspondent in your last number, agrees with me in the opinion, that Edwards "does not hold the doctrine of Physical Depravity," but supposes the method pursued by me to prove this point, is not warranted by Edwards's language. In offering a few remarks further on this subject, I would premise, that imperfect and incorrect notions of Edwards's views of *our representation in Adam*, are the principal source of disagreement respecting his opinions. His philosophical views on this subject are so diverse from those which commonly prevail—so foreign to all the ordinary conceptions of the human mind, that we are apt to let them glide from our thoughts, and to substitute our own, in the interpretation of his language.

Edwards then held the doctrine, that one being may, in the estimate of God and of truth, act in the act of another being. He did maintain that God in imputing sin to men proceeds not in every instance, on the principle of *strict* identity, but on the principle of his own sovereign constitution. His doctrine may be thus illustrated. I am not *strictly the same identical* being which I was many years ago, the substance of my body, perhaps of my soul, having often changed; yet by God's sovereign constitution, I am even now held responsible for acts done many years ago, just as if the *strictest identity* had been preserved, in both body and soul. Thus, not *strict identity in re*, but a *constituted* identity, is the principle of the divine procedure. So, though Adam's posterity are not in

the *strictest identity* the same being with Adam, yet they are esteemed and accounted, according to God's sovereign constitution, just as if they were the same being. Though, *most simply* considered, we are *entirely distinct and very diverse* from Adam, yet we are so united by an established law or constitution of the Creator, that it is with us as if we were *one* with him. Adam and his posterity being thus considered as "one moral whole," —"one complex person,"—we are looked upon not only as transgressors of the same law, but as having committed in God's estimation the same transgression of the law, in number and in kind, as Adam. In a word, according to Edwards, we all, in the estimate of God and of truth, acted in Adam's act, and did what he did. If therefore Adam did knowingly and voluntarily transgress the law of God, then we, being as truly Adam in God's estimate as Adam was himself, did also in the same act, knowingly and voluntarily transgress the law of God.

The guilt of this act of Adam's posterity, the act done by us in Adam's act, as being one with him, Edwards calls "the guilt of the original apostasy,"—"the guilt of the sin by which the species first rebelled against God,"—"the guilt of Adam's sin,"—"the participation of Adam's sin,"—"the imputation of Adam's sin," &c.

To all this I understand E. M. to express his full assent. Thus he says, giving Edwards's views, "They [Adam's posterity] are considered as existing *with* him, and sinning with him." "Precisely the same sin which was imputed to Adam was imputed to them." "Such be [Edwards supposes to be the connection between Adam and his posterity, that *his* sin and their *first* sin are one and the same: his sinful disposition and their first sinful disposition are one and the same disposition."

But E. M. asserts, and this is what I deem incorrect, that "so far was President Edwards from supposing that the only *guilt of man* when he comes into the world is *the guilt of Adam's sin*, in distinction from *the guilt of having a corrupt heart*, that he represents the last named guilt as existing *first*." According to this assertion, the reader will notice that Edwards held that men have two sorts of guilt, the first named being *the guilt of Adam's sin*, and "the last named" the guilt of having a corrupt heart. I might here ask E. M. where does Edwards distinguish, not the evil disposition, but the *guilt* of the evil disposition, from the *guilt* of Adam's sin? But let us attend to his proof on this topic. The amount of it is, an assertion of Edwards that "the evil disposition is first, and the charge of guilt consequent, as it was in the case of Adam."

Now if, as E. M. appears to understand the phrase *evil disposition*, in this instance, it means a disposition which has guilt pertaining to it independently of our connexion with Adam, or of what Edwards calls the guilt of Adam's sin, then it will follow, not that I have misrepresented Edwards in saying that the only guilt of the evil disposition is the guilt of Adam's sin, but that Edwards contradicts himself. For he does assert abundantly, as I had shown, that *all* the sin and the *only* sin of men at their first existence, is the sin of Adam's sin; that their guilt is *one* and *simple*," &c. But before we charge contradiction so gross upon Edwards, the inquiry arises, whether by *evil disposition*, he means a disposition which has guilt in itself independently of what he calls the guilt of Adam's sin? On this point I appealed to Edwards's definitions of his own terms; and I would ask, by what authority such definitions are to be disregarded by the interpreter of his language? How is it that when Ed-

wards tells us, that by an evil propensity, &c. he means that which *tends* to MORAL EVIL, he is not to be believed? With this import of the phrase, it is easy to see how the disposition is first, and the entire charge of guilt consequent, as it was in the case of Adam.

But on this point, the language of Edwards in the very passage cited by E. M. is absolutely decisive. He says, "the first being of an evil disposition in the heart of a child of Adam, &c. is not to be looked upon as a consequence of the imputation of that first sin, any more than the full consent of Adam's own heart in the act of sinning; which was not consequent on the imputation of his sin to himself, but rather *prior* to it in the order of nature." I ask, was there *any* sin or guilt in Adam's consent of heart, except *his sin?* But according to Edwards, *prior* to the imputation of *his sin*, this consent of heart existed: Here then in the case of Adam was the full consent of heart having no sin in it, abstractly from and prior to the imputation of *his sin*. But as it was in the case of Adam, so in ours.

Again: In what absurdity is Edwards involved, if we understand him as does E. M. According to E. M., Edwards speaks of an evil disposition having guilt in it, independently of the guilt of Adam's sin; and teaches that the *guilt* of the evil disposition is *first*. Now so it was in Adam; that is, Adam had an evil disposition, with guilt in it, independently of the guilt of his sin.

This is not all. Edwards says, "the evil disposition is first, and the charge of guilt consequent." Has then the evil disposition, according to Edwards, guilt in it which is not charged, viz. the guilt of a corrupt heart, and also guilt which is charged. viz. the guilt of Adam's sin; and is this what Edwards means when he says, "the evil disposition is first, and THE charge of guilt consequent." Sin in the disposition prior to the charge of guilt, and the charge of guilt consequent!

But E. M. himself asserts all that I maintain on this topic. He says that, according to Edwards, Adam's sin and the first sin of his posterity are one and the same sin. How can this be, and yet it be true, as E. M. asserts in the passage before quoted, that according to Edwards, the *first* guilt of Adam's posterity is the guilt of having a corrupt heart, in distinction from the guilt of Adam's sin?

But while E. M. thus supposes Edwards to ascribe a *double guilt—the guilt of Adam's sin* and also *the guilt of having a corrupt heart*, to Adam's posterity, let us hear what Edwards himself says. "If any have supposed the children of Adam to come into the world with *a double guilt*, one *the guilt of Adam's sin*, another the *guilt arising from their having a corrupt heart*, they have not so well conceived of the matter." Is not this in palpable contradiction to the assertion of E. M., and will he excuse me, if I say that in representing Edwards as maintaining the doctrine of a *double guilt*, he has not so well conceived of the matter?

Yours, &c. T. R.

P. S. The reader will perceive that on the principle that we are *one* with Adam, there can be no difference in manner, form, or nature, between his first sin and our first sin; but that, fortunately for Adam, while his posterity were one with *him*, *he* was not one with his posterity. The rule is defective *quoad hoc—it does not work both ways.*

To the Editor of the Christian Spectator.

IN his DISCOURSES on the Nature of Sin, and in his INQUIRY, on the same subject, Professor FITCH has labored to prove, what I should sup-

pose would require no proof, except a clear understanding of words, that sin is, in all cases, reducible to the act of a moral agent, in which he violates a known rule of duty—a description which is more briefly expressed in the scripture declaration, "Sin is the trangression of the law." And that sin is not imputed, when there is no law, is the declaration also of Scripture. In these points we shall agree; and I shall also agree that the opinion, that we *sinned* in Adam, is not correct; nor is it correct that Adam's sin is imputed to his posterity. But on some other points I have my doubts respecting the correctness of Professor F.'s theology.

He admits that men have *souls*; and that the word *heart* is used in Scripture as synonymous with it. By this word, I have always understood that immaterial or spiritual being which is the source of the intellectual and reasoning powers of man, and that which renders him a moral and accountable being. This immaterial being or principle I have always supposed to be something distinct from matter, and that it may exist independent of it. This being I have always supposed to be the seat of the moral powers and affections of man, and that it has a constitution in which affections, good or bad, may have a permanent subsistence. Hence I have supposed, and on the authority of Scripture too, that in the unrenewed state of man, the soul or seat of the affections is alienated from God, and uniformly disposed to transgress his law, or, to use Professor F.'s phraseology, inclined to *put forth wrong volitions*; and that when this seat of the affections is renewed by the Holy Spirit, it is disposed to put forth holy volitions.

But I learn from Professor F., that "total depravity consists in nothing else than in all the continued volitions of the agent being actually wrong;" and he denies that any disposition, itself moral, which is supposed to influence the agent to a given resolution, is itself, in its origin and continuance, at all distinct from a determination of the will in the agent. He attempts to prove that there is no seat of sinful affections, or, to use his own words, that there is in man *no fountain, cistern*, or *reservoir*, of evil affections which is to be purified in regeneration—and the frequent repetition of these words with a kind of emphasis that carries an air of triumph shows that he feels very confident of the superiority of his reasonings and opinions. Then to complete his theory, he affirms that the only change of heart in men known or required in the Scriptures, is, a change of volition, or choice—a change of determination from preferring the gratification of himself to prefer the gratification of God.

Now, Professor F. must consider the *will* itself to be the *soul*, or the soul itself must consist of a *series of volitions*, or upon his theory, the soul of man can have no connection with the moral character of man. This inference results necessarily from the position that there is *no fountain of evil affections*, but that *all sin consists in wrong choices or volitions*.

Again; he affirms that a change of determination, choice, or volition, is all the change of heart known or required in the Scriptures. But each volition, choice, or determination of the will, is a *distinct act*, and if such choices or volitions spring from no common fountain, they can have no connection with each other. It results necessarily from this reasoning, that in regeneration, each volition is to be separately changed, and there must be as *many regenerations as there are volitions*.

This, Sir, appears to me sound logic, and the inferences to be fairly drawn from his own premises.

EXAMINER.

MISCELLANEOUS COMMUNICATIONS.

LARGE CITIES.

I WAS much interested with Mr. Patton's sermon on this subject, and gratified also by the circumstance of its being published in the National Preacher. So wide spread an appeal on the subject will give it an interest which has hitherto been unknown. It will make the Christians of large cities realize more of their responsibilities and their privileges, and awaken them to new efforts, when they see the eyes of the whole nation thus expressly called to watch their movements. And Christians out of the city will also feel themselves called to take more concern in the progress of religion in our large towns, and to pray more fervently for the Holy Spirit to be poured out from on high upon those great fountains of influence. The effect of large cities upon the men of business who resort to them from the country is only hinted at in the discourse. But let me ask a citizen of Massachusetts how vast an influence Boston has exerted upon the country-towns in this way. Hardly an obscure place can be found in which some enterprising merchant or intelligent representative has not been poisoned with Socinianism in this way. And in New-York the theatre exerts its influence upon almost every countryman that visits the city. Persons who at home maintain a character for sobriety and respectability which utterly precludes a resident of the city from such scenes, yet are always led to visit the theatre when they go to New-York, and they carry home the idea that they have displayed a wonderful independence in so doing. Indeed one cannot deny that it requires no small hardihood in a person of religious education to venture so near the brink of the bottomless pit. The last time I was in the city, I fell in company with a very respectable gentleman to whom an amiable but rather a vain cousin from the country, (who I happened to know, when at home, was much devoted to her growing family,) was boasting that she had been at the theatre the preceding evening. After declaring her satisfaction at such an opportunity she asked her friend how often he and his wife went to the play. With a little embarrassment lest he should wound the lady's feelings, he replied, "we never think of going unless it is once in a great while to accompany some friend from the country." I hope she took the hint.

But I very much fear that a much broader hint would be lost on another class of persons, who drink in the poisonous influence of the city. I refer to those young men, of all employments, who make it a point to go once to the city, and stay long enough to visit the theatre two or three times, besides other places of resort, and by way of finishing the influence of these things, spend a Sabbath which they divide between the Romish Cathedral and the Universalist meeting. The process of conversion is rendered so easy, by a visit or two to the theatre and other scenes of vice, that it does not take more than one sermon to send them home confirmed universalists.

There is another view, in which a revival of religion in a large city presents itself to us in the country. It is in the influence of city habits, upon the young men of the country who go there to reside, as clerks, apprentices, &c. The number of such cases is immense and continually increasing. They include the brightest and most enterprising of our youth. And yet how

large a proportion of them partake of the perverted moral influence of large cities. Of the great numbers of my acquaintance who have gone to New-York within five years, I do not know one who has become a Christian, or even a Sabbath School teacher. But I do know of many who have already cast off the salutary fear of sin which they carried from home. And a number of parents are yearly called to mourn over the profligacy of their children, induced by the corrupting influence of a large city.

The Sabbath School presents a field of labor in which we in the country can lend a hand to our brethren of the city. It is by inducing young men who go from the country to become Sabbath School teachers. This is undoubtedly the best guaranty we can have for the morals of those who are not pious. It brings them into immediate connexion with *safe* companions of their own age, and furnishes them with a passport to the attentions of those who will prove real friends, and friends in need. And when we hear how many teachers become pious every year, we cannot but feel that we direct our young friends to a place which there is reason to hope may to them also prove the gate to heaven. I do not know that the city schools profess to exclude from this privilege any who are moral, on the ground that they are not pious.

Riding along in my wagon alone the other day, I overtook a young man on foot, and as is my usual practice, gave him an invitation to ride with me. I have found so much pleasure in this way, that I cannot help recommending it to other travellers. It has given me many opportunities to drop a word of advice to the young clerk or apprentice. And not unfrequently I have had the privilege of giving about the amount of a cup of cold water to some wayfaring pilgrim, who will be acknowledged as among "the least of these my disciples." Such was the case in the present instance. On inquiry, I learned that he had just finished his apprenticeship in New York, and was on his way to visit his widowed mother in the country. He told me that a large proportion of the apprentices and journeymen of his acquaintance were dissipated, that when a young man came from the country, the first step was to go to the theatre, the next to the porter-house, and the third to the brothel. He said that in the small circle of his acquaintance, he did not know one young mechanic who was a teacher in the Sabbath School. He considered a connection with the Sabbath School as the best preservative for a young man going to the city. He had been a teacher during his whole residence, and had found the meetings and labors connected with that employment, to be his principal comforts. He had derived some worldly advantage from the friendships formed there, but what he valued more was the religious improvement which he had found. He considered his fellow teachers to be his best friends, and had no doubt they would prove themselves so, if he should need their friendship in the hour of trouble.

Let me beg of parents, and ministers, and all Christians, that they will take special pains to introduce their young friends who go into the city to reside, to the Sabbath School, as the best guaranty of their moral safety. Their services are much wanted in these schools, and by so doing they may greatly aid their city brethren in their efforts to stem the torrent of vice and iniquity, and to introduce the holy religion of Jesus among those who are soon to have the control of that vast community.

And as "Prayer and pious talking will do any thing," would it

not be highly proper for all the prayer meetings in the country to have a special remembrance of our large cities? If all the praying hearts in our land were fervently engaged in their behalf, those fountains of guilty influence would be healed, and would send forth continual streams to make glad the people of God. S. D.

WANE OF THE TURKISH EMPIRE.

In a letter from an American in Constantinople I lately noticed the following remark—that that devoted city "seemed to be given over to three instruments of destruction; fire, the plague, and the sword." This remark reminded me of a kind of prediction of the late Dr. Trumbull. In a sermon which he preached at the beginning of the present century in which he reviewed the history of the century which had then just closed, after speaking of the downward destiny of the "Romish Antichrist," he speaks of the great seat of Mahommedan power as follows.

"The Turkish empire, the other great opposer of God and persecutor of the saints, will fall with the harlot of Babylon. The judgments of God in the century past, and at present, are remarkably upon it, and it is not less rapidly declining than the papal interest. Constantinople has been eighteen times on fire, the last century, in which more than 120,000 houses, besides other buildings, were burnt, with 3000 inhabitants. In 1750 it was visited with the plague, in which it lost 7000 people. The next year it was almost destroyed by an earthquake, in which 3000 more perished. Other principal cites and extensive countries have been overthrown, and in a manner ruined, by earthquakes. In 1752, the city of Adrianople, the second in opulence and population in the empire, was the greatest part of it destroyed by an earthquake. In 1754, Grand Cairo had two thirds of its buildings shaken down, and 10,000 people swallowed up. In 1755, Fez, in Morocco, was half destroyed by an earthquake, and 12,000 Arabs were buried in its ruins. A few years since, that part of the country was almost desolated by the plague. The plague at several times, in various parts of the empire, hath swept away vast numbers of its inhabitants. Russia has made important conquests within it, and greatly impoverished and weakened the Turks. The French, in their invasion and conquest of Egypt and the adjacent countries, have slain a prodigious number of people."

The empire still exhibits a similar history. The reader of the newspapers since the commencement of the present century, will remember frequent accounts of wasting pestilence and conflagration, and earthquakes, in various parts of the empire; and not to mention these, there have been political changes and revolutions which have successively weakened the power of the realm. Such were the revolutions of 1807 and 8, in which, within the compass of a few months, two Sultans were deposed and a third placed upon their unstable and despotic throne. Such was the revolt of Ali Pacha, which withdrew from the government between one and two millions of subjects, with half a million pounds of revenue. Recently the Porte has been reluctantly compelled to relax its grasp on Wallachia and Moldavia. Egypt has long been regarded as of doubtful loyalty, and still adheres to the empire apparently more from motives of present interest than from any permanent principle of attachment. The late disorganization of the Janizaries has been attended with the destruction of a great number of those formidable instruments of

Mahommedan despotism; the present war of Greece is supposed to have wasted the lives of more than 200,000 Turks; and has become the means of uniting the three great powers of Christendom against them; a union which, according to present appearances, threatens the political existence of the empire.

These are some of the symptoms of the decay of the power of the false prophet; and though from such data we cannot certainly reason respecting the purposes of God, yet it does seem as if he designed ere long to remove out of the way, that great barrier to the spread of Christ's kingdom through the earth.

OBSERVER.

P. S. Just as I had finished the last sentence, news comes of the entire destruction of the Turkish fleet by the combined fleet of the English, French, and Russians, and at this moment bells, bands of music, and the shouts of citizens, fill our streets with rejoicing for the Greeks. May God grant that this may be one great step in that design of which I have spoken above.

PASCAL'S PROVINCIAL LETTERS.

PERMIT an individual, through your medium, to call the attention of the public, and especially of booksellers, to the expediency of an American edition of the above work. I believe it is not to be found in our bookstores, and the English edition is extremely dear. I know of but one copy in this country, procured a few years since from England. The object of the book is professedly to unveil Jesuitism; but it is to all practical purposes at the present day, a most admirable antidote to Popery, though written by a Catholic. And such an antidote is now needed in some parts of this country, as very special efforts are now making, and with some success, to make proselytes to that religion. The work too is well worthy of an edition here on the score of its literary and historical merits. It is the finest production of confessedly one of the first geniuses that ever wrote. The wit by which it is enlivened, is at once innocent and inimitable. I have no doubt of the ready sale of a tolerably cheap edition. It ought to be within the reach of all reading men, and every clergyman especially should have it. For a knowledge of the dark, intriguing, and hypocritical part of which human nature is susceptible, this is the book. The style in which it is written is excellent, and the whole tenor of the work such as a Protestant would approve.

V.

To the Editor of the Christian Spectator.

THERE is unquestionably too much reason for the remarks of your correspondent Antipas, in the Spectator for November, on "the defects of academical education, as they apply to the existence and growth of piety in students." I rejoice that the subject has fallen into the hands of one who, judging from the spirit he manifests, will not rest satisfied until the moral culture of students shall take that precedence of intellectual culture, which the Christian religion demands.

In efforts to accomplish this desirable change, however, it is important that the deficiencies of College Faculties in the religious instruction of students should not be exaggerated. "Respecting the degree of attention, which moral culture, on evangelical principles, is accustomed to receive at the common places of education, I am not aware," says Antipas, "that it is ever undertaken *systematically*, except so far as the exhibitions of the pulpit may be of this character." I can speak with confidence only in regard to one of the col-

leges of our country. But in that case, justice requires that it should be stated what measures are adopted for the moral culture of the students, that the public may judge whether they are systematic. Besides the regular preaching in the College Chapel on the Sabbath, there is a religious meeting every Thursday evening, at which all the students are invited to attend. Every other week the President conducts this meeting, and delivers a regular, though extemporaneous discourse. The same is done each alternate week by the Professors in rotation. On Saturday evening, once in a fortnight, a meeting is appointed for the church, to be conducted by some member of the Faculty. The monthly concert is carried on by the officers of the college in succession; and he who conducts the meeting is expected to make special efforts before hand to prepare himself for the occasion. At the commencement of each term, the secretary of the Faculty hands a card to each member, containing a list of all the regular meetings he is to conduct during the session, and the time of their occurrence, and for those meetings each individual feels himself alone responsible. Besides these meetings, there is one holden weekly by the Faculty, solely for the purpose of learning the religious state of the college, devising means for the moral culture of the students, and praying for the divine guidance and blessing.

To provide for personal religious instruction, the students of the three lower classes, at the commencement of the year, are divided among the professors and tutors, so that each man shall have nearly an equal share. To that number, which falls to an individual, he is expected to pay particular attention, to learn their spiritual state by frequent conversation, to warn backsliders, to exhort the impenitent, comfort the feeble minded, and to encourage those in whom piety appears in vigorous exercise. The officers are expected to appoint Bible classes in their several divisions during such a portion of the year as they shall judge expedient. The particular oversight of of the senior class, as to their spiritual concerns, belongs to the President.

Antipas says, that the condition of academical honours is, if he mistakes not, "*exclusively intellectual excellence.*" In the laws of one of our colleges, however, I find it written in regard to appointments for Commencement, that "in making such selections, as in awarding all other literary distinctions, special regard will be had to the moral conduct, punctuality, and orderly behaviour of the students, as well as to their classical attainments." And I am sure that this section has been thought binding upon the faculty of that college, and in making their appointments, they have had regard to the moral conduct, taking the term "moral" in a sense so wide, as to include the religious character. To make piety, however, the leading requirement in assigning college appointments, would be a more difficult task, than those who have had no experience on the subject imagine. Nor do I believe on any plan, it would add very much to the piety of a young man, to crown him very profusely with college honours. Facts show us alas! that you can scarcely take a surer course to lower the standard of his religion. The difficulty of which Antipas complains, under this head, can be avoided only by abolishing the existing system of college honors. Is not the day at hand, when the leading institutions of our land will have the courage to rid themselves of a scheme that fosters some of the worst passions of the human heart?

A——h——t.

To the Editor of the Christian Spectator.

I was glad to see the paper of Antipas in the Christian Spectator for November. The degree of truth it contains, as well as the spirit with which it was written, will not, I trust, be unheeded. The writer appears to me, however, to have wanted a sufficient acquaintance with facts, as to the actual attention to religious instruction in our Colleges. I read his remarks with a reference to the particular College with which I am best acquainted. To that they did not appear to be applicable in their full extent; and I presume they will be found to be similarly inapplicable to others.

The "charge" he brings against Colleges is, "That *intellectual culture* uniformly takes precedence of *moral culture*; and that moral culture is rarely, if ever, undertaken *systematically* on the principles of Christianity." The first part of the charge he thinks is substantiated by a simple appeal to "the condition of academical honors,—which, if he mistakes not, is exclusively *intellectual excellence*."

By intellectual culture taking precedence of moral, I suppose Antipas to mean, either that more time is devoted to literature and the sciences than to instruction in religion; or that learning is held up to the view of the students as of more importance than piety; or else simply, that religion does not receive that prominence which it should receive, in the midst of all human pursuits, and is not made the subject of that frequent and impressive inculcation, in season and out of season, which its importance demands. In the first of these senses the writer surely does not mean to be understood; the second is inconsistent with the character of the men who compose the faculties of most of the American Colleges, and so far as my acquaintance extends, is not agreeable to fact: if he intends to be understood in the third sense, then I fear there is too much ground for his complaint. Who indeed, that has the care of souls, is not deficient in this respect, whether he be a College professor or a parish minister? Yet it is true in regard to Colleges, that as the promotion of piety in them is peculiarly important, so there are peculiar temptations to neglect it. In this light the subject is one of more than ordinary interest, and is worthy of the best zeal of Antipas. I should be glad to see an essay, written with the most mature reflection, not only on the importance of religion in these institutions, but on the best means of promoting it. There are peculiar difficulties in the way of this object which are not apt to be obvious to those who look at it from a distance. That peculiar relation between a minister and his people which makes them so accessible to his counsels, is scarcely felt to subsist in a College. The young men come together from various parts of the country, and from various denominations, strangers to their instructor, as well as to one another, and by the time he becomes well acquainted with them and understands their peculiar prejudices and habits, they have passed beyond his influence. Their influence, too, upon one another—I speak of those who are not religious—is such as to hinder rather than to favor personal intercourse with them on the subject of religion. Again, some of our Colleges by their original constitution, and others by an implied pledge to the public, are bound to use no sectarian influence. Their pupils are of various denominations, and their friends at home are keeping a jealous watch over them, lest they should be proselyted from the tenets in which they have been educated. This is another circumstance which embarrasses the sub-

ject of religious instruction in Colleges: it is a circumstance which creates a frequent doubt, probably in the mind of a conscientious professor, as to the kind and degree of religious influence he is permitted to exert. But these things, though they tend to embarrass the faithful discharge of duty, do in no degree excuse the neglect of it. They are not mentioned as an apology for such neglect, but only as matters of fact which should not be left out of view in a considerate discussion of the subject of Antipas's paper.

In respect to the condition of College honors, Antipas appears to be under a wrong impression. It is not true of all, I presume it is not of any, of our Colleges, that they profess to bestow their laurels on "intellectual excellence" merely. The candidate for honor may not be, as he supposes, an "infidel or a pagan" and "have no small luxuriance of vice about him" and yet be honored with the same distinction to which his attainments as a scholar simply might entitle him. In the College of which I was a member, so well understood was the influence of moral character on the distribution of appointments, that it was a subject of complaint; and one ambitious canditate, who was known to be secretly wicked then, as he has been openly wicked since, actually affected piety, with a view to raise himself in the estimation of the Faculty. With this fact in view, what higher place among the qualifications for Collegiate distinction, would A. give religion or morality. And if it were practicable to set up an inquisition to test the hearts of students, would he think it expedient publicly to crown a young man and "reward him openly," with academical distinctions, for his faithfulness in his closet rather than at his desk; and this too for the purpose of promoting in him, and in others, the unambitious graces of the Christian. While literary honors are bestowed at all in our Colleges, it must be admitted, I think, that they are bestowed on proper principles. Whether it would not be well to dispense with them altogether, is a question I shall not at present examine.

The second position in the charge which Antipas brings is, "that moral culture is rarely if ever undertaken *systematically*." How this may be in respect to the Colleges generally, or how much may be meant by the term systematic, I cannot tell. In the College to which I have referred, I am not aware that there is any digested *system* of religious instruction and influence. The students are strictly required to attend public worship in the Chapel—or elsewhere if they belong to other denominations. The Professor of Divinity is expected, and I believe required by the laws of the College, to preach about half of the time on the Sabbath in a systematic course of Theology; so that during a four years' residence, the attentive student will have heard a discussion of all the fundamental doctrines of the word of God. The remaining portion of time may be devoted to miscellaneous and practical subjects. It is this requisition which has given to the world one of the most popular systems of divinity it has ever enjoyed. Besides the instructions of the pulpit, there are several stated meetings in the week, some of which are conducted by members of the Faculty. Two of these meetings have been regularly continued for probably more than half a century, and have often been, as the writer well remembers, places of the deepest interest. The labors of the Faculty are not confined to meetings. It is but justice to some of them to say, that they have sought out such as were accessible to personal religious coun-

sel, and have spent hours in this way, which they have taken from necessary exercise and rest. Their labors have not been lost. Their good effects have been visible in the general sobriety of the College: they have been evidently blessed also in numerous revivals of religion. The history of the College, as it relates to these seasons of refreshing, would be a document interesting to Christians. I have not the means of preparing such a document, but with such facts as I have I will bring this paper to an end,—which I designed, when I began, should be only a paragraph.

There was a revival in this College in 1783,—of the fruits of which, *thirty-one* were added to the College church. At the commencement of this revival the church had but *one* member among the students—a solitary witness for God in the midst of abounding irreligion. Well might the Professor of Divinity add to the record which he made of this accession, "*laus Deo.*" There was another great revival in 1801—2. *Sixty-two* of the subjects of this revival joined the church in College. Others probably delayed making a profession till after they left College, or preferred to join other churches, where their friends resided. The same is true, no doubt, of all revivals in a College. In an account of this revival by a member of the Faculty, published in the Panoplist, I find it stated that "upwards of eighty appeared to be deeply interested in their salvation." The revival did not then appear to be subsiding. There was another revival in 1808, another in 1813, another in 1815:—these together added to the College church between sixty and seventy. There were revivals also, in 1818—1821—1822 and 3—1825—1827. Of the revival of 1821 I can speak from personal knowledge. The church was increased from about fifty members to upwards of a hundred. The class which was graduated that year, entered College with about twelve or fourteen pious members; it left it with about thirty-five.

A College is I know too often a cold place. Yet it is not necessarily so. Its chill atmosphere does not necessarily have that shrivelling effect on the piety of the student which Antipas speaks of as its invariable result. On the contrary, the pious members of the class which I have mentioned, seemed to me through every stage of their education, to be coming nearer to the stature of perfect men in Christ. They became more fixed in every religious principle—more fitted for "that great work to which they were destined," and more devotedly bent upon it. Two of the members of that class are now missionaries in the Sandwich Islands; another is in Palestine; and another, on the same errand of love, is in the land of the Turk—exposed to the sudden vengeance which it is feared may wreak itself on all the Christian residents in the Ottoman capital, for the late destruction of their navy. May the God of Jacob be his refuge: and may He raise up many such to be like him a blessing to our Colleges, and a blessing to the world.

ALUMNUS.

THEOLOGICAL COLLECTIONS.

PASCAL'S THOUGHTS ON RELIGION.

BLAISE PASCAL, who is best known as the author of "Provincial Letters," was a native of Auvergne in France. He was born at Clermont, in that province, on the 19th of June, 1623. His father was a superior man, of noble birth, and of extensive knowledge; and was carefully attentive to the education of his family. The young Pascal very early developed a mind of more than ordinary power. He was particularly delighted with subjects of scientific research; so much so, that his father, fearing he would be wholly absorbed with these pursuits, to the neglect of classical learning, positively forbid his studying mathematics till he should have mastered Greek and Latin. But the prohibition was ineffectual: he secretly devoted his play-hours to the forbidden studies; and, at length, his father, finding his ardor was not to be repressed, removed his restraints, and afforded him every facility for engaging in his favorite pursuits. The consequence was, that he soon acquired a high celebrity as a mathematician. The results of his investigations, which, at different times, he communicated to the public, attracted the attention of the learned, and particularly a treatise on Conic Sections, which he published at sixteen years of age, was commended by Descartes as a production worthy of a much older intellect.

He pursued these studies, with a severity which impaired his health, till, at the age of twenty-four, a paralytic shock led him to serious reflection on the subject of religion. From that time there was a change in his religious feelings; but as he still mingled in the gay society of Paris, where he then resided, he did not become thoroughly religious till a new event occurred in the providence of God, which gave a deeper cast to his religious character, and changed the whole complexion of his life. He was passing a bridge on the Seine in a coach and four, when the horses becoming unmanageable, precipitated themselves from the bridge, but happily left the coach standing on the very verge. "It was after this event," says his biographer, "that Pascal's religious impressions regained that strength which they had in a degree lost. His natural amiability of temper,—his ready flow of wit,—the fascinations of the best circles of Parisian society, and the insidious influence of well applied flattery, had, previously to this accident, succeeded in cooling, in some measure, the ardour of his piety, and had given him somewhat more of the air of a man, whose hopes and whose treasures were to be found within the limits of this transitory and imperfect existence. But this providential deliverance from sudden death, led to a very decided and permanent change of character. He regarded it as a message from heaven, which called on him to renounce all secular occupations, and to devote the remainder of his life exclusively to God. From that time, he bade adieu to the world. He entirely gave up his habits of general visiting, and retiring altogether from merely scientific society, retained only the connection which he had formed with a few religious friends of superior intellectual attainments and devotional habits. In order to accomplish this the more effectually, he changed his residence, and lived for some time in the country.

"He was now about thirty years of age; and it was at this time that he established that mode of life in which he persevered to the last

He gave up all search for earthly pleasure, and the use of all indulgencies and superfluities. He dispensed as far as possible with the service of domestics. He made his own bed, and carried his own dinner to his apartment. Some persons may be disposed to consider this as a needless and ascetic peculiarity. Nor is it attempted here to justify the stress which he laid upon these minor and comparatively unimportant matters; but be that as it may, every one must admire the elevated piety with which these peculiar notions were associated, and the principle on which these acts of self-denial were performed. Prayer, and the study of the Scriptures, became the business of his life, in which he found inexpressible delight. He used to say, that the Holy Scriptures were not a science of the understanding, so much as of the heart; and that they were a science, intelligible only to him whose heart was in a right moral state, whilst to others they were veiled in obscurity. To this sacred study, therefore, Pascal gave himself, with the ardour of entire devotion; and his success in this line of study was as eminent as it had been in matters of general science. His knowledge of the Scriptures, and his facility in quoting them, became very great. It was quite remarkable in that day. His increasing love for the truth of religion, led him also to exercise readily all the powers of his mind, both by his pen, and by his very great conversational powers, in recommending religion to others, and in demolishing whatever appeared likely to oppose its progress, or to veil and to deform the truth. An opportunity of the very first importance shortly afterwards occurred, which called forth the exercise of his splendid talents and extensive knowledge in that way which he most especially desired.*

* Craig's Memoir.

The circumstance here alluded to was the well known persecution of the Port Royal Monastery by the Jesuits. This institution had acquired much celebrity by the purity of its manners and the learning of its inmates. Here also a number of men of excellent talents, "disgusted with the world," had come to dwell together, in a retired mansion, in the same neighborhood. They devoted themselves to the instruction of youth, and to the preparation of elementary works of literature and science. It was this celebrity of their schools and their books which excited the envy of the Jesuits against them. The Jesuits were themselves the monopolists of the instruction of youth, both in literature and religion, and though they made the creed of the Port Royalists the pretext of their opposition, (which was the creed of the Jansenists, too pure indeed for the corrupt faith of the Jesuits,) yet the true stimulus of their hostility was their jealousy of the Port Royal learning. It was in this controversy that Pascal sent forth, successively, in the course of three years, his celebrated Letters.

The effect of these letters was very great. "The whole edifice of the reputation of the Jesuits fell before the power of Pascal's genius. Their boldest casuists fled from the two-edged sword of his manly and honest sarcasm. An universal clamor rose against them. They were on every side regarded as the corrupters of morals; and after having in one or two pamphlets most unwisely and vainly endeavored to justify the system of casuistry which Pascal had exposed, they were compelled for a time to shrink before the scourge with which he had chastised them."

The last and most important work undertaken by Pascal, was that which gave being to the volume of his "Thoughts." This was a work on the truth of the Christian sys-

tem, and its adaptedness to man. The plan was philosophical, and very comprehensive. He proposed to begin with an examination of man, showing him his weakness, his ignorance, and his misery; and his consequent need of a divine revelation. He would then carry the inquirer to all the religions of the world, in pursuit of the true light, till at length he should find it in the religion of the Bible. To accomplish this work, Pascal judged it would take ten years of health. But he lived scarcely half that number, and those were years of weariness and pain. All he could do was, in the intervals of his sufferings, to write down his thoughts on loose pieces of paper, in the first words that occurred to him. And all that he left towards the accomplishment of his great work, was the mass of these thoughts, which his friends collected into a miscellaneous volume. To this brief sketch of the author we shall add a small selection from the volume here spoken of.—He died in 1662, at thirty-nine years of age.

"The mind of the greatest man on earth, is not so independent of circumstances, as not to feel inconvenienced by the merest buzzing noise about him; it does not need the report of a cannon to disturb his thoughts. The creaking of a vane or a pulley is quite enough. Do not wonder that he reasons ill just now; a fly is buzzing by his ear; it is quite enough to unfit him for giving good counsel. If you wish him to see the rights of the case, drive away that insect, which suspends his reasoning powers, and frets that mighty mind which governs cities and kingdoms."

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"Such is man in regard to the truth. Consider him now with respect to that happiness, which, in all his actions, he seeks with so much avidity; for all men, without exception, desire to be happy. However different the means which they adopt, they aim at the same result. The cause of one man engaging in war, and of another remaining at home, is this same desire of happiness, associated with different predilections. He will never stir a step but towards this desired object. It is the motive of all the actions of all men, even of those who destroy themselves.

"And yet, after the lapse of so many years, no one has ever attained to this point at which we are all aiming, but by faith. All are unhappy: princes and their subjects, noble and ignoble, the old and the young, the strong and the weak, the learned and the ignorant, the sick and the healthy, of all countries, all times, all ages, and all conditions.

"Experience so lengthened, so continual, and so uniform, might well convince us of our inability to be happy by our own efforts. But then here we get no profit from example. It is never so precisely similar, but that there is some slight difference, on the strength of which we calculate that our hope shall not be disappointed, in this as in former instances. And thus, while the present never satisfies us, hope allures us onward, and leads us from misfortune to misfortune, and finally to death and everlasting ruin."

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"This then is all that men can do in their own strength with regard to truth and happiness. We have a powerlessness for determining truth, which no dogmatism can overcome: we have a vague notion of truth, which no pyrrhonism can destroy. We wish for truth, and find within only uncertainty. We seek for happiness, and find nothing but misery. We cannot but wish for truth and happiness; yet we are incapable of attaining either. The desire is left to us, as much to punish us, as to shew us whence we are fallen."

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It requires but little elevation of soul to discover, that here there is no substantial delight; that our pleasures are but vanity; that the ills of life are innumerable; and that, after all, death, which threatens us every moment, must, in a few years, perhaps in a few days, place us in the eternal condition of happiness, or misery, or nothingness. Between us and heaven, hell or annihilation, no barrier is interposed but life, which is of all things the most fragile; and as they who doubt the immortality of the soul, can have no hope

of heaven, they can have no prospect but hell or nonentity.

Nothing can be more true than this, and nothing more terrible. Brave it how we will, there ends the goodliest life on earth.

It is in vain for men to turn aside from this coming eternity, as if a bold indifference could destroy its being. It subsists notwithstanding. It hastens on; and death, which must soon unveil it, will, in a short time, infallibly reduce them to the dreadful necessity of being annihilated for ever, or for ever wretched.

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What man ever had more renown than Jesus Christ? The whole Jewish people foretold his coming. The Gentiles when he came adored him. Both Jews and Gentiles look to him as their centre. And yet what man ever enjoyed so little of such a fame? Out of thirty-three years, he passed thirty unseen; and the remaining three he was accounted an impostor. The priests and rulers of his nation rejected him. His friends and relations despised him: and at length, betrayed by one of his disciples, denied by another, and abandoned by all, he died an ignominious death.

In how much, then, of this splendor did he participate? No man was ever so illustrious; no man was ever so degraded: but all this lustre was for our sakes, that we might know him; none for his own.

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Jesus Christ speaks of the most sublime subjects with such simplicity, that it seems not to have thought on them; and yet with such accuracy, that what he thought is distinctly brought out. This union of artlessness with perspicuity, is perfectly beautiful.

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It is dreadful to feel every thing we possess, and every thing we learn to love, gliding continually away, without a serious wish, on our parts, to improve, if there is nothing else that is permanent.

A different mode of life in this world would surely follow these different suppositions, either that we may abide here for ever, or that it being sure that we cannot be here long, it is doubtful whether we shall be here another hour. The last supposition is our actual case.

A proper fear of God originates in faith; a wrong fear, in doubt;—a right fear tends towards hope, because it springs from faith, and we do hope in the God whom we really believe:—an improper fear leads to despair, because we dread him in whom we have not faith. This fears to lose God, and that to find him.

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Solomon and Job knew best, and exhibited most accurately the misery of man; the one being the happiest, the other the most wretched of men: the one knowing experimentally the vanity of this world's pleasure; the other, the reality of its afflictions.

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All public amusements are full of danger to the Christian life; but amongst all those which the world has invented, none is more to be feared than sentimental comedy. It is a representation of the passions, so natural and delicate, that it awakens them, and gives them fresh spring in the heart—especially the passion of love, and still more so, when it is exhibited as eminently chaste and virtuous. For the more innocent it is made to appear to innocent minds, the more are they laid open to its influence. The violence of it gratifies our self-love, which speedily desires to give rise to the same effects which we have seen represented. In the mean while, also, conscience justifies itself by the honorable nature of those feelings which have been pourtrayed, so far as to calm the fears of a pure mind, and to suggest the idea that it can surely be no violation of purity to love with an affection so apparently rational. And thus, we leave the theatre with a heart teeming with the delights and the tendernesses of love; and with the understanding so persuaded of its innocence, that we are fully prepared to receive its first impressions, or rather to seek the opportunity of giving birth to them in the heart of another, that we may receive the same pleasures, and the same adulation which we saw so well depicted on the stage.

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Rank is a great advantage, as it gives to a man of eighteen or twenty years of age, a degree of acceptance, publicity, and respect, which another can scarcely obtain by merit at fifty.

There is a gain, then, of thirty years without difficulty.

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Those things about which we are most anxious, are very often a mere nothing; as, for instance, the concealment of our narrow circumstances. This evil of poverty is a mere nothing, that imagination has magnified to a mountain. Another turn of thought would induce us to tell it without difficulty.

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We see scarcely any thing, just or unjust, that does not change its quality with its climate. Three degrees of latitude upset all the principles of jurisprudence; a meridian determines what is truth, or a few years of settled authority. Fundamental laws may vary. Right has its epochs. Droll justice indeed, that a river or a mountain limits! Truth on one side of the Pyrenees is error on the other.

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Why would you kill me? Why? do you not live across the water? My friend, if you lived on this side, I should be an assassin; it would be unjust to kill you in this way; but since you live on the other, I am brave, and the act is just.

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When it is made a question, whether we should make war, and kill so many men, and doom so many Spaniards to die, it is one man only who decides, and he an interested party. It ought to be a third and an indifferent person.

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"This is my dog," say the children; "that sunny seat is mine." There is the beginning and the exemplification of the usurpation of the whole earth.

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I have spent much time in the study of the abstract sciences; but the paucity of persons with whom you can communicate on such subjects, disgusted me with them. When I began to study man, I saw that these abstract sciences are not suited to him, and that in diving into them, I wandered further from my real object than those who knew them not, and I forgave them for not having attended to these things. I expected then, however, that I should find some companions in the study of man, since it was so specifically a duty. I was in error. There are fewer students of man, than of geometry.

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When all things move similarly, nothing moves apparently—as on board a ship. When all things glide similarly to disorder, nothing seems to be going wrong. He who stops, considers the rapid recession of others, an immoveable point.

REVIEWS.

The Life of Napoleon Bonaparte, Emperor of the French, with a Preliminary View of the French Revolution. By the AUTHOR OF "WAVERLEY," &c. In three volumes. Philadelphia: Carey, Lea, & Carey.

THE circumscribed limits, imposed on us by the plan of our work, to the department of reviews, has in most cases prevented us from noticing at all such large works as the one now before us. We have generally preferred silence to the alternative of making but half a speech. In the present case, however, we yield to our propensity to say something, few as our words must be, concerning the two most conspicuous men in their respective departments, which this age, or perhaps, this world has produced—Sir Walter Scott as an author and Bonaparte as a conqueror and a prince.

It is an ancient and classic remark, that great deeds should be recorded in a worthy manner; and when this is done, it is difficult t

decide which is likely to produce the greatest effect on the world, the deed or the record; and to which we should award the highest meed of praise. It is plain that none but a first-rate man can achieve a series of first-rate exploits; and none other can worthily spread them on the graphic page, blended as they should be with their causes, consequences, and lessons of moral wisdom.

It was, therefore, a bold adventure for Scott, or any other man already possessed of fame to lose, to embark in the project of writing the life of Napoleon: and when he announced his purpose to the world, all eyes were fixed on the event with a proportion of that high and doubtful expectancy which must have filled the bosoms of the Parisian crowd at the Thuilleries on hearing from the lips of Bonaparte, as he mounted his carriage for the campaign of Waterloo, this first development of the prime object of his attack—"I go to measure myself with Wellington." He went: and his deeds were deeds of valour. But his bright glory was tarnished. And pretty much the same result we are sorrowfully compelled to witness in Scott's measuring his pen with the sword of his hero. Though great, he appears inadequate to the task. Perhaps, too, his apology may be similar—want of time and resources for the undertaking. But why did he not take time? Why did he attempt in a few months the labor of a life? We can see no cause for it, except in his pecuniary embarrassments, or more probably his vanity to resemble his hero in doing all at a dash. The consequence is, that he has given us a work, replete indeed with marks of gigantic power, but still defective; fatally defective, we suspect, as regards the high mark of a standard and permanent historical monument.

His English is bad. In point of grammatical accuracy, he is perhaps more defective than any other respectable author. It would seem as if he had written bad grammar for the low personages in his novels till he had lost the power of discrimination. His phraseology is also frequently vulgar and colloquial, and is replete with what have so often been called *Americanisms*. These last, whether good English or not, should no longer be regarded as peculiar to this country. That gracefulness, purity, and dignity of style, so conspicuous in Robertson, are sadly wanting. It is a toilsome book to read aloud, notwithstanding its colloquial structure of phraseology. We are astonished that such a thorough bred poet should be so devoid of music in his prose. We must say, however, that in a much higher sense of the term, he has not exhausted all his poetry in writing verses, or even novels. There is a very rich vein of it pervading the whole of his present work; and we believe indeed, if any thing is to bear it up on the deluge of time, and waft it on to future ages, it is the buoyancy and spirit of his countless and original similies—and that too on topics,—war and the French revolution,—for the illustration of which, the universe seemed already ransacked and despoiled of analogies.

But it has deeper faults than those of style. The arrangement is often bad—the deficiency of dates is appalling—the reasoning, though generally pretty good, is frequently sophistical and sometimes shallow—personal and characteristic anecdotes, the life, and zest, and value, of appropriate biography, are provokingly withheld,—and above all, there is the greatest reason to suspect very material and extensive omission and misstatement of facts. This the French critics already claim; and it will

be wonderful, should it not prove to be the case, considering the precipitancy with which this great work has been huddled together. Allowing Sir Walter all that mortal genius and memory can accomplish, and justly appreciating the extraordinary facilities for information to which his rank, and fame, and favor with the British cabinet, gave him access; yet how was it possible for him in so short a time to make a sufficiently accurate discrimination and digest, as well as collection, of the voluminous facts? It is a great mistake to imagine that a gifted mind can throw off volumes of accurate history with the same rapidity as poems and novels; and though Scott would not *extemporise* his facts in grave history, yet we can easily conceive the extreme impatience of a man, accustomed to such prodigious despatch in book-making, when tied down to the drudgery of minutely comparing voluminous and contradictory statements, and carefully eliciting the exact truth; and we should think it no strange thing for such a man to yield to the temptation of making an off-hand statement of matters, after a pretty rapid perusal of documents. In fact we must say that we do not place very implicit confidence in any *constructive* history, though compiled with great care. A higher authority than we can claim, has termed it "proverbially false;" and we recollect our mingled conviction and regret when a highly respectable officer of our own revolution lately expressed in our hearing, his "astonishment that men should attempt to describe scenes" in which he was a witness and an actor, "when they knew so little about them." If such inaccuracy is to be found here in the historians of our own country, we may suspect it elsewhere; and it should be a warning at once to those who write and those who read. The great outline of facts may easily be gained and correctly exhibited. But the accurate detail of events, and the just assignment of their causes, must be the result, not only of great acumen, but of great patience and candor of research.*

We have one further objection to the work before us. It seems hardly to have been written by a Christian hand. There is indeed neither atheism nor infidelity in it; nor yet any apparently set purpose to derogate from purity of doctrine or morals. But neither, on the other hand, is there any such regard to God, his providence, or religion in any shape, as we could wish. We should think the author about as indifferent on this great subject as he would represent Bonaparte himself to be. The general cast of the language is heathenish. It is '*fate and chance*' that rule the world, and not

* We wish here to be indulged for a moment in remarking on the evils daily increasing in this country, by the publication of hasty compilations and compends of history. Some of these indeed are good; and particularly we think highly of the accuracy and judgment evinced by Worcester in his recent epitome. But most of these works bear marks of extreme haste and abound in false and imperfect statements. We utterly object to the fashion, now so current, of sending forth historical works on important matters, which are the result of only such spare time as may be found in a few months amid the pressure of regular business. If a man believes himself called in duty to produce such a work, let him remember that he is called to produce a *good* one—and not an imposition on the public; and let him take the requisite time and pains. It is of more consequence to the community than years of his more private vocation. If censureship on the press had been directed and limited to the article of good execution, it would have had a far different bearing on the general good. Many of these smaller works are obviously prompted by no higher motive than money, especially such as are not vouched for, as every history ought to be, by the author's name.

an omniscient and holy God. This will not do in so dignified and influential a department as history; and we trust the age is not far distant, when any work on history, however good in other respects, will be thrown aside for this single, but great delinquency; or rather, we believe the time is near, when pious men of the first talents will see it to be an object worthy the labor of a life to qualify themselves, and then to write a truly Christian book in some department of literature, to supersede the works of the scoffing and the indifferent. Not that we would have every work on history or philosophy cast in the mould of a sermon; but we would have it tell on the face of it, that it was written by a good man, and breathe, in the whole spirit of it, an influence fitted to make men better.

Extracts as specimens, or in justification of our general remarks, we deem needless at this time, as that portion of our readers not already possessed of the volumes, have doubtless met with sufficiently extensive extracts elsewhere; and we have no space to quote and comment on detached portions. We barely add, as regards the execution of the work, that some sixty or eighty pages at the beginning bear marks of incomparably more care than the general mass, and exhibit a richer infusion of poetic imagery.

In turning from the author to the subject of his work, we will limit ourselves to the brief expression of a few thoughts out of the many which have thronged upon us in the course of the perusal.

The mental power of Bonaparte has afforded a theme of much discussion in past years, and much diversity of opinion—some ranking him as the greatest of men, while others attributed his elevation and successes only to a daring spirit and the concurrence of extraordinary circumstances. At present, however, the number is very small who hesitate to consider him as possessed of great talents, both as a soldier and a statesman. Scott uniformly speaks with the greatest respect of his powers, while in more serious respects, he evinces no partiality for his person. On this point, we must say, that while millions of other men may have possessed equal native powers, we know of no one who has exhibited equivalent proof of them. Neither could he have given this proof, had he been prematurely cut off or cast down, or had he not been placed in very trying and extraordinary circumstances. This opinion of his greatness does not result from the glare of his exploits. It has been gradually gaining upon us as we have become more intimately acquainted with his mind. His greatness is evinced, not only in the field, but in the cabinet; and not only on the day of battle, but in those very original plans and preparations which ensured his victories. It is evinced in his almost intuitive knowledge of men, and his personal powers of persuading, and moulding, and impelling them, to the accomplishment of his purposes: and, in our view, it is evinced most decisively in his familiar conversations, as reported by O'Meara, Las Casas, and others. These men did for Napoleon what Boswell did for Johnson. It is then fair to place Johnson, that mental autocrat of his age, by the side of the emperor in the attitude and stature of mind thus exhibited. Do this, and notwithstanding the advantage of Johnson's education and literary pursuits, you see him standing as a pigmy beneath the knees of a giant. Bonaparte's sense, great and various as it was, we still find to be all *common sense*—a well balanced mind, saving the article of ambition—nothing flighty and visionary, like most men of genius; and nothing flat and drivelling. Scott has spoken of Bonaparte's

style of writing as bombastic. We think quite otherwise. It is remarkably concise, energetic, direct, and perspicuous where he was not intentionally obscure as a matter of state policy.

We have said we do not argue Bonaparte's mental greatness chiefly from his successful exploits. We believe it to be as truly, though not as conspicuously, a test of talents, to be called to the management of a small but complicated concern, as to a great one. We doubt whether the management of a great state, through subordinate agents, requires so much more talent than that of a small one: if it does, then hereditary princes are certainly a gifted class, for they have afforded on the whole a large per-centage of conspicuous statesmen and warriors. Nor do we see how it is a much greater proof to manage a nation or an army through the subordinate agency put in requisition, than to manage an extensive literary seminary. It requires first rate talents to do either in the *best* manner. Failure or success, it is true, is much more conspicuous, and fraught with vastly deeper consequences, in the one case, than in the other: but such consequences are no test of the comparative talent. We would, therefore, to the full extent of our power, hold the check on that common, but blind propensity of man to extravagant admiration of greatness in high station. And we believe it of vast consequence to the purposes of general morality, in a variety of respects, that this view of the tests of talents should be distinctly and frequently placed before the community, and especially before the young and aspiring, that they may neither covet the stations, envy the renown, nor copy the vices of the exalted; but suffer their ambition to be guided in a practicable and useful channel. For this cause, we would very gladly see it a fact, and proclaim it, if it were so, that the mental powers of this prodigious conqueror and statesman were but little above the ordinary grade. But when we see him, not only brilliant in great things, but rational and instructive in small—not only conqueror, but statesman—and acting in these capacities, not alternately, but all at once—when these things are done, not by the formation of a general plan, to be filled and executed by subordinate agents, but so completely by himself that it seems almost like a species of ubiquity—when we see him, for instance, environed by the combined forces of Europe at Dresden, engaged day after day in hard fighting, and at the same time, night after night in equally hard negotiating, thus matching his single mind against the assembled military and diplomatic talent of Christendom; we are astonished that either the mind or the body of any mortal could perform such achievements, or sustain such protracted and mighty effort. And then, when our admiration is felt and expressed, and we are left musing on this prodigy, in whom there seemed combined the energies of a thousand souls, we exclaim, Why were not these energies devoted to the benefit of the human race, instead of centering in the guilty object of personal aggrandizement, reckless of the devastation and woes ineffable which his ambition has inflicted on the human race! Here is the work of sin, of selfishness, in its native tendency perverting a mind not otherwise comparatively vicious, and changing into a consuming torrent of lava what else might have been a river of life to many nations.

We remark as one cause of Bonaparte's great and extremely varied improvement of his distinguished native powers, especially considering his want of leisure for study (and we do it incidentally to the honor of the New-England character

that his curiosity was intense and universal. By land or by sea, among the learned or the rude, he put all around him under contribution to the improvement of his stock of knowledge. No one better understood the adage, "knowledge is power;" and no one ever more steadily acted on the principle that every man can teach us something, and it is wise and honorable to induce him to do it. Bonaparte, like Cyrus of old, and like Socrates, and like all who are more fond of the acquisition than the display of knowledge, selected those topics of conversation with which his colloquists were better acquainted than himself; thus at once acquiring the best information they had to impart, and endearing himself to men of every grade. The common sailor, or soldier, or peasant, could no longer believe him the haughty and misanthropic being he had been led to imagine. The benignity and familiarity with which he would do this, are said to have been surprising and extremely captivating.

Was Bonaparte a tyrant? This is another question which seems to be in a pretty fair way of adjustment. That he was a *despot*, his fondest apologist cannot deny. His will was law—and execution too. And where such is the fact on a large scale, and especially where selfishness is so predominant, *acts* of tyranny, to some extent, are a matter of course—and hence our fundamental objection to despotism, as a species of government to be administered by any being short of the Infinitely Wise and Good. But that Bonaparte was a tyrant in the sense in which Caligula or Nero or Robespierre were tyrants, we cease to believe. His ambition, indeed, drove him headlong to general measures, and to at least one or two individual acts of deep atrocity. His passions, also, were strong; and his wrath, when excited, was terrible. But the same, for aught we know, is true of every powerful genius; and may be a constituent of that native temperament which is requisite for great deeds. Our own Washington possessed it in a marked degree, as we are personally informed by one of his intimates during our revolution, though his passions were doubtless under a far more steady controul than those of Napoleon. In one sense, Bonaparte was a tyrant; but in the more common and worst acceptation of the epithet, we think him the reverse. So far as his ambition, that volcano in his bosom, would permit, he appears amiable and philanthropic. We will add, that he personally avoided, and despised, and discountenanced, in his court, the practice of low and debasing vices—those usual concomitants of tyranny, and even of royalty.

Was Napoleon a legitimate sovereign? In the present *technical* sense of the term, it is plain he was not; that is, his father was not a monarch before him! But was he a *rightful* sovereign? On this point, we answer at once, (though briefly and comparatively,) by saying—just as rightful as any of the rest of them—and just as *legitimate*, in every sense of the term, as any of the founders of their respective dynasties. Why not? He was just as rightfully eligible to monarchy, and was just as fairly elected, as perhaps any of those founders; and more so than most of them. And how could they transmit to their posterity, "imbeciles" or tyrants as they might prove, a better right than themselves ever possessed? It is just as absurd as to say, that I have, indeed, no fair right to hold in bondage my *kidnapped* slave, but his posterity may be held by me and my children forever!

Scott has some confused reasoning on Bonaparte's elevation, which seems as if it were written under the eclipse of legitimacy. The

amount of what he has said, or rather of what it seems to us he wished to say, and would have said, and that in a tenth part of the words, had he been writing in a perfectly clear atmosphere, is this: The French people had a right to make Bonaparte a limited monarch, but not a despot, because liberty is an *unalienable* right. Yet he has so constructed his reasoning on this point, (perhaps intentionally,) that we dare say the legitimates understand him as denying the right of Bonaparte to reign in *any* manner. He might think it premature to say to all Europe, in any *clearer* language, that a majority of her sovereigns are at this moment acting essentially as usurpers, in retaining the extent of their prerogative, however acquired; and that any rational combination, adequate to the task, would be justified essentially on the same principle as in the case of Napoleon, in putting down such usurpation, and restoring inalienable rights to the people. We hope the time is not far distant when he will think it opportune to speak out plainly; or rather when there shall be no further occasion for speech or action to abolish despotism, that pest of humanity—Divine Providence removing it perhaps in a way more peaceful and permanent than man's impatience could devise.

Has the deposition of Bonaparte been a blessing, on the whole, to the world? At first, all Christendom accorded their amen to the transaction, seeming instinctively to know that it was so essential to the peace and good order of the world, that it must be right and best. With the exception of a small minority, the only apprehension was, that the work would not be effectually and forever done. But more recently, and especially since his death has put an end to all possible danger from him, an opposite opinion has been gaining ground; and not a few have been heard to lament his fall. This opinion has been greatly strengthened, particularly in this country and Great Britain, by the bad faith of the despots to their subjects regarding free constitutions—the hypocrisy of the Holy Alliance, and their conspiracy against light and liberty—and the violent and systematic measures they have pursued against the melioration of man's social condition. It is no wonder that the blood of freemen should boil at such badeness and blind selfishness in those imbecile legitimates, in whom we find so little to respect, and nothing to admire. Our blood has boiled, and we have almost been tempted to wish Bonaparte back again, with his sword at their throats, and they cowering and compelled to court their subjects with at least some temporary relaxation of oppression—not stopping to think that *he* would oppress even more severely—or, thinking this, still proudly to say, 'if so it is, and man must still continue to be mangled, let him rather be torn by the jaws of the noble lion, than vilely trampled and suffocated in the fen beneath the feet of an ass.' We believe it owing, in no slight degree, to this loathing sense of degradation, that France welcomed back the Lion from Elba.

But still such instinctive feelings as these, however natural, when our view is concentered on the present evil, are but poorly fitted to guide us to a just estimate of the consequences on the other side of the alternative, and fairly to strike the balance between them. On the most calm and comprehensive view of the whole subject of which we are capable in our limited sphere of observation, we see, on the whole, no occasion of real regret, but much of grateful joy at his removal from the throne of abused power. From what has transpired from his own lips since his deposition, as well as from other sources, respecting his

"vast plans," as he termed them to O'Meara, it is rendered doubly certain that all hope of general peace with him on the throne, would have been a chimera, so long as a kingdom remained for him to conquer.

But in addition to all that can be conceived of the horrors of war, and the blessings of general pacification, we have a further thing to remark; and one which we must ask time to state distinctly, as we do not recollect to have met with the suggestion. The general cause of morality in this country, as well as in Europe, was intimately connected with his downfall. What we remarked as matter of fact at the time, first drew our attention to the topic. The news of his dethronement seemed to strike a damp and discouragement among all the ranks of the vicious. The swearer swore in subdued tones and with less atrocious oaths—the sacrilegious scoffer became more placable and decent—the scorner began to speak with some respect of religion and morality—and the riotous became more calm. While on the other hand, the good of every grade took courage, and breathed new life. A universal impression was felt that the grand adversary of man had received a deadly blow. The effect was manifest, not only in the crowded city, but in the retired hamlet; and regarding the nature of the effect, and its immense aggregate throughout Christendom, a check to every bad, and an encouragement to every good man, we must hold it as a theme of boundless gratitude to the great Disposer of events.

To account for this effect, we have to remark, that the French revolution, that monster of atheism and mother of all abominations, was regarded as the parent of Bonaparte, and he the heir and defender of her moral realm. Mistakes in certain points of his moral character, making him worse than he really was, conduced to increase and fasten the impression. His pretended change and actual disregard of religion, in Egypt, and again at home, gave an air of credibility to all that was so eagerly said and so readily believed of his wickedness. And France was still known as the head quarters of infidelity. Thus it came to pass, that the triumph of Bonaparte was regarded as the triumph of sin, by both friend and foe to correct principles, morality, and godliness. His fall, therefore, was a crash that shook all Pandemonium.

We now proceed to ask; *Was it right to dethrone him?* We answer, yes. Not indeed for want of legitimacy; nor did even the allies claim this till their work was nearly through. It was justifiable on the principle, that any revolution can be right. Such a dethronement can no more be specifically provided for by international law, than any domestic revolution can be contemplated in the constitution of a government. Common sense and humanity are to arbitrate in such cases; and as there cannot, so there ought not to be, any appeal from their decision, except to the King of the Universe. Napoleon's ambition had made him the butcher of nations and the pest of the world; and it would have been nothing short of manslaughter to suffer him to go on when in their power to prevent it. On the same principle, we regard it the duty of Europe to put a stop to the massacre of the Greeks, and change the Turkish government. Even Bonaparte himself, as reported by O'Meara, held the same sentiment as applied to the Turks; and we thank him for giving us the real reason why they have not long since been expelled from Europe, where he says they are a blot on her map, and a disgrace to civilization. It is for this sordid reason—that the great powers cannot agree on the division of the spoil. He, then, who made and

unmade kings at his pleasure could not consistently complain when his own avowed principle was applied to his own dethronement.

But when dethroned, we wonder that England had not been more careful, as a matter of policy merely, to prolong his life to the utmost. He was their chained lion, to be let loose at their pleasure on the rest of Europe; and while he lived, they might have ruled the continent as they would. No Bourbon could have slept quiet in his palace, till assured that he had breathed his last.

One more question. *Has Bonaparte, on the whole, been a curse or a blessing to the world?* At such a question, we stagger and succumb. Doubtless immense good, as well as evil, has accrued, and will continue to accrue, from his existence. He benefitted France in a multitude of respects; and he has infused life, and energy, and thought, into the civilized world; and his fall, in connexion with his career, will afford its lessons to the end of time. But whether more good or evil be the result, we can only *guess;* and that but poorly; for who can conjecture what would have come out of the French revolution without him? None but the Omniscient can tell the ultimate effect of any one thing on the welfare of the universe.

Bonaparte was superstitious. He talked much of fate and destiny, and seemed to believe in some such heathenish vagary. Regardless as he was of the Sabbath, and of religion, he is said to have been loth to join battle on a Friday. So was Lord Byron superstitious in much the same way, and to a greater extent, because perhaps the greater sceptic. He "regarded days" much like the ancient heathen; and he would not suffer his Count Gamba, in Greece, to be the undertaker of any project, lest it should fail, as he counted him ill-starred. The like propensity may perhaps be witnessed in the unbelievers of every rank. And we suspect that all the gradations of real scepticism and infidelity may be more exactly marked by the degree of credulity and superstition than by any direct professions of these wayward thinkers. God seems to have made man necessarily a *religious* being, in its general acceptation; and if he rejects the true religion, it is by substituting a false one. This, too, we deem a strong proof from the God of nature, that there is a true religion.

We think highly of the utility of studying thoroughly the biography of great men. It is here that the grand traits of human nature, as well as the dealings of divine providence, appear in bold relief. Such an interest, too, is taken in these great men, that we more easily remember, and more readily apply, what we learn of them. But we have no occasion to exhort our readers to peruse Bonaparte's life. Curiosity will ensure it attention. They may not all undertake with these large volumes; but they will at least see the abridgment. The work is now sold remarkably cheap.

Still we cannot help thinking that such a work as O'Meara's, however faulty and false in some respects, is much better, so far as it goes, for the purpose of mere biography—it is so interesting; so full of anecdote and conversation; is so easily remembered; and shows us so much of the inward man, and of the arts and iniquity of kingly rule. If we would know what kings and cabinets are, Bonaparte is the man to tell us; and in O'Meara, he has done it, and with a frankness and to an extent which he would not have done, if then on a throne, or ever expecting to have occasion for such arts again. He has opened not only the palace, but the policy and the hearts of kings; and whether most to despise or to detest them we know not.

Just after the perusal of Scott, we chanced to take a work containing portions of the private correspondence of Washington and the distinguished generals and statesmen united with him in and after the achievement of our liberty. The contrast between these men and those of the French revolution appeared greater than we had ever before imagined. *Here*, all was enlightened, sincere, glowing, self-denying, steady patriotism;—*there*, rashness, cruelty, supreme and reckless *selfishness*. We can never again wonder why our revolution should succeed, and theirs fail. Nor can we much hope for any thorough achievement of liberty in France or the adjacent countries for ages yet to come.

On closing these volumes, we are led to exclaim—Where now is this mighty being under whose tread the earth shook and trembled for twenty years, and at whose presence the nations fled in dismay? what to him, now, is all that glory and power—and what is the reward of such anxious toil and the lavishment of such amazing energies? It is now ended, and the phantom that allured him has vanished. And how, too, will this accountable mortal meet his murdered millions at the bar of God? We know of nothing on earth that operates as so perfect an antidote in our bosom to all sublunary ambition, as the thoughtful perusal of the entire life of a great and ambitious man. Partial glimpses of the great while on their career, may fire the bosom and frenzy the brain; but view the whole life, with all the toils, perplexities, and disasters—and then the closing scene of death, and the cold stillness that succeeds; and all is right again—and the lesson is doubly impressed on man, that, "to fear God and keep his commandments, is the *whole* of man's" duty, happiness, interest, all.

The Duty of Christians to Pray for the Missionary Cause. A Sermon, preached at Boston, Nov. 1, 1827, before the Society for Propagating the Gospel among the Indians and others in North America. By EBENEZER PORTER, D. D. Published by request of the Society. Andover; 1827.

THE author of this sermon, without aiming at any originality of statement on a subject which is already exhausted, urges, with his characteristic clearness, judgment, and taste, the duty of Christians to pray for Missionaries, because,

1. Their *object* is great—the glory of God in the sanctification and salvation of men.

2. The *obstacles* in their way are great—the indifference, obduracy, pride, prejudice, and hostility of the human heart—obstacles never to be surmounted, except through the influence of that Spirit which is given in answer to prayer.

3. The *consequences* of their conduct are great on the one hand, and calamitous beyond conception, if Missionaries to the heathen should be left to preach themselves rather than Christ; to proselyte men to their own narrow and sectarian views, rather than to build them up in the most holy faith; and on the other, rich in every blessing for this life and for the life to come, should they, "as wise master-builders," under the guidance of the Holy Spirit, lay the deep foundations of social order and Christian privilege, on the ruins of Paganism.

4. Their *labors* and *sacrifices* are great—involving an amount of hardship, poverty, toil, anxiety, and suffering, which must break their spirits, and crush their frame to the dust, if they cannot lean on an arm that is Almighty.

In reviewing the subject, the preacher asks, "Is it not apparent, that the magnitude of the Mission-

ary work is but very inadequately understood and felt. by the world, or even by the Church?" In pressing this inquiry, he thus proceeds:

The cause of missions is the cause of God. It was identified with Christianity itself, by the herald angels, who announced the Saviour's birth as "glad tidings, which shall be to *all people*." It was identified with Christianity itself, by that broad commission of its divine Founder, "Go ye into all the world, and preach the Gospel." With this passage standing in the New Testament, what Christian can doubt on the subject? It is identified with Christianity itself by the lives and labors of its first preachers; and by their claim on Christians to pray, and the undisputed obligation on Christians now to pray for its success.

It is time that this cause should stand upon its own claims, not as the cause of weak and visionary men, but as the cause of God. On this ground I rest its claims to-day, and aver that no man is great enough to look down upon it, as beneath his favorable regard. It is the same cause for which the Saviour shed his blood, and to which angels account it their privilege and honor to be ministering servants. It has a grandeur of object, the contemplation of which expands and elevates the soul, and throws into comparative littleness the common objects of human pursuit. I know that birth, wealth, talent, military achievement, may confer what is called greatness, though often associated with moral debasement. Ask the *world* who has been great, and you are pointed to Wolfe, dying for his country; to Chatham, ruling the decisions of her senate; to Nelson, wielding the thunders of her navy. You are pointed perhaps to "Macedonia's madman," or to him of modern days, whom Europe looked at with dismay, as the scourge of nations, in his prosperity; and in his adversity, as little less than "archangel ruined." But no man is great, who fails to fulfil the chief end of his immortal existence. No man is great, who forgets that God is greater than he. No enterprise is great, which is not approved by God, and which cannot properly be commended to him in prayer. Let characters and actions be tried by this standard, and how often would the hero, or the minister of state, amid the splendors of office, and the homage of admiring multitudes, be found a base and degraded man, in the eye of Omniscience, when his heart and motives are compared with the exalted principles which the gospel inspires. When Napoleon reared his bloody banner, and marched to Moscow, millions stood appalled at the boldness of the enterprise; while no whisper of prayer, that God would bless that enterprise, ascended from any pious heart in Christendom. But when the Bible Society and the Missionary Society sent their messengers of mercy, to traverse the shores of the Baltic these heralds of the gospel might well be followed, in their labors of heavenly benevolence, by the prayers and benedictions of Christians. And when Buchanan explored the domains of pagan wretchedness in the East, not to multiply widows and orphans, not to spread havoc and death.—(as did the British arms in the ranks of Hyder Ally.) but to extend the empire of truth and holiness; well might Christians pray for success, and well might the plains of Hindostan echo the glad welcome "How beautiful upon the mountain are the feet of him that bringeth good tidings."

That distinguished general, who turned the scale of victory in the greatest battle of modern days, doubtless feels himself to be now far more highly honored by the office he sustains as a missionary of the cross. Give me the heart of Brainerd, and his crown of righteousness, and even if I must share his bed of straw, I would not envy the luxuries of the great and the ungodly. Give me the honors that shall for ever flourish on the brow of Henry Martyn, and I care not who carries away the hosannas of the world. Let me sleep like him in a humble and unfrequented grave, if I may awake like him at the last trump, and stand by his side in the resurrection of the just.

I say again, the missionary cause is the cause of God. The sentiments it inspires, expand and exalt the soul. It regards man as immortal, and stamps importance on the actions and interests of time, just according to their influence on the interests of eternity. Actors, and actions, and events, which the world thinks most important, are those which most strongly excite present a

tention. These are often transient and temporary; often limited in influence to one people, or one generation, perhaps to the affairs of the passing day. A revolution takes place in a kingdom,—anarchy rages,—the crown passes from one head to another, and all is quiet as before. War threatens to convolve a continent. The elements gather for a tempest, with dark and portentous aspect. Clouds of angry combatants hasten towards the field of strife. Nations, in anxious suspense, turn their eyes on the scene of conflict. But the storm bursts,—the clouds disperse,—victors and vanquished lay down their arms, and the affairs of the world go on as before. Greece stretches out her supplicating hands, and the sympathies of Christendom are awakened. Friends of humanity feel for down-trodden men, trampled down by a sanguinary despotism. But soon all this deep interest will subside. Greece rise to freedom and independence; or sink under her load of hopeless miseries,—or perhaps be blotted from the map of nations. and still the affairs of the great world will go on as before. Now in the kingdom of Christ, things are to be estimated on a higher scale of computation. Here nothing is transient and temporary. Actors, actions and events, become important, from the train of attendant consequences, stretching onward into eternity. In this view the proudest navy of Europe, and all the victories recorded in its annals of blood, has done nothing worthy of remembrance, compared with the enterprise accomplished by that little vessel, which brought our Puritan fathers to plant the standard of true religion on this continent. In this view the fitting out of the ship Duff, to bear the first band of Missionaries for the Islands of the Pacific, though regarded by many as a visionary scheme of the time, was truly a great and sublime undertaking. In its motives and results, it is stamped with a character of greatness, which belongs to no human expedition, no worldly enterprise of war or commerce.

On the same scale we must estimate the value of domestic missions. The field in which various Christian societies as well as our own, are honorably employed, the work of establishing churches and spreading the institutions of the gospel, among the destitute regions of our own country, is a great work. Suppose that, in present and coming generations, the result of these efforts should be, to raise thousands from the darkness and degradation of sin, to the light, and liberty, and purity of the sons of God; and that flourishing churches shall exist, down to the end of the world, where, but for these efforts, all would have been involved in the aggravated heathenism of a Christian land; and see how this supposition invests the missionary cause not only with a sacredness, but with a grandeur of design, surpassing all that is accounted great in the ordinary affairs of men.

Do we demand then that the world shall stop the movements of her secular machinery, and stand still, to gaze at the magnitude of these objects? Certainly not. Let senates debate, and statesmen adjust the affairs of empires;—let commerce spread its canvass, and drive on its schemes of gain, in every climate; let science push its adventurous researches into regions of polar ice; let genius multiply its resources of art, its mechanical inventions, its triumphs over the winds and tides; whatever else may be ranked among the useful or the honorable in human achievements, let it be regarded with approbation and interest by Christians. But let not God be shut out of his own world. Let not the interests of his church be accounted secondary to any other interests. The machinery of his moral kingdom must move on; the subjects of this kingdom, while they mingle in the bustle and business of the world, must not forget that one object, which surpasses and absorbs, in its own greatness, all the objects of time.

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The Atlantic Souvenir; a Christmas and New-Year's Offering. Philadelphia; Carey, Lea, & Carey.

The Talisman for 1828. Elam Bliss; New York.

THESE are a few of a considerably numerous class of publications which have acquired the name of "Annuals." They are a new species of periodicals, the oldest of them having reached, perhaps, their fifth or sixth year, while the greater number, both in this country and in England, are just starting in the race. They are very tasteful pocket volumes, containing a large variety of pieces, in verse and prose, by the popular authors of the day, and embellished with engravings from the best artists. They are designed as presents for the young on Christmas and New-Year holidays; and, if we may judge of their popularity by the amount of gratitude which their editors profess to owe the public, are disposed of in large editions. We are sorry they cannot be commended, especially to Christian parents, on any higher ground than their mere poetic merit and mechanical execution. For while they contain almost no instruction of any kind, they are still more destitute of those moral and religious sentiments which are adapted to those seasons for which they are particularly designed. With every season and event in life,—with the cheerful and gladsome, no less than with the sad, piety should be made to blend itself in the minds of the young; and especially must the Christian parent be desirous that these anniversaries, which have a more than ordinary moral interest, should not go by with the youthful group about him in mere holiday merriment,—unattended with any of those improving reflections which they so naturally inspire. But there is nothing of this in these volumes. The Saviour's nativity is remembered only in the title-page; and in place of those sober remembrances which are wont to visit the mind of the reflecting, as one year takes its flight and another enters,—chastening their anticipations of the future, while they look on the past, the young reader is here led away into the visionary regions of poetry and romance. The Amulet is the only professed exception to these remarks. The rest may be generally characterised as elaborate toys—beautiful trifles. The kind of materials of which they are composed may be understood from a passage in one of their prefaces—in which the editor gives the reason of the ill success of an Edinburgh annual which undertook to be of high order: "The literary pabulum of which it was composed, was for the most part, too solid for the digestions of the great mass of the readers to whose patronage such works are addressed. Instead of being a miscellany of light, (and the critic will have it so, of frivolous,) literature, it consisted of little more than a bundle of very clever, but in some instances, intolerably dry essays, on universities—the rise and decline of nations—beauty—antiquity—action—thought—*religion*—and a variety of other questions of no less permanent interest."

The Amulet professes to "blend religious instruction with literary amusement." But even in this volume there are fewer religious pieces than pieces written by religious authors. It may be compared, in this respect, to a book auction, where the valuable books bear a meagre proportion to the worthless, and are scattered along the catalogue merely to detain respectable people, while the trash is put upon the multitude.

In the "Bijou," the "Atlantic Souvenir," and the rest, there is indeed occasionally a piece which professes to be religious; but generally it is the religion of sentimentalism—a representation of Piety as dwelling among shadows,—as desirable only to the comfortless and forlorn. It is a sentiment which is frequently met with in such stanzas as the following:

"At last, while bitter tears I shed,
To heaven I raised my prayer,
And found, *when earthly joys are fled*,
There still is comfort there."*

We would not judge these tasteful volumes too severely. There is much *genuine* poetry in them, and many pieces which are beautiful and faultless, though they have no decided moral tendency. Yet regarding as books intended for the young, and as associated in young minds with the two most cheerful but thought-chastening eras of the year, we think they are defective in a very important respect. And considering their very attractive character, and the ready convenience they afford to those who are accustomed to make presents to their young friends, and the great number of them which are consequently sold, we hope another year to see from some quarter or another, at least one truly *Christian* Souvenir.

In the mean time, our younger readers will not excuse us, if, having just been looking ourselves between so many poetic leaves, we should neglect to bring forth a trifle for their gratification. We therefore select the following from the Atlantic—by Mrs. Hemans.

Atlantic Souvenir.

THE WAKENING.

'*While day arises, that sweet hour of prime.*'

How many thousands are awakening now!
Some to the songs from the forest-bough,
To the rustling of leaves at the lattice-pane,
To the chiming fall of the early rain.

And some, far out on the deep mid-sea,
To the dash of the waves in their foaming glee,
As they break into spray on the ship's tall side,
That holds through the tumult her path of pride.

And some—oh! well may *their* hearts rejoice,
To the gentle sound of a mother's voice;
Long shall they yearn for that kindly tone,
When from the board and the hearth 'tis gone.

And some in the camp, to the bugle's breath,
And the tramp of the steed on the echoing heath,
And the sudden roar of the hostile gun,
Which tells that a field must ere night be won.

And some, in the gloomy convict-cell,
To the dull deep note of the warning bell,
As it heavily calls them forth to die,
While the bright sun mounts in the laughing sky.

And some to the peal of the hunter's horn;
And some to the sounds from the city borne;
And some to the rolling of torrent-floods,
Far 'midst old mountains, and solemn woods.

So are we roused on this chequered earth,
Each unto light hath a daily birth,
Though fearful or joyous, though sad or sweet,
Be the voices which first our upspringing meet.

But ONE must the sound be, and ONE the call,
Which from the dust shall awake us all!
ONE, though to severed and distant dooms——
How shall the sleepers arise from their tombs!

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Griesbach's New Testament.—The [Unitarian] Christian Register informs us that the first part of a translation of Griesbach's New Testament has been published at Boston, comprising the Epistle to the Romans, and the two Epistles to the Corinthians; and "the whole of the evangelical writings are to be published in a similar manner."

New-Haven Gymnasium.—We gave a slight notice of this institution in our last Number, under the title of High School at New-Haven. We have since seen the prospectus of the institution, from which we are able to give our readers a more particular and satisfactory description.

The proposed institution, in its general plan, is intended to resemble the Round Hill School, at Northampton; the proprietors of which, for having introduced the *Gymnasium* into this country with so much talent and success, deserve the thanks of the friends of literature; as they do ours also, for the frankness and cordiality with which they have seconded our design.

We propose with the boys, to occupy the house as a family, to take the entire charge of them, and to stand in the place of their parents. The government of the institution will be at once strict and parental. The boys, unless on special occasions, will not be allowed to leave the grounds, except in company with a teacher or guardian. They will be permitted to contract no debt, and to make no purchases for themselves. It is intended to have them always, in effect, under our own eye, and to fill up their time with study and useful recreation.

Wishing to form the character from an early period, and not to be responsible for habits and a character formed elsewhere, we propose to receive boys at the age of *six*, and to decline (unless in peculiar cases) commencing with any after the age of *fourteen*.

A part of each day is to be regularly devoted to Gymnastic exercises. These, with other active employments, are the best means of preserving health, and invigorating the constitution. Assiduous attention will be paid to the subject of Manners.

As some boys are designed for college, and others are not, the course of education will be accommodated, in each case, to the wishes of the parent. Both classes of boys will need instruction in Spelling, Reading, Writing, and Drawing, in Declamation and Composition, in Arithmetic and Algebra. Geography, with the aid of the best books, of maps, charts, and globes, is to be pursued as an object of prime importance. Both will also study French, Spanish, German, and Italian under *native* teachers: and for this end measures have been taken to procure the assistance of gentlemen of acknowledged talents and character.

The boys preparing for college will also be taught Latin and Greek, with the elements of History, and where it is wished the Hebrew.

The boys not intended for college will, in addition to the above, be taught Latin if the parents consent, English Grammar, Rhetoric, and as extensive a course of Mathematics as is desired. They will have the opportunity to receive a regular course of instruction in Botany, History, Logic, Ethics, Mental Philosophy, and Political Economy. It is expected also, that those students, who have been sufficiently long in a course of education, and have made the requisite attainments, will be permitted to attend the course of Lectures on Chemistry, Mineralogy, and Geology, by Professor SILLIMAN; and the course on Natural Philosophy and Astronomy, by Professor OLMSTED.

The religious instruction of the pupils will be parental. The great aim will be to train them up in the fear of God. Each day will begin and end with reading the Scriptures and prayer. The Bible will be a class-book on the Sabbath; and the pupils will attend church at the place designated by their parents.

This is our general plan: we shall aim to execute it with fidelity; reserving, however, the right of making such alterations as experience shall

show to be necessary. With the subject of education, we are not wholly unacquainted. One of us has been occupied for a considerable period, in a course of collegiate instruction. Both of us have had the privilege of surveying many of the principal seminaries of Europe; and one of us, during a long residence in Germany, has examined, with the utmost attention and care, the system of education pursued in several of her Universities, and in her Academic and Commercial Gymnasia.

There will be two vacations in the year, each of three weeks; the first to commence on the first Wednesday of May, the other on the second Wednesday of September. During both, the boys may remain at the school without additional expense.

We shall have a valuable library of the best authors in English, Latin, Greek, French, Spanish, Italian, and German.

The annual charge for boys of ten years and over is three hundred dollars, but a deduction will be made where two or more come from one family at the same time. The charge for boys under ten is two hundred and fifty dollars. In this sum are comprised all charges for instruction, including the tickets for the college lectures, board, washing, and mending, room, fuel, lights, and furniture, except a bed or mattress, and bed-clothing, to be furnished by the pupil. These may be procured on the spot, at a fair price. Where it is wished, the clothing of the boys can be procured by us, and on terms advantageous to the parent.

It is intended to open the institution on the 1st of May, 1828.

SERENO E. DWIGHT,
HENRY E. DWIGHT.

New-Haven, Nov. 28, 1827.

The Fairfield Literary and Theological Seminary.—An Institution with this name has been projected in Bond County, Illinois. It is intended to embrace the three following departments:

An *English School*, in which shall be taught the higher branches of the English language, writing, arithmetic, &c., for the accommodation of such as wish to become complete English scholars.

A *Seminary*, in which shall be taught all the various branches of literature which are taught usually in the Academies and Colleges in the western States; the conductor of which department shall be the Principal of the Institution.

As soon as circumstances will admit, a *Theological Department* shall be appended, the conductor of which shall be an approved divine, chosen by the Synod or Presbytery (as may be thought best) of the Presbyterian Church in which it may be situated.

Amherst College.—Preparations are making for the erection of a fourth College building, to be commenced early in the spring. It is to stand north of the present buildings, the foundation about one story lower, and it will correspond in position with the chapel, so as to present a handsome front towards the village. It will be 108 ft. by 42, four stories high. The committee have, we understand, decided upon a plan which is substantially that of the building last erected at Yale College, and also of Bartlett Hall at Andover.

Professor Strong, of the department of Mathematics and Natural Philosophy, in Hamilton College, has accepted the professorship of the same branches in Rutger's College, at New Brunswick.

Lutheran Theological Seminary.—We are happy to learn that the Rev. B. Kurtz who has been on an agency to Europe in behalf of this institution has succeeded in obtaining for it about $12,000, and more than 5,000 volumes of books. The library at present contains about 10,000 volumes; and with the addition of those from Europe, and of the valuable collection of the Rev. Mr. Storch of North Carolina, which has been presented to the institution, it will be one of the largest Theological libraries in the United States.

Dr. Chalmers, Professor of Moral Philosophy in the University of Edinburgh, has been elected Professor of Divinity, as the successor of Dr. Nitchie, who has resigned.

Public Worship in New-York.—The population of New-York city, in 1820, was 123,706. In 1825, it was 166,086; making an increase, in five years, of 42,380. Allowing the same ratio of increase, there is now a population of 185,000. There are in the city 101 churches, or houses of public worship: of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independents. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house; which makes the number of those statedly attending public worship 40,400. After deducting 50,000, for children, for the sick, and for others necessarily absent, there will still remain NINETY-FOUR THOUSAND AND SIX HUNDRED, or *more than half the population, absenting themselves from the public worship of God!*

There are in the city four theatres and two circuses: most of which are opened from four to six nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand; or about ONE to every SEVENTH DWELLING HOUSE! In addition to the violation of holy time, occasioned by steam boats, and other public conveyances, by butchers, grocers, and other traders purchasing their stock from boats arriving from the country, upwards of ONE THOUSAND *shops, and other places, are opened for the sale of liquor or other things on the Sabbath!—Patton's Sermon in the National Preacher.*

Education in France.—The following account of the state of Education in France, or rather we should say, description of the want of it, is from the Report of the Committee of the Society for Elementary Instruction; as published in the London Missionary Register.

It is with profound regret, that, out of Thirty-one Millions Six-hundred Thousand inhabitants of France, we find from Fifteen to Sixteen Millions who can neither read nor write. Four Millions Five-hundred Thousand children out of Six Millions, that is to say, precisely three-fourths of those who are of age to be admitted into the Schools, are deprived of every kind of education.

It is true this deplorable want is very unequally felt. In some Departments of the north and the east, the number of children who attend the Schools may be one-tenth of the population; while in others, it is not more than the two-hundred and twenty-ninth part. This deplorable neglect, which might be supposed only to apply to a barbarous country, is to be found in the heart of France. Our fruitful and smiling provinces of the south, which, during the darkness of the middle ages, preserved for a long time and rekindled first among us those sparks of sacred fire, are now most backward in knowledge.

NEW PUBLICATIONS.

RELIGIOUS.

Letters to an Anxious Inquirer, designed to relieve the Difficulties of a Friend under Serious Impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church in Charleston, S. C.

Drunkenness excludes from Heaven: A Discourse on 1 Cor. vi. 10. By David M'Conaughy, A. M., Pastor of the Presbyterian Congregation, Gettysburg.

Duty and Privilege of Christians to devote their all to Spreading the Gospell. By David Campbell. 8vo. pp. 15. Amherst: 1827.

Essays on Hopkinsianism.

The Apostolic Commission: A Sermon delivered at the Ordination of the Rev. Daniel L. Carroll, Litchfield,

Con., Oct. 3, 1827. By Benjamin F. Stanton, A. M., Pastor of the Church of Christ in Bethlem.

MISCELLANEOUS.

A Contrast of Josephus Brockway's Testimony and Statement. By a Brief Remarker. 8vo. pp. 19. Troy: 1827.

An Address delivered before the Adelphic Union Society of Williams College, on the evening before Commencement, Sept. 4, 1827. By Cyrus Yale, Pastor of the Congregational Church in New Hartford, Con. 8vo. pp. 20. Williamstown: 1827.

An Address to the Synod of the Reformed Presbyterian Church in America, on submitting to their consideration the Plan of Correspondence with the General Assembly, by the Chairman of their Committee, in May, 1827. By Alexander M'Leod, D. D., of New York.

Sketches of Laws relating to Slavery in the several States in the Union. By George M. Stroud.

Jahn's Biblical Archeology, translated from the Latin, with additions and corrections. By Thomas C. Upham, Professor of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College. Second Edition.

Commentaries on American Law. By James Kent. Vol. II. 8vo. pp. 528. New York: O. Halstead. 1827.

The American Journal of Science and Arts. Vol. XIII. No. 2. January, 1828.

Elements of Greek Grammar. By Chauncey A. Goodrich. Used in Yale College. Fourth Edition, enlarged and improved. Hartford: O. D. Cooke & Co. 1827.

Letters on Clerical Manners and Habits: addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the said Seminary. Second Edition. 12mo. pp. 421. New York: G. & C. Carvill. 1827.

The Contributions of Q. Q. to a Periodical Work: with some pieces not before published. By the late Jane Taylor. In two vols. Second Edition. New York: 1827.

A Compendious Introduction to the Study of the Bible. By Thomas Hartwell Horne, M. A. Illustrated with Maps and other Engravings. Being an Analysis of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. 12mo. pp. 528. Boston: Wells & Lilly. 1827.

Remarks on the Practicability of Indian Reform; embracing their Colonization. By Isaac M'Coy. Boston: Lincoln & Edmunds. 1827.

MONTHLY RECORD.

RELIGIOUS.

Revivals in Litchfield county.—The past has been a year of great, and perhaps unparallelled prosperity to the churches of this county. More than twenty-five of them have enjoyed 'times of refreshing from the presence of the Lord.' One thousand it is hoped, have become the disciples of Christ. Of these there are said to be 150 in Salisbury, 100 in Canaan, 80 in Goshen, 80 in Barkhampstead, 100 in Norfolk, 50 in New Preston, 80 in New Milford, 90 in Woodbury, and about 30 each in Sharon, Torringford, Plymouth, Washington, and Roxbury. Nor has the work ceased. The smiles of Heaven still attend the Conferences of the churches, which have evidently been an important means of animating the prayers, hopes, and efforts of Christians; and of addressing the motives of religion with peculiar force to the minds of the worldly.

The neighboring town of Canton, in Hartford county, has been similarly blessed. Two hundred are numbered as subjects of grace within the same period.

Cattaraugus and Seneca Indians.—During the past year, God has been pouring out his Spirit upon these pagans within our territory, and several from both tribes are numbered among the children of his kingdom. A church

has recently been organized at the Cattaraugus station, consisting of thirteen members; and about an equal number has been added to the church in Seneca, making the number of that church about thirty. Their Christian deportment and affection encourage the belief that they are experimentally acquainted with the truth as it is in Jesus.

Benevolent efforts in New Jersey.—We are happy in having occasion to record examples of benevolent feeling and effort like that which characterized the meeting of the friends of Missions at Princeton, on the evening of Thanksgiving-Day, Dec. 12. The occasion of this feeling was the statements of those who had been engaged in visiting sundry parts of the State for the purpose of circulating the Bible, of the exceedingly destitute condition of many of the inhabitants of the means of any kind of instruction. These statements were made with a view of exciting to the adoption of some plan for remedying the evils; and resulted in unanimously passing the following resolutions:—That in reliance on Divine aid, and with the co-operation of other friends to knowledge and religion, we will use our utmost efforts to assist in raising, within two years from this date, the sum of *forty thousand dollars* for the support of Missionaries, and the establishment of schools in the destitute parts of the State.—That the funds so raised shall be placed under the control of the Domestic Missionary Society of New Jersey, on condition that said Society will appropriate them to the purposes above specified.

About *five thousand dollars* of this sum were immediately pledged by members of the two congregations of Princeton and Freehold; and there can be but little doubt that the noble object of their resolution will be completely accomplished.

A Good Work advancing.—To the examples of New-Jersey, Pennsylvania, and Vermont, mentioned in the preceding numbers, who have resolved to supply the destitute in their respective States with the Word of God, we may now add those of Connecticut, Maryland, and Virginia: comprising, with the several counties in other States to which similar resolutions have been applied, a population of more than four millions, or about one third of the whole United States.

American Bible Class Society.—A National Society with this name has been recently formed at Philadelphia. Its objects are to collect and disseminate knowledge concerning Bible Classes, where they exist, how they are conducted, and what advantages have resulted from them; to devise and execute measures, not interfering with the government and doctrines of the churches, or the appropriate province of their pastors, to promote the organization and prosperity of Bible Classes among all denominations throughout the land and to correspond and co-operate with any kindred institution which may be formed in any other part of the world. The payment of one dollar annually, or of $20 at one time, constitutes a member. The payment of $50, an honorary Director for life; and $100, a Patron. A minister may become an honorary Director by the payment of $30. Alexander Henry Esq. is President, Rev. Hervey Wilbur Corresponding Secretary, and General Agent, and Solomon Allen Esq. Treasurer. There are ten Vice Presidents, and a Board of Managers 31 in number.

Progress of truth in Ireland.—We have in former numbers noticed the effects of religious light upon this darkened and bigoted people, particularly upon the county of Cavan. This light as we expected, is progressing; and its effects are extending. Recently about five hundred Roman Catholic teachers and scholars, connected with the Irish [School] Society of Dublin convened, and published resolutions asserting the right and benefit of searching the Scriptures. On the 5th of September last, a similar meeting was held at King's court, at which one hundred and twenty-five masters were present. They express a very high regard for the Irish Society, which has planted schools in the most destitute parts of Ireland, and taught the young the middle aged and the old, to read their own language of the wonderful works of God. They assert that the society is not protestant, nor of a proselyting character. They publicly proclaim, that some of their number are capable of examining; and have found

that the reading of the Scriptures, instead of being forbidden, is most strenuously enjoined by ancient fathers, popes, and cardinals of the Roman Catholic church, and furnish extracts in proof of the fact. They descant on the right of conscience, and conclude thus: "Resolved, that our right, even as *Roman Catholics*, to read the Scriptures, is incontrovertibly established; that when the Scriptures are in Greek Latin, Italian, French, &c. there is no just cause why they should not be also in Irish; and that since the Lord Jesus Christ has said, "*Search the Scriptures*," no creatures or assemblage of creatures have a right to say, "*Search them not.*"

Christianity at Calcutta.—The following is an extract of a letter from an English Missionary in India, which appeared in a late number of the London Baptist Missionary Herald.

Think of standing in the midst of an innumerable multitude of your fellow creatures, who are in bondage the most appalling, bondage to a cruel task-master, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the mangled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another spring to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life.

But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be reverenced among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended; Missionary efforts are in much better repute than formerly; and wickedness that would formerly stalk the streets with the utmost effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries.

DONATIONS.

To the American Colonization Society, from 25th October to 21st November, 1827, $2,805 14.

To the American Board, from October 21st to November 20th, 1827, $9,230 54.

POLITICAL.

The Twentieth Congress assembled in its first session on the third of December. The Message of the President bears evident marks of ability and acquaintance with the principles of government which eminently qualify him for his high and responsible station. He introduces his Message by a grateful recognition of the goodness of a beneficent Providence, which has continued to us the blessings of health, and prosperity, and peace with the nations of the earth. Our relations of friendship with other nations have been preserved unimpaired. Some subjects of high and delicate interest with the British government have been adjusted and settled upon satisfactory terms, and others postponed for future discussion and agreement. Of the former, the most important was that relating to the compensation for slaves taken by the British forces during the late war, and which was left for arrangement under the mediation of the late Emperor Alexander. This has been happily settled by the payment of an indemnity of $1,204,960, by the British government. The most important of the latter, is the Act of Parliament which relates to the commercial intercourse between the United States and the

British Colonial Possessions, by which that government prohibit the access of the United States' vessels to all their colonial ports, except those immediately bordering upon our own territories. The British government have not only declined negotiation upon this subject, but by the principles they have assumed, have precluded even the means of negotiation. It becomes not the self-respect of the United States, says the Message, either to solicit gratuitous favors, or to accept as the grant of a favor, that for which an ample equivalent is exacted. It remains to be determined by the respective governments whether the trade shall be opened by acts of reciprocal legislation.

With the other maritime and commercial nations of Europe, our intercourse continues, with little variation. A new Treaty of Amity, Navigation, and Commerce has been concluded with the kingdom of Sweden; and the negotiation of a Treaty of Amity, and Commerce is in progress with the Hanseatic Republics of Hamburg, Lubec, and Bremen.

In turning from the concerns of our Union, in its intercourse with foreign nations, to those of most importance in our internal affairs, the Message continues, we find the revenues of the present year corresponding to the anticipations of the last, and presenting an aspect still more favorable in the promise of the next. The balance in the Treasury on the first of January last, was $6,358,686 18. The receipts from that time to the 30th September, amounted to $16,886,581 32; the amount of the present quarter is estimated at $4,515,000, making a total estimate of $21,401,581. The expenditures amount to $22,300,000, being an excess of expenditures over the receipts of $898,419. But of the $22,000,000, more than 6,000,000 have been applied to the discharge of the public debt, which it is expected will be reduced, on the first of January, 1828, to about *sixty-seven millions and a half.*

During the past summer a portion of the army was employed in suppressing some warlike movements of the Winnebago and other tribes of Indians. A timely display of the defensive and protective power of the Union was attended with the happiest effect—that of preventing the shedding of blood, by overawing the hostile intentions of the Indians, and restoring tranquility and peace among those of our fellow citizens who were menaced. The army is said to be susceptible of improvement, though its present organization is satisfactory.

The fortification of the coasts, and the gradual increase and improvement of the navy, are parts of a great system of national defence, which has been upwards of ten years in progress, and which, for a series of years to come will continue to claim the constant and persevering protection and superintendence of the legislative authority. Among the measures which have emanated from these principles, the act of the last session of Congress for the gradual improvement of the navy holds a conspicuous place.

The report from the Postmaster General exhibits the condition of the Department as highly satisfactory for the present, and still more promising for the future. Its receipts for the year ending the first of July last, amounted to one million four hundred and seventy-three thousand, five hundred and fifty-one dollars. The receipts exceeded the expenditure upwards of one hundred thousand dollars.

It cannot be an over sanguine estimate to predict, that in less than ten years, of which one half have elapsed, the receipts will have been more than doubled. In the mean time, a reduced expenditure upon established routes has kept pace with increased facilities of public accommodation, and additional services have been obtained at reduced rates of compensation. Within the last year, the transportation of the mail, in stages, has been greatly augmented. The number of post offices has been increased to seven thousand.

The public lands will, as heretofore, occupy the attention of Congress. By a report from the general land office it appears that nearly thirty-three millions of dollars have been paid by the United States government for this portion of the public property. The amount of land acquired by the purchase of Louisiana and Florida, and the extinction of the aboriginal titles is nearly two hundred and sixty millions of acres; one hundred and thirty-nine millions of which had been surveyed on the 1st of January, 1826, and about nineteen millions had been sold

Many persons who purchased lands have been unable to meet their engagements, and several acts for their relief have been passed. The president recommends the continuance for a further term of the beneficial accommodations to this class of the public debtors, and justly remarks, that it can never be the interest or the policy of the nation to wring from its own citizens the reasonable profits of their industry and enterprise, by holding them to the rigorous import of disastrous engagements.

The Message concludes by a specification of other topics, which have heretofore been recommended, and which are still worthy the attention of Congress. Among these are the debt, rather of justice than gratitude, to the surviving warriors of the revolutionary war; the extension of the judicial administration of the Federal Government, to those extensive and important members of the Union, which, having risen into existence since the organization of the present judiciary establishment, now constitute at least one third of its territory and population; the formation of a more effective and uniform system for the government of the militia; and the melioration, in some form or modification, of the diversified and often oppressive codes relating to insolvency. Amidst the multiplicity of topics of great national concernment, which may recommend themselves to the calm and patriotic deliberations of the legislature, it may be sufficient to say, that on these, and all other measures which receive their sanction, my hearty co-operation will be given, conformably to the duties enjoined upon me, and under the sense of all the obligations prescribed by the constitution.

Turkey and Greece.—It has seldom fallen to our lot to record a more interesting event than that of the destruction of the Turkish and Egyptian fleets, by the squadrons of the Allied powers. If ever the effusion of blood is justifiable, we think such an occasion is furnished by the oft-repeated perfidy and cruelty of the Turks and their dependents: and we can hardly feel that the chastisement, great as it appears, was equal to their crimes.

This victory was obtained in the harbor of Navarino, near the South West point of the Morea, on the 20th of October. The battle was fought at anchor, and was necessarily bloody and destructive. The following is a synopsis of the forces:

	Ships.	Frig.	Cor.	Sloops.	Tot.
English,	3	4	0	4	11
French,	3	2	0	2	7
Russian,	4	4	0	0	8
Allies,	10	10	0	6	26
Turks,	3	19.	26	18	66

There were, besides, about forty transports and other vessels formed behind the Turkish fleet.

We learn from the British admiral, Sir Ed. Codrington, that the combined fleets finding it necessary to enter the harbor of Navarino, to enforce the armistice to which Ibrahim Pacha had agreed, but which he was violating, by his cruelties upon the Greeks, were fired upon by the Turkish and Egyptian ships. A general and bloody engagement ensued, which continued four hours, and resulted in the entire destruction of the combined Turkish marine. It seemed the determination of the Turks to perish rather than surrender; and nearly their whole fleet was destroyed without being captured. Of their force, one line-of-battle ship was burned; two driven on shore, wrecks; one double frigate sunk; one on shore a wreck; two burned; fifteen frigates burnt and sunk; three on shore, wrecks; one on shore, masts standing; fifteen corvettes burned and sunk; four on shore, wrecked; nine brigs burnt and sunk; one on shore, masts standing; six fire ships destroyed, and three transports. Of the sixty-six vessels of war, only eight are left afloat.

On board of one of their line-of-battle ships, it is said that three hundred and fifty men were killed, and in another four hundred. We have no certain account of their whole loss, which must have been immense.

The result of the action on the part of the British was about seventy-five killed, and one hundred and ninety-seven wounded; of the French, about forty-three were killed, and one hundred and forty-four wounded. The Russian loss is not known.

On the day after the battle, the English, French, and Russian admirals addressed a note to Ibrahim Pacha and the other Turkish Chiefs, of which the following is a part: "If one single

musket or cannon shot be again fired on a ship or boat of the Allied Powers, we shall immediately destroy all the remaining vessels, as well as the forts of Navarino, and that we shall consider such new act of hostility as *a formal declaration of the Porte against the three Allied Powers, and of which the Grand Seignor and his Pacha must suffer the terrible consequences.*

"But if the Turkish Chiefs, acknowledging the aggression they have committed by commencing the firing, abstain from any act of hostility, we shall resume those terms of good understanding which they have themselves interrupted. In this case they will have the white flag hoisted on all the forts before the end of this day. We demand a categorical answer, without evasion, before sunset."

Another Victory.—A letter dated, Camp, near Vortizza, Sept. 30th, describes another splendid victory, which, though eclipsed by the great one above recorded, must be of eminent service to the Grecians. A flotilla of Greek vessels, composed of a brig, two schooners, a gun boat, the steam boat Perseverence, Capt. Hastings, and another gun boat, encountered in the Gulf of Lepanto six Turkish vessels, three Austrian merchantmen with supplies for the Turks, and some smaller vessels. On the morning of the 26th, at about 10 o'clock, Captains Hastings and Thomas attacked the Turkish vessels, and in a few minutes we saw the smoke ascending from one of the vessels which had taken fire. The engagement lasted about half an hour, and in that short time the two intrepid Englishmen succeeded in burning all the Turkish vessels, with the exception of one, which they sunk.

The friends of Missionaries and other Christian residents at Smyrna will be happy to learn, as stated in a letter from an American naval officer in the Mediterranean, that in anticipation of a rupture between the Combined Powers and the Turks, two of our frigates had taken their station before that city to afford relief and assistance to the Christians, should occasion require. The officer also intimates, that if any violence should be offered to this class of the population, the American frigates will take a very active part.

MISCELLANEOUS.

African Emigration.—The Brig Doris sailed from Baltimore for Liberia on the 10th of November. It received eighty-two passengers at that place, of whom twenty-nine were from Baltimore, fifteen from the western part of New-York, and thirty-three from Ann Arundel county, Maryland.

Twenty-three others embarked from Norfolk, making in all a hundred and five. Of this whole number, sixty-two were slaves liberated by their proprietors for the express purpose of being transferred to the Colony of Liberia. The thirty-three from Ann Arundel county, Md. were all the property of Daniel Murray, Esq., who in contemplation of this generous action sent out to the Colony some years ago a favorite servant to make report concerning the country, and prepare the way for those who were to succeed him. Twenty-three were manumitted by Col. David Bullock, of Va.

The Brig Nautilus sailed from Norfolk on the 18th of Dec. for Monrovia, having on board one hundred and sixty-four emigrants; more than eighty of whom were from North Carolina, and of the number of those under the special protection of the Society of Friends. The earnestness, perseverance, and eminent liberality of this society in the African cause, are worthy of imitation. Their donation to the Colonization Society in Nov. was $730.

The Schooner Randolph has also been employed to proceed to Georgetown, S. C. for the purpose of conveying thence to Liberia twenty-five persons, liberated by a single individual near Cheraw.

In view of these encouraging facts which we have extracted principally from the African Repository for November, its Editor remarks:

The fairest prospect seems now to be opening before our Institution. The unexampled success which has recently marked the progress of our infant Colony, has produced appropriate effects upon the public: interest and charity are extensively excited and multitudes until lately undecided have declared themselves for us, and given liberally to aid our cause. We cannot be adequately thankful, for the recent indications of favor in the opinions of our countrymen, and the Pre

dence of God. They have surpassed our highest expectations. Who would have predicted, that an association so feebly supported at its commencement, so strongly opposed in its progress, proposing a work so difficult, and with resources so scanty for its execution, should, at the conclusion of ten years, be able to exhibit as the result of its efforts, a Colony of one thousand persons: moral and even religious in its character, well ordered in its government, growing in intelligence, industry, and enterprise: some members of which, who left this country with nothing, have acquired property to the amount of from four to ten thousand dollars each—a Colony well defended —which has erected two churches and many other public buildings; in the several schools of which, every child is acquiring the rudiments of knowledge;—a Colony, in fine, as regular in its concerns, and as happy in its population perhaps, as any settlement in our own land. Nor should it be forgotten, that not six years since, the earliest emigrants erected their dwellings upon Cape Monserado; and that subsequently, for two years, they were, in a war with the natives, exposed to imminent danger; endured severe and complicated sufferings; and indeed, were compelled, like the restored Israelites, while they built their walls with one hand, to grasp a weapon with the other.

But what Christian can contemplate without joyous emotions, the influence which this Colony already exerts upon the neighboring African Tribes? And what hopes may we not indulge for the future? The poor pagans must perceive the superiority of civilized and Christian people, and desire to avail themselves of the benefits of their society, example, and instructions. Many of their children are now in the schools of the Colony, and will go forth among their countrymen, to communicate a knowledge of the most useful arts, and to teach the precepts of a pure religion. One hundred and fifty miles of coast are now under the Colonial jurisdiction, and along this whole line the benign effects of the laws and administration of the Colony are felt and acknowledged.

ORDINATIONS AND INSTALLATIONS.

Nov. 10.—Rev. William A. Hall, as Pastor of the United Congregations, of Joppa and Unity, in Rowan County, in N. C. Sermon by Rev. Jesse Rankin.

Nov. 14.—Rev. James Bates, as colleague with Rev. J. Homer, D. D., over the First church in Newton, Ms. Sermon by Rev. Mr. Wisner, of Boston.

Nov. 21.—Rev. John Albro, over the Second Congregational Church in Chelmsford, Ms. Sermon by Rev. Mr. Withington, of Newbury.

Nov. 22.—Rev. Joseph H. Patrick was ordained at Taunton, Ms., as an Evangelist. Sermon by Rev. Mr. Cobb, of Taunton.

Nov. 23.—Rev. Alexander Hebberton, as assistant to the Rev. Robert Russel, in Allen-township, Pa. Sermon by Rev. Mr. Blanvett, of Lamington, N. Y.

Dec. 1.—Rev. Peter Powell was ordained to the work of the ministry in the Baptist meeting-house in Burlington, N. Y. Sermon by Rev. E. Cushman, of Philadelphia.

Dec. 2.—Rev. John Richards was ordained as Pastor of the First Congregational Church in Woodstock, Vt. Sermon by Rev. Dr. Tyler, of Dartmouth.

Dec. 5.—Rev. Daniel Campbell, over the Union Church, at Kennebunk, Me. Sermon by Rev. Mr. Campbell of South Berwick.

Dec. 5.—Rev. Peter Lockwood was installed over the Congregation of Chenango, N. Y.

Dec. 5.—Rev. Aaron Putnam, over the Congregation at Owego, N. Y.

Dec. 12.—Rev. Joseph K. Ware was ordained over the Congregational Society, in Palmer, Ms. Sermon by Rev. President Humphrey.

Dec. 20.—Rev. Isaac R. Barbour,

over the Church in Byfield, Ms. Sermon by Rev. Robert Page, of Bradford, N. H.

Dec. 25.—Pine Street Church, in Boston, was dedicated to the worship of God. Sermon by Rev, Mr. Green.

Dec. 26.—Rev. GEORGE W. BLAGDEN, over the Evangelical Congregational Society in Brighton, Ms. Sermon by the Rev. Mr. Wisner, of Boston.

ANSWERS TO CORRESPONDENTS.

The following extract is from a private letter. We hope the author will excuse the liberty we take in making a use of it which was not intended.

"My only remaining topic respects your review of my Sermons on Intemperance; which as it is here understood, and as it is understood also in New-York, is a coming out against the vital principle of the National Temperate Society, viz. *entire abstinence*. My definition of *intemperance* was not predicated on the simple amount of *excitation produced*, nor on the developed result, always, of known and acknowledged mental aberration: but upon the principle, that ardent spirits taken *daily*, at a given time, in any quantity, is injurious to the human system, and is intemperance, both as it so often will infallibly lead to it, and because it carries on a slow process of impairing and undermining health. I have no personal feelings in this thing. But I do deeply deplore the note of exultation which I hear from the other camp, that so respectable a work as the Christian Spectator has espoused their cause; and more than all I deplore the fact, that you have placed your work against a stream whose power is in no danger of being too great even though it should not thunder and foam exactly according to rule,—a stream which, should you turn it backward, would become the inundation of intemperance hopeless as the grave. * * * Do not suppose that I feel disobliged, but believe me, as ever,

Yours,

LYMAN BEECHER."

The first part of the review to which our correspondent alludes—we mention the fact in justice to our consistency, though not as an apology for the indiscreet admission of an article for which we were responsible—was written during the absence of the Editor, and sent to the press without the revision of the associated conductors of the Christian Spectator. We have seen with regret the use which has been made of it by some of the newspapers; and we are glad of this opportunity to disown the sentiments which have thus been imputed to us. The only passage in the article which could justify the imputation, was that in which our reviewer indulged in some speculation about the correctness of Dr. Beecher's definition of intemperance. That speculation we did not think a just one,—apart from the abuse to which it was evidently liable.

In no other part of the review, we believe, can our newspaper expositors claim that we have come out against the Society for the Promotion of Temperance. On the contrary, we expressed, or aimed to express, fully and distinctly, our conviction, that "the vital principle" of the Temperance Society—"*entire abstinence*"—the total doing away of the custom of drinking—was the only correct, the only efficient principle, on which such a Society could be founded. And we expressed our belief that such was the conviction of the friends of reform generally: we trusted, we said, that there was "but one sentiment among them—one common and irrevocable resolve, that ardent spirits *must* be banished from common use in society." We have seen an end of half-way measures in former efforts to stop intemperance. A great and dreadful evil is abroad in the land, and a strong hand must be laid upon it, or nothing is done to stay its alarming progress.

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RELIGIOUS COMMUNICATIONS.

THE ORIGIN OF LAY PRESBYTERS.

When they who compose, execute the laws, their own practice under the rules they have indited, is the fairest criterion of interpretation. If lay presbyters had no existence in the first ages, commencing in the days of the Apostles, and extending through four centuries; there is more than violent presumption, there is the strongest negative evidence, that they rest neither on precept, nor example, in the church of Christ.

The Christian polity, from the death of the last apostle, unto that of the first Leo, after whom no change obtained, until the reformation, has been detailed; that of the Waldenses, particularly investigated; and the common mistake with respect to their government exposed. They were covertly episcopal, though after Claude, not papal; but never presbyterial, prior to the Helvetic abjuration of popery.

The Culdees, Colidei, *worshippers of God*, of Scotland and Ireland, the Scotia of ancient writers, have been passed in silence, because modern ideas of them rest only in vague traditions and opinions. The Celtic language had no alphabet. The Scots have no history, written within a thousand years of the Christian era; and little can be ferreted out of foreign authors. A sentence is found in Tertullian, and another in Prosper; both uncertain. Gildas of England, A. D. 560, represents them as episcopal. The earliest period, assigned to the Gospel among them by Bede of 730 was, when it was every where episcopal. Their oldest historian was an archdeacon of St. Andrews, in the eleventh century; their second was of the thirteenth. Both are lost. Hector Boethius, quoted by Blondel and Selden, has been convicted by Lloyd of disingenuousness. The credulity of these writers, as well as of Buchanan and Knox, is on this point visible. Let their veracity remain unimpeached; belief is not knowledge, and neither can their offer, nor could our reception of it as testimony, make it truth. The Culdees who were removed from Abernethy to St. Andrews, were monks; and such were those at Armagh in Ireland. They may have been clerical, since in each place they elected archbishops; but they were catholic, for they appealed to Rome. Columba also, the apostle of the Picts, was, according to Bede, "a monk in priest's orders," and planted monasteries in Ireland and Britain.

The Syrian Christians, the Culdees, and the Waldenses, were all of episcopal origin. Old men have lived in every age, whose prudence and experience have been brought into requisition; but of presbyters without authority to preach, neither

a word, nor an example is found, from the demise of the last apostle, unto the reformation in Switzerland; they neither existed in the original form of government; nor in the secondary, which was parochial episcopacy; nor in that, which absorbed the rest, the diocesan, which became, so far as we yet know, literally catholic.

Such was Christendom until the period of the reformation. The Eastern church speaks for itself. Rome had been sacked in 1527, and the pope captured; also Charles V. as well as Francis I. had defied the enmity of the court of Rome; nevertheless, they were both intolerant papists; and maintained, and enforced episcopal government. In England the power of the pope had been abolished by parliament in 1532, yet the doctrines and ecclesiastic government, in other respects, remained the same. James V. then reigned in Scotland, and died in 1542, a devoted catholic, leaving his kingdom under papal administration. The reformation commenced in Germany in 1517. The protestation of Saxony, Hesse, Anhalt, and fourteen cities, against the violent measures of the diet at Spice, was signed in 1529. The Augsburg confession was made and condemned in 1530. The protestant defensive league was entered into, at Smalkald, in 1531. But it was the papal, not the episcopal government, that had as yet been renounced. In Switzerland in 1308 three cantons confederated: they afterwards subdued two others, and placed them on equal terms. In 1332, Lucerne acceded to the confederacy. In 1353, Berne and Zug joined them. In 1383, they sustained themselves against the duke of Austria. In 1471, they received the Grisons. In 1481, Friburg and Soleure, in 1501, Basil and Schaffhausen, and in 1513 Appenzel were admitted. In the battle of Nancy, they defeated, and slew Charles the bold.

From 1526, when Zuinglius, the Swiss reformer, was excommunicated by a catholic diet, unto the autumn of 1531, when his death was achieved, he offering himself a victim in defence of liberty of conscience and the cause of the reformation, the cantons of Zurich and Berne, with the towns of Basil and Schaffhausen, maintained an unremitting struggle against the intolerance of five catholic cantons, which those, who were neutral, were unable to repress. But although Zurich and Berne, and Basil and Schaffhausen, had abolished popery, and church temporalities within their territories, they had neither removed the subordination of ministers, nor created new offices in the church. At length peace was restored, because their existence as free states was at last seen to depend upon their confederacy; and each was to adopt and maintain its own form of government, both civil and ecclesiastical; and public safety to be bartered away no more for religious predilections.

Calvin, passing by Geneva, in August, 1536, on his way northward, was importuned by some of the clergy, who were favorable to the reformation, to remain, and aid them in preaching, and to become a reader in divinity.

The season was favorable, the rulers and people having been exasperated by the conspiracy of their bishop with the duke of Savoy, against their liberties; who, being chargeable also with crimes of a private nature, had fled away a few months before. Although the preachers of Geneva, as well as Calvin, and all the people, were catholic, they were not, in fact, under episcopal government; and their submission to their pastors rested merely on persuasion. Of the six ministers at Geneva, two only were

favorable to the doctrines of the reformation, and confidants of Calvin; the rest being licentious, and inclined in heart to popery. But a majority of the people were, from obvious motives, haters of ecclesiastical fraud, sensuality, and oppression. In this state of vacillation, and licentiousness, Calvin adopted the expedient, of preparing an outline of doctrine and discipline, to be sworn to and subscribed, as an antidote against popery. The obligation of an oath to adhere to the rules and doctrines, advised by a minority of the ministers, was a perilous, but decisive measure. Nevertheless, it was taken by a majority in the summer of 1537.

In the next year, Farell, Calvin, and Corald, aiming at a stricter discipline, declared they could not administer the supper to people so irregular, and discordant among themselves. Advantage was immediately taken by the catholics, and, within two days, a general council having been convened, they voted, that those three ministers should leave the city.

Calvin went to Zurich, and afterwards to Strasburg, where he became the pastor of a French church. Corald died. Farell retired to Neufchatel, and never consented to be again a minister at Geneva. Notwithstanding his exile, Calvin answered the letter of the bishop of Carpentras, written against the reformation at Geneva; but would not hear the recantations of the Genevese. He refused to become a cypher among colleagues, and a people incompetent to discriminate between the discipline of Christ and papal tyranny. (a) He attended by appointment the conferences at Worms, and Ratisbon, with Melancthon and others. Interest had been made in behalf of Geneva, and he was there pressed by the heads of the reformation to return to that canton, as a thing indispensable. He yielded, upon condition he should not be interrupted in ecclesiastical discipline. (b) Accordingly in September, 1541, he resumed his labors at Geneva, still subject to the claims of Strasburg, as Viret was to Berne, but the canton soon obtained his release. His colleagues professing reconciliation, and reaching out the hand, were suffered to remain; yet were they an incumbrance, possessing neither zeal nor learning.

To secure the ascendency of himself and Viret over their copresbyters was the first necessary effort. "I detailed," he says, "to the senate my labor; I showed them that the church could not stand, unless a certain form of government were appointed, such as is prescribed to us in the word of God, and was observed in the ancient church. I then touched certain heads, whence they might understand what I wished. But because the whole matter could not be explained, I begged that there should be given us those who might confer with us. Six were appointed to us. Articles will be written concerning the whole government of a church, which we shall afterwards lay before the senate."(c)

The colleagues of Calvin and Viret, "openly assented, because they were ashamed to contradict in matters so public," but they secretly persuaded the senators not to abandon their power. They sought to "escape that discipline and order which they could not bear," and to "weaken the authority of the church."(d)

(a) —"locum sine ullâ auctoritate teneam? Quid enim faciemus? Unde summus exordium, si res collapsas velimus restaurare? Si verbum fecero quod displicuerit, mox silentium imperabunt." *Calv. epist.* 12.

(b) —"suo ipsi judicio obstricti erunt, ne reclament amplius, aut quicquam ad ordinem nostrum turbandum moveant." *Epist.* 25.

(c) *Epist.* 50. [d] *Epist.* 54.

Before this proposition, no canton in Switzerland had, so far as is known, even the idea of a lay officer in the church, but every presbyter and every deacon was a preacher of the Gospel. This reference was nevertheless not wholly without a precedent; for in 1532 a committee had been appointed by parliament in England, half laymen and half ecclesiastics, with Henry VIII. at its head, to decide upon certain ecclesiastical constitutions, which were alleged to involve temporal rights, and subject them to spiritual censures.

The committee at Geneva reported; laws were prescribed; and a constitution instituted, by the General Council, on the 20th November, 1541. The consistory was to contain a double number of laymen, chosen annually; that is, at first it consisted of the six ministers, two laymen from the lesser senate, or council of twenty-five; and ten from the greater, or council of two hundred; one of the Syndics presiding.(e)

That Calvin did afterwards attempt to justify the reception of lay presbyters, from the authority of the Scriptures, his writings evince. It is perfectly clear, nevertheless, that it was adopted at first by him as an expedient for reducing the church at Geneva to a state of discipline, which should secure the reformation at that place. He probably preferred the name consistory, because the judicatory was composed of presbyters and laymen; for since ordination is by the laying on of the hands of the presbytery, if those laymen were members of a presbytery, then they must impose hands, and give an authority which they possessed not. As if apprehensive, also, of the impropriety of denominating men presbyters, who had received no ordination, he called them Inspectors; and such they really were, not as sometimes it is explained, of the morals of the people, but evidently of the designs of the clergy, whose bishop had within one year before the arrival of Calvin committed treason against the canton, from a desire to bring them back to the chains of popery.

Soon after he had gained a consistory, Calvin writes, "Now we have a judgment of presbyters, such as it is, and a form of discipline, such as the infirmity of the times could bear." (f)

The presbyters here intended were the preachers, for he then thought of no others, and represents that he had succeeded in obtaining a tribunal in which the sentence of a presbytery might be judicially given, according to the original mode of ecclesiastical trials among the early Christians; nevertheless, he qualifies his representation by the word "such as it is," not "such as they are," for the judgment to be rendered by the presbyters would be under the control of the duplicate rates of lay members in the consistory. Of this Calvin had nevertheless no reason to complain; for what could he have effected without laymen, when the major number of the clergy were really

[e] —"non solos verbi ministros sedere judices in consistorio; sed numerum duplomajorem, partim ex minori senatu, ex delectis senioribus esse, ut vocant, partim ex majore diligi, ad hæc unum fere ex syndicis præsidere." *Epist.* 167. "Deliguntur quotannis duodecem seniores; nempe ex minori Senatu duo, reliqui ex Ducentis, sive sint indigenæ sive ascriptitii cives. Qui probe et fideliter munere suo perfuncti sunt, loco non moventur; nisi, &c. Antequam ab electione suâ sedeant, eorum nomina publice edantur, ut siquis eos indignos cognoverit mature denunceat." *Epist.* 302. Southey in "The Book of the Church," 2d vol. p. 293, says, "Calvin himself" *was* "perpetual president;" an error perfectly in character for a mere compiler.

[f] "Nunc habemus qualecunque presbyterorum judicium, et formam disciplinæ qualem ferebat temporum infirmitas." *Epist.* 54.

catholic, and hostile to a reformation, in doctrines, discipline, and manners? They had caused his banishment, when his clerical minority was greater. They were secretly opposed to his return; and even at the time of their public gratulations, resisted clandestinely the new government, "as rigid, tyrannical, and contrary to the practice of the other churches, which governed without such articles."

The people were suspicious, for they had learned by experience to be jealous of clerical power, and were disposed to weaken it, (g) alleging that "Moses, a secular prince, had prescribed to Aaron, and David to the priests." So arduous was the work of reformation at Geneva, that Calvin declared that without Viret he could not preserve that church.(h)

In 1553, a question arose upon their articles of agreement; the senate claiming an appellative jurisdiction in all causes decided by the consistory; but the original intention was merely to secure in certain cases the intervention of civil authority. One Bertelier had been suspended from the communion by the consistory. He complained to the senate, who heard the reasons of the sentence, and confirmed it. Within half a year, he applied to them again, for restoration. Calvin was again heard. But the senate restored the offender. Calvin declared that he preferred resignation to compliance.

The senate of Geneva, in compromise, asked the advice of the senate of Zurich, on three questions; the first was concerning excommunication; the second, whether it could not be exercised in some other manner than by a consistory? and the third was for advice how to act. To these it was answered by the other senate—"that they had heard of the consistorial rules of the church at Geneva, acknowledged them to be pious and near to the prescript of the word of God; and therefore could not advise a change, especially at that period."(i) That the pastors of the protestant churches at Zurich, Berne, Schaffhausen, and Basil, considered themselves to be deeply interested, at that time, in supporting Calvin, and obtaining the approbation of their senates, appears by their letters.

In 1554, he observed—"that the conflict was over, and peace restored; after the church at Geneva had fluctuated like Noah's ark upon the waters," yet that he was still apprehensive. That when invited into the public assembly, he had freely forgiven every one, who had repented; but that he, being but one of the consistory, did not arrogate the right of representing the church. (k.)

Calvin prevailed to establish an order of Government, as nearly approximating the original form, as the dissolute morals, and fixed prejudices of the Genevese against ecclesiastical tyranny, would allow.

Of the original parity of presbyters, Calvin could not have been ignorant; into that state the church of Geneva had providentially fallen by their abandonment of papal authority, and by the flight of their bishop. Of a re-establishment of episcopacy no one appears to have thought; nor did there occur a syllable about an inferior order of pres-

[g] —"laici—in potestate positi, si quando possint, nos, qui verbo prosumus, auctoritatemque nostram labefactare." *Epist.* 47.

[h] "Si me Viretus auferatur prorsus perii, nec hanc, ecclesiam salvam retinere potero." *Ep.* 39.

[i] —"audiviase nos de legibus ecclesiæ consistorialibus, et agnoscere illas pias esse, et accedere ad verbi Dei præscriptum: ideoque non videri admittendum, ut per innovationem mutentur, hoc præsertim seculo," &c. *Epist.* 166.

(k.) "Tandem huc ventum est, ut inter se omnes reconciliarentur,"—"Acris erat dimicatio,"—brevi tamen rursus certandum exit." *Epist.* 171.

byters. He could have seen nothing of the kind, in any Christian writer before his day. (l.) The introduction of laymen into the church of Geneva, thus originated not from a previous design to introduce an inferior kind of presbyters, but from the exigencies of their condition. The success of the expedient, led others in similar circumstances, to the adoption of the same measure. Could they have so far counteracted the influence of the customs then prevalent, as to have separated the idea of a preacher, from that of a deacon, and distinguished their coadjutors by this name, instead of that of inspectors, they had not erred: but dropping that office into practical oblivion, the next effort appears to have been, to justify what they had done; and as this task naturally devolved upon the inventor, so no man was better qualified to essay its accomplishment, than Calvin.

The first imitators of his consistorial government, were the neighbouring cantons. He claimed his own invention, when a church sought his advice, upon the form, they had taken from him. (m.) The clergy of Basil desired the same defence, which Calvin had made the condition of his return to Geneva. After the experiment had proved successful, Schaffhausen, Zurich, and Berne adopted forms of church government of a kindred nature.

The Scottish reformer visited Geneva in 1554 and became a disciple of Calvin. Among the exiles both at Frankfort and Geneva, Knox used, "The order of Geneva."

In 1559 he left Geneva for the last time. In 1560 he was appointed, with others, to report in writing a book for common order and uniformity in religion, for the church of Scotland.

In January following, the first book of discipline, was approved conditionally by the Secret Council, and adopted in practice in the church, but was never formally established by an Act of Parliament. The superintendents were temporary officers, subject to the presbyteries, and without the claim either of dignity or permanency; the form was therefore mainly presbyterian, but rejected imposition of hands in ordination In 1562 the session of Edinburgh contained twelve elders, and sixteen deacons; the latter of whom were allowed to teach. The first was superseded by the second book of discipline, which restored imposition of hands in the ordination of preachers, and reduced deacons to their original duties. The second was agreed on by the General Assembly in 1578, and was, as well as the assembly itself, established by act of Parliament at Edinburgh in June, 1592. Thus was the office of lay elders brought from Geneva to Scotland.

Whether Calvin, "aimed at nothing less, than rendering the government, discipline, and doctrine of Geneva, the mould and rule of imitation to the reformed churches throughout the world," as Mosheim alleges, it is not necessary here to

(l.) In his institutes he speaks of but one order. *Lib.* IV. c. IV. 1.,"'*ex ordine* presbyterorum partim eligebantur pastores et doctores: reliqua pars censuræ morum et correctionibus præerat." But in his commentaries, which he wrote in 1556, he says; (1 Tim. V. 17.)—"sane expopulo deligebantur graves et probati homines, qui una cum pastoribus communi consilio et authoritate ecclesia, disciplinam administrarent, ac essent quasi censores moribus corrigendis." "Hunc morem Ambrosius abeoleviase conqueritur," &c. *Ambros. op. tom. III. p. 276.* But the writer (Hillary the deacon) is speaking only of old age, in both sexes, as honourable; and that both in the synagogue, and church, nothing was wont to be done without the advice of the Seniors.

(m.) "Certe nimiæ esset impudentiæ, id ipsum improbare in vobis, quo nos tanquam bono et salutari utimur." *Epist.* 55.

affirm; but that his learning and talents rendered his example in church government conspicuous, and gained him an influence in distant countries coextensive with the reformation, is certain.

Geneva and Lausanne, from their contiguity to France, so greatly influenced the work of reformation in that kingdom, that so early as 1550, the reformed societies of that country were generally in communion with the church of Geneva, and had adopted the doctrines of Calvin. The Gallic confession exhibited to Charles IX. in 1561, thus expresses their views; "We believe, that the true church ought to be governed by that discipline, which our Lord Jesus Christ has decreed; namely, that there should be in it pastors, presbyters or seniors, and deacons; that purity of doctrine may be preserved, vices restrained, the poor and others in affliction provided for," &c. (n.) In that same year, Charles IX. wrote to the Council of Geneva, complaining of their having received and fostered the enemies and disturbers of France.

Calvin and his colleagues were for that cause summoned before them. They acknowledged, that the pastors of the canton, had sent pious men to regulate the churches in France, but upon their solicitation, and not to sow trouble. Also Calvin professed himself ready to answer before the king; but the matter was not prosecuted further. Nevertheless his letters show an extensive influence upon the reformation in France.

In the next century, when the subject of church government was better understood, the churches were left by the acts of the Synod of Charenton in 1645, to their choice on the subject of elders. "We agree the office of deacon is of divine appointment, and that it belongs to their office to receive, lay out, and distribute the church's stock to its proper use, by the direction of the pastor, and the brethren, if need be. And whereas divers are of opinion, that there is also the office of ruling elders, who labour not in word and doctrine, and others think otherwise, we agree, that this difference make no breach among us." (o.)

Calvin's discipline spread from France to the Netherlands. For these churches, when scattered by persecution, held a Synod at Emden in 1569, at which it was agreed; —"that in the French congregations, the Geneva catechism might be held; and in the Dutch, that of Heidelberg." Also they declared that, "No church shall have, or exercise dominion over another, and no minister, elder, or deacon, shall bear rule over others of the same degree;" which is Calvin's order.

The first presbytery erected in England, was convened in 1572, when eleven elders were chosen, and their proceedings were entitled, "The orders of Wardsworth;" imitating the style of the order of the church at Geneva.

These presbyterians chiefly consisted of exiles, who had returned from Geneva, Frankfort, &c. to England, after the death of the bloody Mary; and conformed more nearly to the order of Calvin than Knox was able to do; having neither Synods, nor a General Assembly. The independents, whether originating in England in the end of the sixteenth, or in Holland early in the seventeenth century, and at whatsoever period they adopted their charitable regulation, that neither the adoption, nor rejection of the office of lay elders, should make any breach among them, have cer-

(n.) D. XXIX—"in ea sint pastores, presbyteri sive seniores, et diaconi" &c.

(o.) Quick p. 472. Third Synod, &c. ch. XIII. S. 5.

tainly, so far yielded to the influence of the polity of Calvin.

In the presbyterian church in the United States, a similar compromise has obtained; and every congregation is at liberty to have elders, or deacons, or both; and to elect them in their own way. The ordination of whom is without imposition of hands because it is so in Scotland; and Knox omitted the rite because he observed it was so at Geneva; or the novelty of such an ordination, like that of a presbyter to constitute him a bishop, might have produced the delay in its adoption, lest suspicion and investigation should have been awakened; and the authority, and previous example should have been demanded. In which event, the one could no more be supported than the other. If they be presbyters they should receive ordination by a presbytery. But we charge them as deacons, and they do the work of such. Yet even thus, the mode of their ordination in the presbyterian church merits a revision.

It has now fairly resulted from this investigation, that a special form of ecclesiastical government was adopted by the Genevese at the reformation; not because it was found by Scriptural precept, or example, to have been the original apostolic scheme; but because the nearest approach to the true one, which the peculiar circumstances of the canton, and the exigencies of the times would admit. The learned and prudent reformer has shown, that he did wish a presbytery, but a consistory was all that he could obtain; for the reformation of the canton was seen to be impracticable, unless his party could have the ascendency in clerical councils; and this was impossible, without the introduction of laymen. Yet this design was not prominent, they were associated as inspectors of the conduct, and so as a defence against the wiles of the ecclesiastics.

Had Calvin justified the expedient, by the necessity of the case, he would have betrayed his design, and prevented others from the benefit of his example; but he gave ease to his conscience, and plausibility to his conduct, by seeking a defence from the Scriptures. And his opinion was readily adopted, because ecclesiastics, a few reformers excepted, were every where inimical to the reformation, and disposed to rivet the chains of papal despotism. It was natural therefore, that "the pattern on the mount," as it has been called, which had proved so successful at Geneva, should be followed by others, and become a similar defence against ecclesiastical fraud, and oppression.

J. P. W.

TO J. L.*

THE argument from the Scriptures has not yet arrived; matters of fact, accruing since the sacred record, have been the inquiry. Hilary's words were adduced only as testimony of the state of the church then present: his opinion of things prior to his time would be mere hearsay. When we take up the holy Word, it will speak for itself, no interpreter can be trusted, but Hooker will not be forgotten on Rom. xii. 7, 8. The fathers are miserable commentators; Hilary not excepted, though without lawn-sleeves; yet are they, from the necessity of the case, competent witnesses of facts, which were under their own sight and hearing.

Hilary, the younger, represented the same kind of seniors to be in every nation, and in the synagogue, which were in the church; *Ambros. tom. III. p.* 276. they were consequently not officers. Also by censuring, not the omission of an office,

* See last Vol. p. 630.

but that pride, which by neglect of consulting the old men suffered the custom to become obsolete, he supposed the seniors, of whom he spoke, still to exist, who were of course laymen. J. L. admits, that these seniors were "not a third order in the church," and J. P. W. asks no more. That "these elders—were the deacons" J. L. is at liberty to prove, if he can; could he be successful, the discovery would be some excuse for all of us in the presbyterian church, who ordain and charge men as deacons, because the word is so; and afterwards call them elders, because such is the custom.

What J. L. demands has been already shown.* The *exaltation* of *servants*, διακονοι, to the office of teachers; and the wisdom of Calvin in obliterating, rather than *degrading* deacons; when, availing himself of the anarchy of his canton, he placed laymen as *inspectors*, but really for protectors, in his *consistory*, have already passed in detail.

J. P. W.

ON THE WITNESS OF THE SPIRIT.

It appears from Scripture that there is such a thing as the witness of the Spirit. The Apostle says, Rom. viii. 16. *The Spirit itself beareth witness with our spirit that we are the children of God.* The course of thought in the mind of the writer seems to be this. 1. Sinners are led by the Holy Spirit to the exercise of saving faith in Christ, by which they become the children of God: (v. 14.) 2. They exercise the reflex act, by which they are conscious that their affections are changed from enmity to love, and from fear to filial confidence: (v. 15.) This is the testimony of conscience: (2 Cor. i. 12.) 3. After that they receive the concurring testimony of the Holy Ghost to the same fact: (v. 16.) 4. The effect of this witness, brightening the views, increasing the assurance, and enhancing the joy, of the Christian hope: (v. 17.) The principal points are, the fact, the two distinct witnesses to the fact, the order of testifying, and the nature or effect of the testimony. Such are the views of the apostle respecting the witness of the Spirit. From this brief exposition we derive the following inferences.

1. A suggestion to the mind, of some truth which was not received or believed before, is not what the apostle understood by the witness of the Spirit. The Spirit bears not an original, but a concurrent witness. It is his part to confirm and strengthen a previous belief, and to make its impressions more distinct and lively. An original impression that I am among the elect, or that God is my God in particular, or that Christ has pardoned my sins, or had mercy on my soul, is not the witness of the Spirit. This is a point on which we cannot have the original witness of our own spirit. And the Spirit does not bear witness *to* our mind, or produce an impression *in* the mind, but comes in aid and bears a concurring testimony *with* our own rational consciousness. If impressions are allowed to testify *in chief*, there is no way to discriminate between the impressions of the Spirit of truth, and those of the spirit of error. This view overlooks the apostolic *order of testifying*.

2. The sanctifying effects of the Spirit are not what the apostle in-

* "διακονοι διδοασιν εκαστῳ των παρ' αυτοις μεταλαβειν απο του ευχαριστηθεντος αρτου" &c. *Justin Martyr. Apol.* 86. By the synod of Ancyra A. D. 314 it was decreed, that those deacons, who succumbed to persecution, should not ποιειν τι ιερατικον αναφερειν η κηρυσσειν, Canon II. "Diaconi ergo ordo est, qui stare a sacerdote et sic dare plebi." *Conc. tom. IV. p.* 779.

tended by the witness of the Spirit. The sanctifying effects of the Holy Spirit must *precede* the testimony of our own consciousness, but the witness of the Spirit comes after. The testimony of conscience is, that by the grace of God we have our conversation in the world. Of course the grace of God in regeneration and sanctification must exist before the mind can be conscious of its effects. And besides, if a Christian disposition produced by the Holy Spirit is all the witness we are to expect, then we have but one witness. Whereas the apostle speaks of two witnesses.

3. The revelation of divine truth by the Holy Ghost is not the witness of the Spirit. This view of the subject, in words, admits the existence of two witnesses, but in fact amalgamates them into one. And so far as they are distinct, they do not witness to the same fact with the witness of the Spirit. The Scriptures tell what is the temper of a child of God, but they do not testify to the fact that I have that temper.

4. The real nature of the witness of the Spirit is to be judged from its effects. We know nothing of the manner of his operations, but only of the effects of his influences: See John, iii. 8. This we learn from the scriptural representations of what the Spirit does for Christians. And from this we judge that the witness of the Spirit is such an influence upon the mind of a believer, as greatly enlivens his views, increases his assurance, and enhances his joy. It gives reality and confidence to the rejoicing, which arises from the testimony of conscience. Any inward operation of the Holy Ghost, which *enhances the effect* of this testimony of conscience, may properly be considered the witness of the Spirit.

A lively impression of the security of the believer, or of the reality and glory of the heavenly inheritance, greatly increasing the affections of the soul, is the witness of the Spirit. When the Spirit produces in the mind of a Christian such lively views of Christ and his salvation as fills his soul with all joy and peace in believing, he takes of the things of Christ, and shews them to him. When in his pious meditations a sudden and unutterable joy overwhelms him, then out of his belly flow those rivers of living water which Jesus spake of the Spirit which they that believe on him should receive. When, being rooted and grounded in love, his views are wonderfully enlarged to comprehend the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, by other means, and is thus filled with all the fullness of God, God has then granted him, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. When all the perplexity of his mind on doctrinal subjects seems at times to be wonderfully removed, he enjoys that unction from the Holy One whereby he knows all things. When the world with all its interests dwindles into nothing, and heaven with all its glories seems so near, and so real, that like him who was caught up to see unspeakable things, he hardly can tell whether he is in the body or out of the body, it is the earnest of the Spirit, the foretaste which the Spirit gives of the heavenly inheritance. When in the fear of God he walks all the day long, and serves the Lord with trembling reverence and godly fear he receives also the comforts of the Holy Ghost, and is edified. When the Comforter is sent to him, according to promise, he receives the peace of his risen Saviour, not as the world giveth; and experience the peace of God which passeth all understanding, and the joy of the Holy Ghost. When in the peculiar exercise of love to his Saviour

he is faithful to keep his sayings, God the Father loves him, and they come unto him, and make their abode with him, and manifest themselves unto him as they do not to the world. God, as his Father, has declared that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give bread to their children. Relying on this assurance of the Holy Spirit, he asks, and he receives till his joy is full. All these enjoyments of the advanced and devoted Christian go to increase the joy and peace in believing, which naturally springs from the testimony of conscience. The witness of his own spirit is confirmed. It therefore appears perfectly proper to call this the witness of the Spirit.

I cannot better illustrate my ideas than by comparing the case with that of Jacob meeting with Joseph. When his sons told him, saying Joseph is yet alive, and is governor over all the land of Egypt, his heart fainted, for he believed them not. But when he saw the waggons which Joseph had sent to carry him, his spirit revived, and he said, It is enough; Joseph my son is yet alive, I will go and see him before I die. He believed it upon testimony, and rejoiced in the belief But when the son of his old age, Rachel's son, the long-lost son, actually presented himself before his father, he fell on his neck and wept a good while, and said, Now let me die, since I have seen thy face, because thou art yet alive. Something like this is the experience of the believer. When he believes the testimony of God respecting the Saviour, he rejoices in the evidence of his conscience. But he rejoices with trembling, because conscience gives her evidence with trembling. His joy is imperfect, because the evidence is imperfect. A subsequent and a high point of religious attainment is when the Spirit comes with his witness. Then the things of religion come to his mind, not as matters of testimony merely, not merely of God's testimony even, but as realities which are seen, and felt, and tasted. He has a realizing sense how secure the believer is of this inheritance: if children, then heirs. And how rich the inheritance: heirs of God, and joint heirs with Jesus Christ. And then such a foretaste of its joys as leaves for the time no remaining doubt or fear that he shall one day possess them.

5. This view of the subject corresponds with that of the most pious and experimental Christian commentators. On subjects of experimental religion, the comment of a pious man of good sense is worth much more than that of a mere critic. Such critics as Rosenmuller, and others of a similar class, may afford much assistance in questions of mere philology. But in explaining experimental passages, they fall far below the spirit of the inspired writings, and far below the actual experience of many Christians. And on this one respecting the witness of the Spirit, all which they can make of it is the idea that the filial spirit witnesses with the mind, that is, the mind concurs with the mind in bearing testimony to the fact that we are the children of God. In discerning the mind of the Spirit on such subjects, the opinions of Calvin, and Beza, and Poole, and Henry, and Scott, and Doddridge, and Hawies, outweigh a whole library of free-thinking philologists.

Beza says, "So there are two witnesses, the Spirit of God and our spirit." *Pol. Syn.*

Locke. "The Spirit of God himself beareth witness with our spirits, that we are the children of God." And he refers to 2 Cor. i. 21, 22, and v. 5, and Eph. i. 11—14, and Gal. iv. 6, as teaching the same thing.

Poole. Annot. "And this it doth by an inward and secret suggestion, whereby he raised our hearts to this persuasion, that God is our Father, and we are his children. This is not the testimony of the graces and operations of the Spirit, but of the Spirit itself."

Gillies. "Let thy Spirit witness with our spirit, that we are indeed thy children."

Doddridge. "He himself, by his internal and gracious operations, beareth witness with the answer of our spirit, when seriously examined and interrogated, and gives us an inward and joyful assurance that we are the children of God."

Hawies. "The Spirit itself, in such approaches to God, when in simplicity we offer our hearts to him, beareth witness with our spirits, shining upon his own work in our souls, and satisfying our consciences, that we are the children of God, and may take the comfort of that honorable relation."

Scott. "This is not done by a voice, or immediate revelation, or impulse, or merely by a text brought to the mind; (for all these things are equivocal and illusory;) but by bearing witness with their spirits, or coinciding with the testimony of their own enlightened minds and consciences, as to their uprightness in embracing the Gospel, and giving themselves up to the service of God."

Storr. "El. Ch. Theol. § 115. illus. 7. "This spirit cannot signify a Christian disposition; because it evidently corresponds to v. 26, and because the interpretation would be unnatural, to say, "the disposition of our spirit beareth witness with our spirit." If this had been the idea, it would rather have been ἡμῖν "with us" than "with our spirits." Vol. II. p. 344.

I consider this last remark as very important, because coming from a modern writer, and distinguished philologist, who has also been peculiarly happy in satisfying all classes of evangelical people on most points of Christian theology. It is undoubtedly the *biblical* view of the subject, equally removed from enthusiasm and rationalism.

6. The experience of Christians shews that something like this is the witness of the Spirit.

The first case which I shall mention is that of David Brainerd. His case is worthy of more attention, because all his views of doctrine were so eminently scriptural, and because his experiences were so carefully guarded from enthusiasm. President Edwards testifies that "he was not a person of a warm imagination," and that "his views and experiences were not excited by strong and lively images formed in his imagination." Under date of Sept. 1739, he writes, "I was spending some time in prayer and self-examination, when the Lord, by his grace, so shined into my heart, that I enjoyed full assurance of his favor, for that time, and my soul was unspeakably refreshed with divine and heavenly enjoyments."

July 26, 1745. "In the evening God was pleased to help me in prayer, beyond what I have experienced for some time. Especially, my soul was drawn out for the enlargement of Christ's kingdom, and for the conversion of my poor people; and my soul relied on God for the accomplishment of that great work. How sweet were the thoughts of *death* unto me at that time! How I longed to be with Christ, to be employed in the glorious work of angels, and with an angel's vigor and delight! Yet how willing was I to stay a while on earth, that I might do something, if the Lord pleased, for his interest in the world. My soul, my very soul, longed for the ingathering of the poor heathen; and I cried unto God, most willingly and heartily. I could not but cry. This was a sweet season

for I had some lively taste of heaven, and a temper of mind suited in some measure to the employments and entertainments of it. Oh! the inward peace, composure, and God-like serenity of such a frame! Heaven must differ from this only in degree, not in kind."

The next extract is dated June 18, 1747, during his sickness at Boston, and is important, because it shews his care to distinguish his experience from those impressions which those contend for who hold to the original witnessing of the Spirit. He says:

"I think that my mind never penetrated with so much ease and freedom into divine things as at this time.——As I saw clearly the truth of those great doctrines which are called the doctrines of grace; so I saw with no less clearness, that the essence of religion consisted in the soul's conformity to God, and acting above all selfish views for his glory, longing to be for him, to live to him, and please and honor him in all things.——Then I saw again, that if God should slight and reject his own moral image, he would deny himself, which he cannot do. And thus I saw the stability and impartiality of this religion.——The next thing I had to do, was to inquire, whether this was my religion: and here God was pleased to help me to the most easy remembrance and critical review, of what had passed in course, of a religious nature, during several of the latter years of my life. Although I could discover much corruption, &c.,—yet God was pleased, as I was reviewing, quickly to put this question out of doubt, by shewing me that I had, from time to time, acted above the utmost influence of mere self-love. This review was, through grace, attended with a present feeling of the same divine temper of mind. This feeling of the love of God in my heart, which I trust the Spirit of God excited in me afresh, was sufficient to give me a full satisfaction. I did not want any of the sudden suggestions, which many are so pleased with, that Christ and his benefits are mine; that God loves me, &c., in order to give me satisfaction about my state. No, my soul abhorred those delusions of satan, which are thought to be the immediate witness of the Spirit, while there is nothing but the empty suggestion of a certain fact, without any gracious discovery of the divine glory, or of the Spirit's work in their own hearts." *Life, pp.* 401—403.

The experience of President Edwards, as related by himself, was very full of joys and assurances, and anticipations, which appear far beyond the mere testimony of conscience. I have room only to transcribe a single passage.

"My mind was very much taken up with contemplations of heaven, and the enjoyments there, and living there in perfect holiness, humility, and love; and it used to appear a great part of the happiness of heaven, that there the servants could express their love to Christ. It appeared to me a great clog and burden, that what I felt within I could not express as I desired."

The death-bed of the late Dr. Payson, of Portland, exhibited the same operation of the Holy Spirit, enhancing the holy joy as well as the holy affections of the advanced Christian. The following remarks bear upon the subject.

"In proportion as my joy has increased," he said, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness."

From his letter to his sister, written about a month before his death. "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view.

Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith, and elevate your hope. O my sister, my sister! could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing, and even leaping for joy."

He replied to one who asked him if he was reconciled to his sufferings, "Oh! that is too cold—I rejoice—I triumph! And I know it is the very Spirit of heaven which I feel, for I long to see every creature happy."

One sabbath morning, which he supposed would be his last on earth the first words he uttered on awakening were "I am going to mount Zion, to the city of the living God, to the heavenly Jerusalem to an innumerable company of angels." "Last night I had a clear, full view of the king of terrors; now he comes and crowds the poor sinner to the very verge of the precipice of destruction, and then pushes him down headlong. But I felt that I had nothing to do with that. And now death was disarmed of all its terrors; all he could do would be to touch me, and let my soul loose to go to my Saviour."

"It has often been said, that people who have been to the other world cannot come back again to tell us what they have seen; but I am so near the eternal world that I can see almost as clearly as if I were there, and I see enough to satisfy myself at least of the truth of religion; so that I do not know that I should feel at all surer, if I had been really there."

"The man who is prepared to die is not obliged to be crowded reluctantly along, but the other world comes like a great magnet to draw him away from this, and he knows that he is going to enjoy, and not only knows but begins to taste it, perfect happiness forever and ever, forever and ever."

The following are some of the exercises of Mr. Pearce, while he was contemplating a mission to the heathen. "My eyes, almost closed with weeping, hardly suffer me to write. Oh! what a view of the love of a crucified Redeemer did I enjoy! The attractions of his cross how powerful! I was as a giant refreshed with new wine, as to my animation; like Mary weeping at the Master's feet for tenderness of soul; like a little child for submission to my heavenly Father's will; and like Paul, for a victory over all self-love, and creature-love, and fear of men, when these things stand in the way of my duty. The interest that Christ took in the redemption of the heathen, the situation of our brethren in Bengal, the worth of the soul, the command of Christ, together with an irresistible drawing of soul, which by far exceeded any thing I ever felt before; all compelled me to vow that I would, by his leave, serve him among the heathen. If ever in my life I knew any thing of the influences of the Holy Ghost, it was then. I was swallowed up in God. All was delightful, for Christ was all, and in all."

It were easy to multiply extracts like these. But perhaps we have more than sufficient. Let any believer read these attentively, and I am sure he will recognize a work of the Holy Spirit, in all these saints, enlarging their conceptions, brightening their views, giving reality to their hopes, dissipating

their darkness, and thus *enhancing* the joy which springs from an approving conscience testifying to the sincerity of his gracious exercises. And now is it possible that the Scriptures give no account of such enjoyments? Have such believers advanced in their experience beyond the Bible? Rather, let us say, they enjoy the Spirit witnessing with their spirit, that they are the children of God.

Finally: It is no objection to this doctrine that it affords encouragements to enthusiasm. So does every thing connected with elevated piety, afford encouragement to enthusiasm. Enthusiasts have built themselves upon the doctrine of disinterested benevolence, of communion with God, of election, of saints' perseverance, of divine decrees, of assurance, of Christian perfection. But it was by a perversion of these blessed doctrines. And it was a perversion owing primarily to spiritual ignorance. A deceived heart turned them aside, and they fell into the snare of the devil by being ignorant of his devices. Shall we then surrender the truth, because those who were unacquainted with the proportion of faith have perverted it to support enthusiasm? Or shall we not rather clear away the misapprehensions which have led to the perversion? I do believe this dread of enthusiasm has led the great body of enlightened believers to live far below their privileges. Certain it is that there are very few who can ever adopt the strong language of Scripture to describe their religious exercises. Away then with the idea that the truth must be reduced down for fear of enthusiasm. This doctrine, properly understood, does not give any more warrant to enthusiasm than the doctrine of perseverance: because it is not be looked for without first obtaining the testimony of conscience. The Spirit bears no original or independent testimony to this point. It is only by the exercise of a holy simplicity and a Godly sincerity in serving God, that the testimony of conscience can be obtained and the concurring witness of the Spirit looked for. It is to be expected only when Christians follow the Lord wholly, and threw their whole souls into their religion, and devote themselves to the service of God, and leave all to follow Christ. Then they have no difficulty in obtaining the testimony of conscience to the simplicity and Godly sincerity of their hearts. And then the Spirit will witness with their spirit that they are the children of God. They must be very devoted Christians, and very zealous Christians, and very self-denying Christians, and very believing Christians, and there is no doubt they will be very joyful Christians. Then shall ye seek me and find me, when ye shall search for me with all your heart. They must have the very temper of children, and then they shall have the portion of children. I will be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty. Such persons are in no danger of enthusiasm. Christians cannot rise to enthusiasm on this course, because they cannot have too much of this kind of religion. They cannot, in using such means, give too much diligence unto the full assurance of hope unto the end. Neither is there any danger that by such diligence they should make their calling and election too sure.

Still there is no doubt that many who are ignorant of religion will deceive themselves with the false impression that they have the witness of the Spirit. The blind leaders and the blind followers will shut their eyes to the lamp of truth, and follow the delusions of a heated imagination. And if they will, they must. Shall true believers be

kept from their privileges because hypocrites abuse them? Shall the children of God be deprived of their food because it is poison to the children of the wicked one? Instead of keeping the witness of the Spirit out of view to prevent enthusiasm, let us rather bring it forward and throw all the light upon it that is possible, to prevent many souls from being beguiled in the mists of error.

BIBLIACA, NO. III.

Ex. IX. 13—16. "*And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me.—For I will at this time send* (כפעם הזאת אני שלח) *all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.—For now will I stretch out my hand* (עתה שלחתי) *that I may smite thee.* (ואך) *and thy people with pestilence, and thou shalt be cut off* (ותכחד) *from the earth. And* (ואולם) *in very deed, for this cause have I raised thee up,* (העמדתיך) *for to show in thee my power, and that my name may be declared through all the earth.*

As we are inclined to believe that our present translation of this passage admits of essential amendments, we suggest the following rendering of several of its important words, as coming nearer to a literal version, and as according better with the *exigentia loci*, or what we conceive to be the genuine scope of the sacred writer in this part of his history.

V. 14. "For I am, at this time, (or, *in this turn*, כפעם הזאת—referring to the recent judgment of boils and blains) *sending* (שלח) all my plagues upon thine heart (i. e. upon thy person, the seat of sensation) and upon thy people," &c.

V. 15. "For *I have now stretched out* (שלחתי) my hand, *and have smitten thee* (ואך) and thy people with pestilence, and thou *hast been cut off* (ותכחד) from the earth.

V. 16. "*Nevertheless* (ואולם) for this cause *have I made thee to stand* (i. e. *caused thee to continue*, notwithstanding thine exposedness to a fatal stroke) for to show in thee my power," &c.

The alteration proposed, it will be seen, respects principally the *tenses* of the leading verbs, giving them a *preterite*, instead of a *future* signification. For this change we offer two reasons. 1. Grammatical propriety requires it. As to the participle שלח, *sending* is evidently a literal translation. And שלחתי, bring in the perfect without the ו conversive which is necessary to give it a future sense, we have so rendered in the perfect; as we have also the other verbs אך and הפחד for the reason, that although they are proper *futures*, yet they *have* the ו conversive which renders their import *perfect*. We believe the present translation disregards one of the fundamental laws of the Hebrew language. 2. The present version gives a sense which we know not how to reconcile with the subsequent narrative; for the words appear to denounce an *immediate* or at least a *speedy* destruction of Pharaoh, and his people, and that too by a *pestilence*, whereas several additional plagues did in fact ensue, and Pharaoh at last perished, not by pestilence, but by being overthrown in the Red Sea.

It will of course be demanded in what respects the proposed rendering improves upon the present, or whether we do not get rid of one difficulty by substituting another. How, it will be asked, is it any more consistent for the Most High to say, "I *have* slain thee," when he was still alive, than to threaten

an *immediate* stroke of wrath, which yet was not *immediately* executed?

In answer to this we might observe that whatever apparent difficulties may attend the interpretation of any part of the word of God, we are bound to abide by a fair and plain grammatical or philological construction of it, when we have once determined it on just principles. But in respect to the passage before us, we beg the reader to revert to the narrative of Moses, and attentively note the circumstances which marked this stage of the fearful process of induration, and finally ended in sealing the fate of Pharaoh, and of Egypt. On examination, it will appear, that his demeanor under the present plague, which appears to have been unremoved at the very time these words were spoken, was in the highest degree impious and insolent. Under some of the former judgments he had in a measure relented, and besought their removal, but under the present, though one of increased severity, for hitherto their health and persons had been exempt, we see no symptoms of humiliation. On the contrary, he seems determined with the utmost hardihood to brave it out, and to hasten on the crisis that should decide whether he or Jehovah would yield! His conduct therefore in the present instance was peculiarly aggravated, and now for the first time, God himself is said to "have hardened Pharaoh's heart," which was a fearful index of his increased guilt. Another circumstance should be taken into the account. Pharaoh might before perhaps have had a shadow of an excuse in the apparent success of the impostures of the magicians But he was now stripped of that; for the loathsome ulcers, "the botch of Egypt," had invaded *their* impotent bodies likewise, and they had gone out covered with shame and contempt from the presence of Moses and Aaron.

Under these circumstances, God is pleased to send to Pharaoh, the message we are considering—couched in language to the following effect:—"Knowest thou not, vain worm with whom thou art contending? *I*, even *I*, am against thee. It is *my* hand which has been stretched out upon thy land, and upon thy cattle, and which is now touching thine own frail body, and those of thy subjects, with the pestilent plague of ulcers. Thinkest thou to withstand or to harden thyself against it? Presumptuous hope! Nay, even now thou mayest deem thyself "as good as dead," as having been *smitten* and *cut off* from the earth by the recent plague; for with infinite ease I could have made thee its victim, and thus rid me at once of a proud adversary. It is by a mere miracle that thou art escaped. My forbearance alone has spared thee, at this time, the doom which thy sins have richly deserved; nevertheless for wise purposes, I *have* made thee to stand when otherwise thou wouldst inevitably have fallen—I have *raised thee up* when, *considered in thyself*, thou wert utterly and irrecoverably cast down. And *yet* dost thou persist in exalting thyself against me?"

Such we regard as the true import of this passage, and though it represents the Divine Speaker adopting a language peculiarly bold and emphatic, yet it is not without a parallel. We find in repeated instances that He who "calleth things that are not as though they were," employs an *absolute* mode of speaking, when at the same time it is evident that it is not to be understood without due limitation. We hear him saying for example to Moses—"I will not go up in the midst of thee." Again he says, "He shall know my breach of promise." And to Hezekiah the message was—"thou shalt die and not live," yet fifteen years were added to his life. From these and similar passages, which

might be indefinitely multiplied, it appears that the Most High claims for himself in his word a peculiar freedom and latitude of expression, which, however, to the attentive reader, who studies the divine *usus loquendi*, has no tendency to mislead or confound. They are words of wisdom, "all plain to him that understandeth, and right to him that seeketh knowledge." If the passage before us be viewed in connexion with these now cited we know not why it should be thought to be attended with difficulty. If it should be, we may find the proposed interpretation still more strikingly confirmed by comparing it with the words spoken to Abimilech on the occasion of his taking Abraham's wife. "But God came to Abimilech in a dream by night and said to him, Behold thou *art but a dead man*, for the woman which thou hast taken." Add to this the language of the awe-struck and trembling Egyptians who were urgent for the Israelites to depart, saying, "We be all dead men." In the same manner we consider the Almighty as speaking in the present case; for if men, in circumstances of imminent peril, are wont to adopt this strong figurative language and declare themselves "dead men," we can see no special impropriety in the use of similar language by the Most High himself, in reference to *narrow and hair-breadth escapes* from dangers that threatened to be fatal; which was *in reality* the case with Pharaoh under the pestilence, though he was unconscious of it.

After all, however, the strongest argument in favor of our interpretation is, that it seems to be plainly sanctioned by the words of the apostle, Rom. ix. 17, in reference to this very passage. In quoting it he has not given a literal translation of the Hebrew, nor has he adopted the rendering of the Septuagint which has διετηρηθης. His language is, "Even for this same purpose *have I raised thee up* (εξηγειρα) that," &c. And here by the way we may no doubt learn the reason why our translators have departed so far from the literal rendering of והעמדתיך, which is—I have *caused thee to stand*. They found the apostle before them had translated it, "raised up," and his pen was guided by inspiration, and would infallibly give the mind of the Spirit in the present phrase; they felt safe in adopting *his* rendering, while they might have felt somewhat doubtful in giving their own. Taking it then for granted that the apostle has furnished us with the genuine import of the Hebrew term here employed, it only remains to ascertain the true sense of the Greek word by which he renders. We find but two instances of it in the New Testament. The one occurs in 1 Cor. vi. 14. in reference to the *resurrection* of believers (ημας εξεγερει,) the other in the passage before us; from both which, as well as from the etymology of the word, we gather that its primary and most natural import is, to *excite, arouse, awaken*, or *raise one up*, not from a previous state of *non-existence*, but one of *dormancy, inertness*, or *prostration*. This completely harmonizes Paul with Moses, according to our view of Moses's meaning. The apostle applies a term to Pharaoh which contemplates him as having been before *cast down* and *prostrate*, in which he undoubtedly has reference to the *figurative destruction* asserted of him in the verses we have been endeavouring to explain. He was, according to human probabilities, and as far as his real danger was concerned, cast down under the stroke of wrath; nevertheless God, for infinitely wise purposes afterwards to be answered, was pleased to spare him—to cause him to stand—or in the apostolic words to *raise him up*.

This interpretation, if correct

will not only, it is hoped, remove some of the *philological* difficulties connected with the place, but will serve also as an answer to some of the *theological* cavils which are urged against the important doctrines that connect themselves with this portion of Holy Writ. Against these doctrines it is sometimes objected that they teach nothing short of the revolting sentiment that Pharaoh was *raised up*, or *brought into existence*, for the express purpose of being made a monument of divine justice, and that too without any previous sin or guilt of his own! which would in fact be the utmost stretch of divine injustice, and consequently involves a view of the character of God that we decidedly reject. Now this unfounded aspersion, to which perhaps the erroneous comments of the friends of truth may in some instances have given occasion, arise from a totally mistaken apprehension of the force and import of the terms employed by the sacred writers relative to this transaction. So far from the remotest allusion to "bringing into being," or even to "raising to a throne," as some have supposed, the simple, obvious sense of the term in the present case is—"to uphold or upraise one in circumstances of extreme peril, where, but for a divine stay, death would have been the inevitable consequence, "and in which therefore the person exposed might consider himself as good as dead, and *in a sense* cut off from the earth." G. B.

MISCELLANEOUS COMMUNICATIONS.

PROMOTION OF PIETY IN COLLEGES.

[We have already published two papers in reply to Antipas: we think it proper to add the following, which comes from a distant College and contains some views not presented in the others.]

THAT there are defects in all our academical institutions, and some of them very serious, will be admitted I suppose by their best friends. Founded, as for the most part they have been, and conducted as they generally still are, by men of piety and prayer, they still fall short of perfection; and I would second with all my heart every judicious attempt to improve them. And so, I have no doubt, would most of those who are engaged in the management of them.

I cannot but think however that Antipas has entirely mistaken the course to be pursued; and I trust that on further reflection he will feel the force of the few remarks which follow, and which are offered with a sincere desire to promote the real interests of piety in our academical establishments. It is admitted that we should endeavour to train young men, destined for the ministry, to the character of vigorous and decided piety. But I am perfectly satisfied that this would not be the effect of a plan which should assign College honors to high attainments in piety. A College is, or should be, a world in miniature. So far as it differs from the plan of ordinary communities, it is defective; and this, I am persuaded, is the real state of our Colleges. There is already too much of an artificial state of things there, a state of things not fitted to prepare youth for the business of actual life. Hence a man has generally to *educate himself* for business after he has left College. No hot-house culture of piety will fit it

to sustain the storms and inclemencies of the atmosphere for which it is designed. And I should call such a culture as Antipas seems to have in view, by this term, because it differs entirely from what God has in his wisdom seen fit to ordain. He does not direct us to *go out of the world* in order to nourish piety—nay, he in effect, forbids it. But what is the state of the world, with relation to the growth and existence of piety? Do not all classes of men urge as an excuse for their low attainments in religion, the very hindrances which Antipas mentions as existing in Colleges? I mean *substantially*,—the very same God in training his children for great achievements here, and high rewards hereafter, takes a course which to short sighted men seems at first view ill adapted to produce the effect designed. He brings virtue to maturity and strength by placing it in a world where it must struggle for its very existence, where its whole course is one scene of warfare conflict and trial. Now take a young man and immerse him in a convent if you please—nourish his enthusiasm, cherish and increase the flow of youthful feeling in religion, let him have no worldly associates, to rival or excel him in study—and when he has completed his appointed course on these principles, turn him out to labor among men as they are. Every man of common sense and common experience can predict the issue. It would be a total failure.

In the community at large, it happens that men of various characters obtain such advantages as this life affords. And is this an unwise arrangement of Providence. In this respect a College, as I have hinted, resembles the world at large, and if it did not, it would not in this respect fit young men for the condition of actual life; it would, like a hot-bed, force some principles of their nature to an artificial maturity, but like a hot-bed, it would produce a frame ill prepared to meet the tempest or the frost. Talents every where gain the pre-eminence in worldly advantages, and why not at College?

I make these remarks in reference to the charge Antipas brings against our Colleges—(viz. that intellectual culture uniformly takes precedence of moral culture,) and to the appeal by which he thinks it is settled. But perhaps I misunderstand him. Perhaps he would not have academical honors bestowed on attainments in piety. Perhaps he does not complain of the present arrangements in that respect. Yet, if this be not the purport of his remarks I feel somewhat at a loss to know at what he aims. He does not indeed state a change in this respect to be his object, but why else does he lay so much stress on this condition of academical honors as the proof of the charge? I shall not now contest the charge, but it seems to me there are powerful objections against altering the condition of honors. The honors are merely the declaration of a fact—to wit, that such and such individuals have excelled in science or learning. Whether the honors be given or not, the fact is the same. To give them to others would be falsehood. To withhold them altogether, i. e. to abandon the system of encouragements to diligence, would be an innovation for which I suppose few practical and experienced teachers are prepared

Suppose, for a moment, that academical honors were given to *religious*, instead of *scientific* improvement. The undoubted tendency would be to nourish *indolence*, and to tempt to *hypocrisy*. The graduation and distribution of honors on this plan, would require a knowledge of the heart,—it would be an assumption of the prerogative

of God. So obvious are the folly and extravagance of such a plan that I cannot attribute it to Antipas.

But to return to the charge. I have already intimated that in substance it might with equal justice be urged against all the arrangements of actual life. The fact is, and why should it be complained of?—the fact is, that mental culture is the first i. e. the direct object of study. Mental culture indeed is not the end, it is valued as a means, it is to be subordinate to the great end of all things. We might as well complain that not the most pious, but the most active, excelled in bodily exercises. Mental and bodily strength are the first, i. e. the most direct or immediate object of mental and bodily culture. The right view of them is that they are to be subordinate objects.

I do not object to express provision for the systematic promotion of piety in our Colleges. Nay I am anxious that more should be done on this subject. Still I am persuaded the actual state of things in them is as good as any where else; indeed this must necessarily be the case. It must be the fact that our Colleges are substantially the same for religious character as the community in which they are placed, neither much better nor much worse. They depend on public opinion for support and reputation, they are composed of the same materials as are found without their walls; and there is an intense action and re-action between them and society at large.

I assert, without the fear of contradiction, that the liveliest and most active piety exhibited any where on earth has been nurtured in our Colleges. Whence came our Mills, our Newell, our Fisk, our Parsons? Did these devoted soldiers of the cross find no kindred spirits to commune with? Did they find it necessary to relinquish "the strife after science," as Antipas terms it, in order to improve in piety? Did they or any enlightened Christians suppose that thus to neglect positive duty is the way to grow in grace? Ask, at this moment, and you shall hear from the officers of our Colleges what is the literary standing of the most pious young men in those institutions. They will tell you that in general they are not surpassed by any other in learning and science. I am ashamed and pained to think of the effect which might be produced by the remarks of Antipas on many a youthful mind. They seem to insinuate the very conclusion which he professes to deny, "that religion and science are opposed to each other." Of this at least I am sure, that I have heard these very suggestions made use of at College to excuse low attainments in religion, as if it were almost impossible to grow in grace amidst such hindrances, whereas, the hindrances we meet ought to rouse us to diligence, watchfulness, and prayer, and then we may be assured they will invigorate, confirm, and mature our religious character. And I have heard such suggestions too employed to palliate indolence in study,—the very duty for which God had sent the guilty individual to the scene of literary labors.

I shall trespass no farther at present than to bestow a passing remark on a sentiment in which Antipas expresses extraordinary confidence,—nay which he seems determined to maintain, whatever may be urged against it: viz. that "the original enthusiasm of first-love to Christ," as he expresses it, constitutes the only "true and proper character of the Christian ministry." In this I am sure he is too confident. Let it be considered whether the "original enthusiasm" of a young convert be equal in moral value or real efficiency for doing good, to the chastened, sober, determined, fix-

ed, unwavening principle which is inevitably produced by proper culture under the blessing of God, and by the grace of the Holy Spirit. No physical ardor of this kind can be steadily maintained, or ought to be valued as he seems to value it. "Without this," he boldly declares, 'the world can never be converted, nor one inch acquired on the territories of sin. With this nothing is impossible. This character is absolutely irresistible. Nothing in the heart of man can stand before it." In all this, he entirely overstrains the matter. Experience is decidedly against him. The word of God is against him. This youthful fervour is often lovely in itself, it is natural at that period of life, and is therefore an evidence so far as it goes that the profession of piety is sincere. It forms also a fit subject for a culture, which will generally form it to a firm and durable and active principle of benevolence. But it is the Spirit of God which is to give efficacy to means, and the means He is, as sovereign, to choose, as He alone is efficient to apply.

Evangelist.

Prayer for Congress.

I have been interested in the suggestion that Christians ought to pray for Congress in their present session. We are always bound to pray for those who are in authority. But our solicitude increases, and our prayers ought to grow more fervent, as their situation becomes more critical. I believe the impression is very extensively prevailing among good men, without reference to party, that our present Congress have assembled on the eve of a crisis in affairs. Many, I know who do not care which of the several great men in view shall hold the highest office in the world, the elected head of twelve millions of freemen, do yet see things which make them tremble for the safety of our free institutions. Whether their anxiety is beyond the cause or not, whatever of danger there may be is placed beyond the control of human intervention. Help is in God only. And if he is sought unto, in a humble manner, by the Christians in this nation, he can hush all the angry passions, and compose the jarring interests, of our rulers, so as to make even unbelievers know that God is the Lord. He can prepare the hearts of wise and patriotic men for the emergency, and give them counsel and understanding to guide our affairs through the crisis. He can open the way for a reconciliation of differences, for a surrender of private objects, for a union of views, so that the august body of our national legislators shall have no other strife than for the national good, no emulation but who shall do most for the welfare of our beloved country. The danger, now so obvious, of making our public employments only the means of personal aggrandizement, and of using all that noble public spirit by which our fathers accomplished such wonders, will all be averted, and truth and ancient faith will return to our counsels.

The free institutions of these States ought to be exceedingly dear to the American Christian. They are a very precious security for the peaceful enjoyment of religion. They seem to be all important as an auxilary to the renovation of the world. What a night of darkness will succeed, if the experiment shall fail, and if we shall prove that men are, under all circumstances, incapable of self-government. What vast facilities will be lost for the spread of the gospel, when our nation falls from its present eminence in the world. What a deadly blow will be struck to our home institutions, and our blessed revivals of religion, by the agita-

tions and distresses of a state of anarchy and misrule. Even the most distant bodings of danger should unite all hearts before the throne of God, that he will avert the calamity while it is yet far off.

This is a point of union which is perfectly accessible to honest men, notwithstanding any difference among them respecting either men or measures. Here every Christian patriot may meet on common ground, and one common supplication may rise from thousands of hearts, "O God, spare our country."

I have also reason to know it to be impressed on many minds, that no common influence is adequate to this emergency. The danger arises from the want of public spirit. *All seek their own.* And no influence can turn this current, which does not change the hearts of many of our leading men. Being taught to exercise the disinterested, self-denying principles of the gospel, and the din and clamor of contention would cease. In short, we need *a revival of religion in the Capitol itself.* For this let all unite their fervent effectual prayers. For this let every humble Christian wrestle in his closet. Let this object be distinctly remembered by every Christian father in his family devotions. For this let special petitions be offered in every prayer circle. And let ministers of the gospel of all denominations, feel and plead for this in all the assemblies of the saints.

The zeal of the Lord of hosts can do this. Many persons cannot help feeling as if he would do it. Many hearts would rejoice in such an exhibition of the mercy of God. He has done such things before. Besides the outpouring of the Spirit at Milledgeville last winter, it is but a few years since the legislature of Vermont enjoyed a similar visitation. A general turning to religion among the members of that noble assembly, would not only unite their hearts in seeking the public good in their collective capacity, but would return them to the various parts of our country to be lights and pillars in the churches where they dwell.

We ought to pray for our rulers also, out of love and gratitude to their spiritual welfare. In the multiplicity of their cares and labors, it is feared many of them may say "Mine own vineyard have I not kept." There is undoubtedly among our great men an increasing tendency to embrace that kind of philosophy which ends in fatalism. "I am as I was made," was the final reply of one of the greatest, when strongly pressed on the subject of religion. In view of this tendency in philosophical minds I have been much struck with the pertinency of the apostle's discourse to the philosophers of Mars-hill, and especially of his closing appeal, grounded on the certainty of a final judgment and retribution. It is evident that the philosophical views I have mentioned are entirely contrary to the idea of a future judgment. And unless the arm of the Lord shall be interposed to stop the progress of such views among our public men, the selfish system of biting and devouring one another will go to such extremes, as will leave the nation no refuge but in a despotism. Let us then pray that the Holy Spirit may so press upon their consciences the distinctions of accountable conduct, as to convince them of sin, righteousness, and judgment, and thus bring them, with all their honors, and all their pride of intellect, to sit like little children at the feet of the crucified Jesus.

RESPUBLICA.

SKETCHES OF SOUTH AMERICA.

From the Manuscript of a friend who spent several years in that country.

Chile.

The Republic of Chile has some characteristics, which, though singular, are in some respects happy. While it stretches through more than twenty degrees of latitude, embracing almost every variety of climate, it has an average breadth of only one hundred miles—a mere strip of land thrown in between the boldest chain of mountains and the widest ocean of the globe.

The country has a general descent from the base of the mountains to the Pacific, so as to give a swift current to its innumerable streams; and yet its surface is by no means regular. In every part are seen shooting up hills of a conical form, resembling stacks of hay on a sloping meadow, though sometimes stretching out into ridges of several leagues in length. These hills, as they cannot be irrigated, and as no rain falls on them during eight months of the year, are extremely dry and barren, yielding at best nothing more than a few stinted stalks of the prickly pear. It may be added too, as a general characteristic of Chile, that every part of it, except the most southern, is without trees of natural growth, unless immediately along the banks of its streams. Indeed it may be further added, that, excepting those grounds watered by artificial means, the whole country is for many months of the year but a naked, barren waste. The irrigated lands, and they are many, are green and fertile almost beyond parallel. It is thought that an acre of irrigated ground yields double at least to one watered by natural rains.

Having passed over most parts of this Republic, and taken some notes of its cities, &c., I shall now endeavor to give you some account of the same, and in the order in which I visited them.

Coming over the mountains from Buenos Ayres, my first visit was to Santiago, the capital.

Santiago is situated in latitude 33 1-2, and has an interesting location. It lies thirty leagues from the Pacific ocean, and within two leagues of the western part of the Great Cordilleras. To the west of the city, seven leagues distant, runs the high ridge called *Cuesta de Prado*, leaving the town in a spacious valley, open to the north and south. This valley, irrigated by numerous streams from the mountains, is in many parts under a high state of cultivation. Near the city are first seen gardens, vineyards, and fruit groves; next are fields of Indian corn and other grains, and beyond all, in the distant horizon, herds of grazing animals.

The city of Santiago is something over one mile from east to west, and three-fourths of a mile from north to south. Near its northern limits, sweeps through the rapid, beautiful river Mapocho, over which was thrown, eighty years since, an elegant brick bridge, yet good and sound apparently as when made. The part of the town north of the river, called *La Chimba*, has about three thousand inhabitants, and is a place of considerable manufacturing business. The entire city has, from the best estimates, a population not far from fifty thousand.

The streets of Santiago are generally well paved and straight, cutting the city into regular squares of about 150 yards. The houses are spacious, including each two or three open courts. The majority are of one story, and ordinary, though many have two high stories, and are truly splendid mansions. They are all made of *adobes*, unburned bricks, with thick walls, plastered white without and within, and covered with tile.

The public edifices, including the Palace, Mint, House of Congress, Custom House, and Churches, are all large, and mostly built in tolerably good taste, after models of ancient architecture. The mint is allowed to be the best building of the kind in Spanish America. It covers an entire block of the city, is of two full stories, and has in addition to numerous apartments for smelting and coining the precious metals, elegant accommodations for the residence of the superintendent.

In the centre of the city is the *Plaza*, or great public square, on the north of which stands the old palace, on the west the cathedral and bishop's palace, on the east the national *Fonda* or hotel, on the south a line of stores, with half of their goods on tables without the door.

Every Spanish city must have its *Paseo*, or public walk. Santiago has two, the *Tajamar* and the *Cañada*.

El Tajamar (breakwater) is an enormous brick wall built along the south bank of the Mapocho, to prevent that furious stream, when swollen, from rushing into the town. This wall extends from the bridge far beyond the eastern limits of the town, is from six to twelve feet in height, and sufficiently broad on its top to admit two or three to walk abreast.

Towards the close of a burning, cloudless day, nothing can be more exhilarating than a stroll on this singular promenade. The air then becomes soft and mild as fancy could make it; on the one side, at your feet, is the cool, flowing Mapocho; on the other a shaded avenue for the carriages of the gentry, and the prancings of the young Chilean horsemen. You have also in every direction green fields and gardens, giving you at once their beauties and their odors, while immediately before you rise the lofty Andes, on whose white tops the sunbeams are lingering long after thick shades are gathered in the valley. In few places perhaps are the sublime and the beautiful of nature exhibited in more striking conjunction than around the capital of Chile.

The *Cañada*, near the south side of the town, is another public walk, of the width of an ordinary block of buildings, and more than a mile in length. Through the centre of this broad avenue is a raised smooth broad walk, with rows of trees and canals of running water on each side, together with long rows of stone seats in the form of sofas for the accommodation of visitors. To this walk, when the heat of the day is over, thousands repair to meet their friends, and partake of the various ices and other refreshments which are carried around for sale. Here they walk and bow and talk, under the bright stars, until the hour for the theatre, and often return again when the play is ended, and linger till the night is half spent. To a people so light-hearted and sociable as are those of Chile, and in a country of so much sun and heat by day, this cool evening retreat is an invaluable blessing. I am happy to add, that in all this group of happy visitors no instance of intoxication is ever seen.

On the eastern part of the town, though within its prescribed limits, rises the hill of St. Lucia, which deserves a description. Although this hill is but little more than a fourth of a mile in circumference, it shoots up and terminates in a point nearly four hundred feet above the site of the town. It is composed almost entirely of basaltic rock arranged in half cylindrical pillars. At the base of the hill these pillars lie in horizontal strata, while half way up they project at an angle of about forty-five degrees, and on the summit stand nearly perpendicular.

On the side of this hill, midway from the bottom, is built the fort of

St. Mark, and an extended battery mounted with heavy cannon. It constitutes an admirable place for firing salutes, and for displaying the nation's flag on feast days; and in case of a hostile invasion, might serve as a tower of defence. The earthquake however of 1822 demolished a part of St. Mark, showing its proud proprietors how weak are the strong holds of men when the King of kings utters his voice.

To the summit of this natural observatory I frequently repaired with our intelligent representative in Chile, Mr. L.; and though the ascent was tiresome, the matchless prospect obtained afforded us a liberal compensation for our toil.

From this height one looks down into every street, court, and garden of the city—even the tops of its loftiest towers and steeples are far below you; the great valley of Santiago, as far as the eye can reach, is spread out before you like a map; and the Cordilleras here present a scene of grandeur to which no description can do adequate justice.

I find my pen however, like my eyes, often reverting to these mountains, and must try to tell you something more about them as they appear from St. Lucia. The length of line which they here present is about thirty leagues, while their great ascent begins, in the nearest direction, only two or three leagues distant. Below the region of snow the general aspect of these mountains is that of a dingy, brown, broken surface, almost wholly destitute of trees or verdure of any kind. Innumerable small hills appear shooting up in every part of the great slope, as if thrown up by a subterranean force, and seared with volcanic fires. Amidst these wild and barren heaps are seen winding and forcing their way down, numerous streams from the melting snows above; and which in their course have worn deep, dark ravines, whose frequent cataracts are continually throwing up such clouds of vapor, as have often been mistaken for the smoke of burning craters. The numerous and strange evolutions of these vapors give the Andes an ever varying appearance. At one time they rise in dense white columns, and move with mechanical regularity to the summit, where they are soon congealed, re-melted, and brought again down in foaming torrents. At another time they rise but slowly, and are spread out like a tattered veil over the whole surface of the mountains; soon after they are seen collected in one or more long horizontal lines of clouds slumbering far below the line of perpetual snow; again, when the wind comes sweeping by, they arise from their slumber, marshal themselves into columns, and are soon seen fleeing away like the fragments of a routed army. Seldom passes an hour in which all these changes, together with the constant alternations of sunshine and shade, are not witnessed. The scene is truly grand and pleasing, and never itself tires the eye, though I fear I am tiring yours with this minute description of it.

The streets of Santiago present a scene very different from what is witnessed in Buenos Ayres. In the latter place all the streets are on a dead level, dry and dusty. In Santiago they have a gradual descent towards the west, and through their center an open current of clear water is continually running. By day the servants frequently dip the water from these rivulets, and drench and cool the streets; and when evening comes, hosts of children are seen floating their tiny boats down these little currents. A common diversion too is to float down excavated melons, lighted within, and showing the distorted faces of men and demons carved without.

And while the streets of Buenos Ayres are crowded with ponderous

carts, few vehicles of any kind are seen in the capital of Chile. But what is here lacking in carts is made up in loaded mules and asses. There are few substances found out of the earth or in the earth, or the sea, which a Chileno will not contrive to transport on the back of his mule.

One drove comes laden with barrels of flour, another with leathern sacks of wine, another with crates of melons and fruits, another with ice from the mountains. Even hay is wholly brought to market in the same way. A *Gaucho*, or as he is here called a *Guasso*, mounts his mule and stands erect, while a second throws him up small bundles of long green hay, which the receiver adjusts around him as our hay-maker loads his cart. When the mule is sufficiently laden, so that nothing but his long ears, and his owner's head are visible, he is brought to the town, where the rider sells to one and an other from his load until all is gone, when he drops into his saddle, and goes to transport another load.

Wood is also brought to Santiago on mule-back. I have frequently seen them conveying two long sticks of timber for building in this way, the ends of which being crossed and lashed together, are placed on a rough saddle on the mule's back, while the other ends are left to drag on the ground. In some instances these timbers are of such length as to project forward far beyond the animals head, and to extend still farther in the rear, to the annoyance of every footman's limbs. When ten or twelve of these timber-carriers are moving in succession, the street is swept of every living thing, as much as if Roman war-chariots were passing with the swords of death affixed.

But with all this unnatural and often painful load, these patient animals never complain, but strive to keep from contact with any object until their cruel master relieves them of their burden.

The *Plaza*, or public square of Santiago, is always thronged with trafficing footmen, screaming out the names and qualities of their ware. Most of these articles are of the venders' own manufacture. One approaches you with two or three hats on his head, and twice as many in his hand, politely requesting you to purchase. Another is laden with boots and shoes, "first rate and cheap;" others have articles of clothing of every name, which one and another, with the wide world for a dressing room, are trying on; others are groaning under a load of saddles, bridles, whips, spurs, riding-gaiters, ornamented surcingles &c.; while scores of mestizoe women are trying to find market for their fruits, ices, dolls, rattle-boxes, kites, cages, and waxen virgins.

Another class are constantly travelling about the city, entering every dwelling with foreign calicoes, silks, shawls, &c., all anxious as New England pedlars to serve you, and as difficult to get rid of without trading, and to your disadvantage. According to a custom common to all parts of the country, you are at first asked twice or thrice the value of the offered article, and then left to beat the seller down, or offer your own price. I often endeavored to show them the iniquity of this practice, sometimes telling them, when I wanted some article, that I should by no means take it if it had more than one price. They seemed startled at this *English mode* of trading, as they called it, and were at their wits end to know what sum to ask.—The city has no market house of any kind. Meat, vegetables, &c. are sold in an open square by the side of the river, where each market man erects him a temporary booth of grass or hide, or else exposes his articles to sale without shelter, in defiance of the

scorching sun, hungry pigs, dogs, and flies.

The College of Santiago is a huge pile, built by the Jesuits, long before their expulsion from South America. This building, with the old church connected, covers one of the largest blocks of the city. It was never equal in beauty and solidity to the ordinary edifices of those enterprising bigots, and at this period constitutes but a sorry abode for science. The front part is two stories high, while the rear has hardly one, though it contains apartments enough for three hundred pupils. Its officers consist of a Rector, Professor of Theology, a Professor of Moral Philosophy, another of Law, of Mathematics, of Languages, and two supernumeraries, who, as near as I could learn teach every thing. One of the latter attempts to teach the English Language which he learned to *read* of a Frenchman. This seemed to me a strange attempt until I reflected how many of my own countrymen teach, or try to teach, the French and English without pretending to speak either. I was anxious to witness this Professor's skill in unfolding to his pupils some of the beautiful sounds of our consonants, as in *physic*, *phlegm*, *gherkin*, &c., but had not the opportunity.

From a young man who accompanied me to the College and is himself a member, I learned that there are now in the Institution ninety *Collegiales.* regular members, and as many more who are young and merely grammar scholars. The colegiales are obliged by the rules of the school to board and reside in College, and cannot go beyond its barred inclosure except on the Sabbath and other feast days, when they are allowed to make a short visit to their friends. The grammar scholars simply study in College during the day, boarding and lodging with their parents. The Library of the College is small, and most of its books are Theological, and older than the walls against which they rest. There is no chemical apparatus of any kind, and nothing in natural philosophy beyond an enormous black board on which the sublime principles of that science are illustrated with chalk and brass nails. It was lamentably evident, even on a short visit that this could be but a poor fountain of instruction, and I could not but regret that a collection of youth, so apparently bright, were not favored with better advantages.

Learning that there was also a university in Santiago I was induced, on leaving the College, to ascertain its location and character. The building itself is a noble one, but to my surprise I found it to contain at this time only a small school for children, and a press or two for printing the Gazette and other documents of Government. It had once, under the old Spanish regime, professors, pupils, and a library, but the revolutionary war scattered them all, and the new authorities have not yet returned them, though they promise soon to do it.

Two years since a flourishing Lancasterian school was established in this building by Mr. Thompson of England, but as he left its superintendence, a year since, to establish a similar school in Lima it has, after a few months declined become extinct.

There are in different parts of the city small schools for children taught for the most part by bigoted friars, with few books and little system or government. You always know when you are approaching a Spanish school, as all the children read at once, and with all the voice which nature has given them. Much of the children's time, I learned by personal visitation, is spent in reading or reciting the

prayers and catechisms prescribed by the Catholic church. As for female schools, they are yet unknown in Chile. In some of the nunneries girls were formerly received, for a year or two, and taught to read and write, but now this practice is almost wholly discontinued. I am happy to add however, that in many families a good degree of pains is taken by mothers to instruct their own daughters, so far as reading and writing are concerned: and that I seldom met with a child of either sex, in respectable families, that had not these elementary principles of learning.

There is too a desire for the establishment of good schools, manifested by all classes, and particularly by political men, which is laudable and encouraging; and when the evils and the debt of the late war are removed, it is to be hoped that under their new Government learning will flourish to a degree unknown in their Colonial State.

(*To be continued.*)

THEOLOGICAL COLLECTIONS.

For the Christian Spectator.

THE PROPER SUBJECTS OF CHRISTIAN RESEARCH.

There are many subjects of inquiry and instruction which must always require the attention of religious teachers. But in different ages there have been certain great subjects which have occupied the mightiest efforts of those who were most profoundly acquainted with the gospel system. Thus Luther was called to contend for the great doctrine of justification by faith; Edwards for the true theory of the will, &c. "Our famous Mr. Hooker, of Hartford," has pointed out the following subjects of inquiry as those which are to occupy the highest labors of the greatest minds in these last ages of the world.

"These two things seem to be the great reserves of inquiry, for this last age of the world,

1. Wherein the spiritual rule of Christ's kingdom consists, the manner how it is revealed and dispensed to the souls of his servants inwardly:

2. The order and manner, how the government of his kingdom is managed outwardly in his churches? Upon these hinges the tedious agitations that are stirring in the earth turn."

The second of these topics, the government and discipline of the church, occupied a large place in the studies of the pilgrims. Such men as Owen, Cotton, the Mathers, &c. put forth their best efforts to discover and develope the true scriptural idea of church discipline. In later days the subject has too much slept among their immediate descendants. Their knowledge on the subject is transmitted traditionally, like the laws of savage tribes; their principles are unsettled, and constantly yielding to the imagined expediency of particular cases. Oh! that some Owen would arise, and throw a scriptural light upon the duties and methods of Christian discipline, according to the principles of the fathers of modern Congregationalism.

The other subject is the doctrine of the Holy Ghost, in its connexion with the character, condition, and duties of men. The church has yet to fight many battles for the truth respecting the Holy Ghost, before she shall have cleared away all the errors which lead to self-sufficiency

on the one hand, and sullen apathy on the other. On this subject the following remarks are pertinent, taken from the Christian Observer, in a review of Scott's History of the Church:

"A peculiar effusion of the influences of the Spirit of God is the blessing promised under the New Testament dispensation, as the promise of the Messiah was that of the Old. At the Reformation, the doctrine of free justification by faith in Christ, which had been lost for ages, was recovered. We now need to recover that appropriate blessing of the new dispensation, the doctrine of the operations of the Holy Ghost. It requires to be developed fully, to be enforced in connexion with the responsibility and the efforts of man; tried by the written standard of the Bible, and the Bible only, and even denied by the solid virtues of the Christian temper and life.

It occurs to us, also, that perhaps more remains to be done as to the further illustration of the scripture doctrine respecting the Holy Ghost, than as to any other great topic. The blessing of justification, obscured or unknown for eleven or twelve centuries, was regained to the church by the immense and reiterated labors of Luther. Perhaps the full doctrine of the Holy Ghost, after three centuries were passed, is now to be developed by the joint efforts of those who at all imbibe his spirit. The baptismal controversy has opened the subject, and shed much light upon many parts of it. Still the language of the Reformation, on the sacrament of baptism, and the kindred topics, has not yet perhaps been completely and satisfactorily examined, and the clergy of our church are far from feeling entirely convinced of the manner in which all the different statements of the Scriptures, on this wide subject, may best be understood and reconciled. Is it too much to hope, that light may soon be shed on this question, and that human authorities may be held of less moment, and the divine record be more simply allowed to sway in the arbitration of it? Perhaps it was reserved for this late age, when the glory of the Spirit of God is to be manifested, to vindicate this mystery of grace in the eyes and to the hearts of the universal church."

REVIEWS.

Histoire Veritable des Momiers de Genève, suivie d'une Notice sur les Momiers du Canton de Vaud: Par un Temoin Oculaire. Paris. 1824. pp. 126.

Geneva is at present the seat of a controversy and a reform not less essential to the principles of pure Christianity than that which shook its population in the sixteenth century. It is no slender proof of the abiding obliquity of mankind, wherever the truth comes into controversy, that the old instruments of resistance and aggression, fallen from the enfeebled hands of the papacy, should be taken up by the modern Unitarians, who sit in the seat of Calvin. The single stain upon the life of that great Reformer is, that he did not rise superior to the spirit of his age, and employ his influence with the magistracy for the protection of Servetus. That the papists should have learnt by disastrous experiment, that protestants can refuse religious liberty and persecute for conscience' sake we cannot remember without humiliation. But that ridicule, persecution, and banishment should be resorted to, in this nineteenth century, by the Unitarians of Switzerland against their orthodox fellow citizens, is an act of defiance to the spirit of the age not less surprising than its contradiction to their own published system. If in the variety of belief pervading the whole bod

of Unitarians, ranging as they do from the highest Arians down to the lowest Humanitarians, there be any thing more prominent than this feature of uncertainty in their system, it is great apparent liberality to all who dissent from them. They usually leave it to Trinitarians to draw the line of division, so comparatively unimportant do they count the controversy. And from some beneficed clergymen in England to the occupants of seats nearer home, they have often asked nothing better than to be unmolested in their opinions. It has not been until longer concealment was impossible that we have seen indifference turn zealot, and after frequent crimination of the use of our Saviour's words—as the motto to Calvin's Institutes—"I come not to send peace on the earth, but a sword,"—change the scriptural application of them, and apply brute force in theological discussion. In the United States, this new-found zeal is confined to the pen and pulpit;—in Geneva and the Pays de Vaud; it expatiates in ejection from academies and colleges, and banishment from one's native country. We have had various reports of this singular state of things; but we know that any detailed statement has been presented to the public on this side of the Atlantic. It is proposed now to offer such a condensed view from unquestionable documents, as may make our readers sufficiently acquainted with the main points in the case. We should not give so much weight to the pages, whose title stands at the head of this article, were we not personally acquainted with the course of the facts narrated; ourselves eye and ear witnesses of some of them; and well assured of the veracity of the reporter of them all.

It will serve for preface to this statement, to remind the reader of the condition of things for the half century just elapsed. Voltaire and D'Alembert were the first to announce to the world the Socinianism of Geneva, and to triumph in the defection. Rousseau also, in his Letters from the Mountain, sarcastically testified, "the ministers of Geneva are asked whether Jesus Christ is God, they dare not answer."

D'Alembert, in the article Geneva, in the famous French *Encyclopedie*, speaks as follows.*

"Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake. They explain, the least unfavorably that they can, the express passages of Scripture which are contrary to their opinions. In one word, all the religion that many of the ministers of Geneva have is complete Socinianism, rejecting every thing called mystery, and supposing that the first principles of a true religion is to propose nothing to be received as a matter of faith, which strikes against reason. Thus when they are pressed upon the position, which is so essential to Christianity, the *necessity* of a revelation, many of them substitute in its place *utility*, as a softer term. If in this, they are not orthodox, they are at least consistent. At Geneva, less complaint is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God; at

* These quotations may be found, with others of a like nature, in the Vth Chapter of "the Scripture Testimony to the Messiah, by the Rev. Dr. John Pye Smith,"—a work admirably suited to the present state of the Unitarian controversy; and almost, if not absolutely unequalled for the rare union of great learning and fine taste, with perfect candor and deep piety.

least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism."

In Voltaire's correspondence with D'Alembert, it may be seen how the ministers of that day bore this publishment of their opinions; for by an anomaly confined we will hope always to the annals of the Socinian clergyship of Geneva, they and this scoffer were on terms of intimate acquaintance. In a letter dated Jan. 19, 1757—(see Voltaire's Works, vol. 68)—he says—"One of the ministers charges me with thanks for you. I think I have told you so before. Some are vexed; and some pretend to be vexed. Vernet, the Professor of Divinity who printed that revelation is useful, is at the head of the committee formed to consider what must be done. The great physician Troncheri is the secretary to the committee, and you know how prudent a man he is. The magistrates and priests come to dine with me as usual. Let me and Troncheri alone for this pretty business of the Socinians of Geneva. You admit them to be Christians just as Mr. Juggle acknowledges Mrs. Lumpkin to be a very sensible and judicious woman."——In another letter, he expresses himself as follows: "It is impossible that in Calvin's city, with a population of four and twenty thousand thinking persons, there should not be still a few Calvinists; but they are extremely few, and well abused. All honest folks are Deists." Under another date, he adds—"If they say that I have betrayed their secret, and represented them as Socinians, I shall reply to them, and to all the world, if necessary, that I have told the truth, and a notorious and public truth, and that in telling it, I thought I was doing honor to their powers of reason and judgment."

We shall close our reference to these more remote times by a single quotation from D'Alembert, in the article *Unitaires* in the *Encyclopedie*.

"The Unitarians have always been regarded as Christian Divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who that they might not give too sudden a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism and reject formally and unequivocally every sort of revelation; but who were continually doing with respect to the Old and New Testament what Epicurus did with respect to the gods, admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the Scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced. A man becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties: and he becomes a Socinian. From Socinianism to Deism there is but a very slight shade and a single step to take, and he takes it."

In describing the opinions which still have the sway at Geneva, we shall use indifferently the name Unitarian or Socinian; although the yielding them the first application is rather giving way to an assumption often made in this controversy, that they are the sole advocates for the simple unity of God a doctrine for which the Trinitarian is not a less strenuous advocate Indeed the very Mahometans are zealous propagators of this prime article of our creed; so little is it of itself the foundation principle o

Christianity. The apostle James selects it as a maxim in the belief of the devils. "Thou believest that *there is one* God; thou doest well, the devils also believe and tremble." Some doctrine more pregnant with moral influence upon the heart of the sinner and his intercourse with God must be selected, or we shall quite fail of knowledge of the great and precious promises by which we are made partakers of the divine nature. But since these also have erred from the faith make their zeal upon this point of universal belief, their chief positive excellence, and their denial of the divine nature of the Mediator their very best, though negative, quality—avoiding allusion to Socinus, we have entitled this article—*Unitarianism at Geneva.*

The period we shall embrace in this review is designated in "the true history of the Mummers of Geneva—by an eye witness:"—it is from 1813 to 1824.

It was in 1813, that some students of Theology, whose course since has proved their deep and growing piety, began to hold meetings for prayer and mutual exhortation. To so low a state had religion been reduced, that public astonishment was excited, as if a comet had appeared, however anxious these humble Christians were to conceal even the place of their assembling. Mr. Henry Louis Empaytaz was among the most devoted of these friends of Christ. Their meetings became at once the object of the jealousy and denunciation of the Professors and Pastors: and for bearing a part in them, Mr. Empaytaz was refused consecration to the holy ministry. He left Geneva, and for two years travelled in Switzerland and the neighbouring countries.

In 1816, M. Empaytaz published a work entitled—"Considerations upon the Divinity of Jesus Christ, addressed to the Students of the Auditory of Theology of the Church of Geneva." His motto is—"Those who deny the divinity of Jesus Christ overturn from summit to foundation the whole plan of the Christian religion." No one who had an opportunity of observing it, can forget the impression this publication made upon Geneva. The orthodox ministers themselves, perhaps five out of twenty in the canton, were doubtful whether it were politic. It was spoken of to us with grief, by some, who had been timidly keeping measures with the avowed enemies of our Saviour's divinity for half a century, and sitting with them in their "*Venerable Compagnie*" as brethren in Christ. The Socinians were outraged, and regarded it as a declaration of war.

M. Empaytaz addresses the students as the hope of their country and the church; traces the state of public and private morals in Geneva to its irreligion, and to philosophy, which lifted its head even in the pulpit; and calls upon the pastors to wipe out the reproach long since cast upon them, of denying the divinity of Jesus Christ. That they were liable to such a reproach he proves by various facts—such as, their abolition of the catechism teaching this doctrine; their substitution of one silent upon this great article, and affirming that *respect*, not adoration, belongs to the Saviour. One question and answer in the new catechism we will quote.

"What results from what we have said of the person of Jesus Christ?" Answer—"*That we ought to be penetrated with respect for him.*"

Since 1778, such has been the catechetical instruction of Geneva.

2. A second course of proof, of the truth of this momentous accusation, is drawn from their present liturgy. In 1780 they suppressed the liturgy which they had adopted in common with the reformed

churches of France, and also the confession in the parts expressing this doctrine, and now celebrate their service without designating Jesus Christ as the Son of God, or Saviour, or Redeemer, or Master, or King, or Lawgiver.

3. Mr. Empaytaz appeals to his own knowledge, and that of the other students of Theology, whether Socrates and Plato are not oftener named by their professors than Jesus Christ.

4. The translation of the Bible, published in Geneva in 1805, offers irrefragable proof of the state of their theological belief. It is set forth in folio and in octavo "by the pastors and the professors of the church and the academy of Geneva." We cannot descend to particulars here which would swell this article to an unreasonable length.

5. The preaching of the ministers, Mr. Empaytaz asserts, is altogether in this sense; and he refers to one hundred and ninety-seven printed sermons, preached by ten different distinguished pastors, in the lapse of the last half century, in which there is not one single recognition of the divinity of the Saviour.

6. In fine, the public theses are quoted to render evident the opinion of the body of the pastors in this question. In 1777, when professor Vernet presided, Mr. Lecointe produced the following; "*sequitur*—ut ostendamus personam illam, ut eximiam, minime tamen Patri æqui parandam esse, immo tum naturâ, tum voluntate, et obedientiâ inferiorem ac subjectam:" he "rejected the expression God, the Son; and denied that we should honor the Son as we honor the Father." All this was pronounced in the presence of the ministers of the church.

It will surely be impossible hereafter to establish any point, if Mr. Empaytaz be not acknowledged to have shown good reason for suspecting the orthodoxy of such a faculty and presbytery. Nor do we suppose that they will deny their departure from the faith of Calvin, and the construction of the Bible common to all Christendom in this material point; however the publication was decidedly reprobated.

We shall make no extracts from Mr. Empaytaz's work, showing the importance of the doctrine thus formally rejected;—but proceed with the narrative. The translation of the Bible published in 1805 had given alarm to many of the churches of Switzerland and France; and the settlement of ministers from Geneva, in the other cantons, throughout France, Piedmont, and in the French churches of Holland, England, and Germany was likely to be seriously affected. The whole controversy assumed a front too considerable to be disregarded; the professors and pastors were brought to the bar of public criticism and compelled to make some answer. If there had been room to retort upon their adversaries, as there was not, they forgot that maxim of common sense,—retorquere non est respondere—and fell upon the easy and fallacious defence which the nomenclature of opprobrium offers. They designated the orthodox as puritans, pietists, methodists, enthusiasts, mummers. Frequent publications of letters and other notices of them appeared in the Brussels and Paris papers; and by a reference to the files of the Journal de Bruxelles and the Journal du Commerce de Paris, theatrical puffs and crimination of the despised puritans may be found in close connexion.

The year 1817, was signalized by the obligation which the Venerable Company enforced upon all the young ministers and candidates. It was couched in the form of the following promise.

"We promise to abstain, whil

we shall reside and preach in the Churches of the Canton of Geneva, from establishing, either by an entire discourse, or by a part of a discourse directed towards this end, our opinion :—

1. Upon the manner in which the Divine Nature is united to the person of Jesus Christ.

2. Upon Original Sin.

3. Upon the manner in which Grace operates, or upon efficacious grace.

4. Upon Predestination.

We promise also not to controvert in our public discourses the opinion of one of the pastors upon these subjects.

In fine, we engage if we are led to express our opinion upon one of these subjects, to do it without an enlarged expression, avoiding phrases foreign to the Holy Scriptures, and employing as much as possible the terms they use."

Three pastors only refused to sign this singular decree of ecclesiastical oppression. Almost all the young ministers and candidates subscribed the promise. Mr. Malan, minister and regent in the College, once well known by his firm adherence to the truth, and his zeal for its propagation, and Mr. Guers, refused. The pulpit was interdicted to the first, and the name of the second was stricken from the list of candidates for the ministry. The echo of this attempt to make silence in their own parish, resounded little to the advantage of the company in Switzerland, France, Germany, Holland, and England.

Mr. Malan had seen the prelude of this despotism the winter preceding, when he had been forbidden to repeat a sermon he had preached on the great doctrine of original sin.

In this state of it, the controversy was taken up by Mr. Grenus, in a publication entitled, Fragments of the Ecclesiastical History of Geneva, in the 19th century. The cause was better than the advocate: however force and much truth characterize his writings.

We extract and translate from page 29 of the work at the head of this article a notice which appeared in Paris.

The sect of the Methodists in Geneva, encouraged in different ways by Mr. Drummond, a rich English gentleman, increases every day. From the Hotel de Secheron, where they have their general quarters, they correspond with the reformed Churches of Switzerland, Piedmont, and the South of France, to engage them to subscribe for their new translation of the Bible and their republication of Calvin. They have just published by the hand of a former advocate, named Grenus, a justificatory memoir, entitled "Fragments of the Ecclesiastical History of Geneva in the 19th century;" in which they accuse the greater number of the Geneva Ecclesiastics of leaning visibly towards the loose doctrine of the Socinians. The writer of this pamphlet shows an ardent zeal for the opinions of the 16th century. Mr. Drummond having allowed himself to address to the company of pastors a letter in which he dared to treat them as heretics and blasphemers of the name of Christ, has been condemned by the council of state to suppress his letter, with the promise on his part to be more moderate in future. The government and the sound part of the clergy, that is to say, the immense majority of its members, have not departed for a single instant from the system of moderation and tolerance which they prescribed to themselves in the beginning of these disorders.

To this Mr. Drummond replied, correcting the falsehood of this statement; showing at once the heresy and the intolerance of the clergy, but chiefly removing the reproach attempted to be thrown upon his efforts to circulcate the Bible, and denying that a new translation was desired. This letter to the Venerable Company has never been printed, we believe; it

was called forth, however, by circumstances, which if disclosed would only more perfectly exhibit the strange measures pursued by the pastors to arrest the progress of light. We have a manuscript copy of it, and can assure the reader that it is filled with unquestionable truth.

To justify their silence upon points, on which it now seemed essential that they should not speak parables, the clergy sent a deputation to the council of state for permission "to preach and write against the puritans and other dissenters, who trouble the peace of the church of Geneva;" which the council refused. A most extraordinary request truly, from those whose ordination vows made them the depository of holy truth! and the existing laws of the State, its exclusive depository. The most serious charge entered against the pastors, after the fact of their substitution of reason for Scripture is, that they all made oath upon their election "*to preserve the ecclesiastical ordinances and to hold the doctrine of which we have a summary in our catechism.*" This was the catechism of Calvin, formally laid aside since 1780.

The defence of the pastors was undertaken by an anonymous writer under the title of Letters to a Friend—which are chiefly distinguished by the lightness and frivolity introduced into this grave discussion.

In 1818, M. Cheneviere was called to be professor of theology; than whom there was no man in the ranks of the Socinian pastors who less adorned his profession with a conversation apparently holy. They proceeded to silence Mr. Mejenel, lately from Montauban, and to forbid his residence in the canton. Mr. Malan was altogether dismissed from the college; and the city became the scene of a public riot to disturb their private meetings; in which "*down with Jesus Christ,*" "down with *the Moravians,*" was the watch-word. The new church which had been formed implored the protection of the magistrates; and through much suffering and obloquy obtained toleration. The term *momiers*, which is now their accredited appellative, was created by the following circumstance. The anecdote is interesting for other reasons than its disclosing the origin of the name.

Among the public advertisements made at Geneva, the following appeared on the seventh of October, 1818.

"Next Sunday, at Ferney-Voltaire, the troop of mummers, under the direction of Sieur Regentin. (Mr. Malan, minister and regent of the college of Geneva,) will continue their exercises of phantasmagoria, jugglery, and exhibitions of strength.

Tickets of entrance can be had near the lottery-office.

This happy discovery of a name which better than that of methodist or puritan might be the vehicle of contempt, was adopted by those self-contradictory men; who renounced a profession of faith, and forced subscription to promises who mocked at ancient formularies and established new ones; who declared that the spirit of the reformation was a spirit of liberty, and chained up instruction.

In the year 1819, Messieurs C. S. Cellerier and S. P. L. Gausen, members of the Venerable Company of pastors of Geneva published "the confession of faith of the Swiss churches;—preceded by some reflections of the editor upon the nature, the legitimate use and the necessity, of confessions of faith."

The preface bears the character of wisdom and moderation and piety—the reflection indeed of the personal qualities of these estimable men.

The ancient faith of the church of Geneva, being thus opportunely brought into notice by this republication of the Helvetic confession, to the alarm of the dominant party, a discourse was pronounced in full consistory upon the danger of confessions of faith, and afterwards printed, in which we find the following sentence.

Geneva enjoyed since near a century religious repose. She could boldly submit her belief to the examination of reason, separate fundamental truths incontestibly taught in the gospel from those which by their nature and by the diversity of apprehension are not of equal importance. She could, in attaching herself strongly to the one, suspend her judgment upon the others, waiting until new light should permit her to pronounce with more fulness. But this happy privilege she possessed without correspondence with other churches; content to enjoy peace, she did not aspire to appear to have thrown off a yoke to which every where else men were yet too much enslaved to allow her to hope that they would relish her principles. However, she is accused of going away from the received doctrine, of making little account of certain dogmas which in other times have greatly disturbed men's minds;—she is pressed to answer, she hesitates, she fears to engage in quarrels;—it is insisted upon, and although determined to remain faithful to the silence which circumstances and the authority of the chiefs of the state impose, she in some sort lets the secret escape, which revealed at certain epochs, would have shocked the mind, and at others, have created no sensation, but which in the religious ferment, every where observable, with the increase and developement of light, may produce useful effects.

The following paraphrase of this extraordinary acknowledgment, was published at the time.

It must be confessed, (says the editor,) that this extract gives place for singular reflections. The author has every reason to speak of the *boldness* of a church which can felicitate itself upon such a *privilege*; which arranges its belief without the concurrence of other churches; which suspends its judgment upon certain *truths* for near a century, and which, not content with the light of the gospel, calmly waits for new light; which throws off the yoke first with timidity, and without wishing yet to appear; which hesitates to answer courageously when interrogated concerning its faith; which has a *secret*; which lets it escape in spite of herself; and who agrees that formerly it would have revolted men's minds. Thus since sixty years, the church of Geneva has been secretly conducted by her pastors towards an end which they have not announced for fear of shocking the mind: they prepared their work in silence and waited the moment when their principles would be relished and others engaged also to throw off the yoke. What shall we say of this management and these artifices; and at what shall we be most astonished, the cunning hypocrisy which could use them, or the impudence which could avow them and conceive them honorable? How loyal, frank, and Christian, is this march of the pastors who work noiselessly to change the faith of their flock; who will not say, what they do, or do not believe; who have had for seventy years a secret; who have perhaps yet one; and what confidence can be placed in the declaration of persons, so mysterious, so equivocal, so double, if the word may be permitted, so skilful to deceive and seduce? Protestants of Geneva! here are your guides! Protestants of France! here are the doctors whose instruction and counsel you prize, and whom you charge with the forming your pastors and masters. What doctrine will the young candidates for the ministry derive from this school of dissimulation and cunning; and what light can you expect from that Company which knows how to suspend its judgment upon some truths, and to throw off the yoke upon other points, and which boasts of it.

The document thus fitly commented on, was widely circulated through the press with the full countenance of the Unitarian party; and called forth a reply, from which however we shall not detain the reader

with any extracts—entitled—Genève religieuse en Mars 1819, par M. Bost. Ministre du Saint Evangile. Genève, de l'imprimerie des Successeurs Bounant.

M. H. D. Chaillet, formerly pastor of Neufchâtel, published a pacific letter addressed to M. Cellerier, with the following title and motto. De la simplicité de la doctrine Chretienne.—Illiacos intra muros peccatur et extra. Neuchâtel, 1819. He says,

The dissensions which have arisen in the church of Geneva are disastrous. Since sixty years, the clergy of Geneva, of that Geneva which has been regarded as the Rome of the Protestants, is publicly accused before the whole of Europe of affecting the purity of Christian doctrine, and they have imperfectly justified themselves. Their famous declaration, which J. J. Rousseau has qualified as *Amphigouri*, absolutely wants frankness; the embarrassment of men upon torture is perceptible in each line; they dare not say what they think, and they are too conscientious to say the contrary, and notwithstanding all their address and all their efforts, leave us to guess it.

What a subject of triumph for the Catholics! Thus is accomplished, say they, the oracle of the great Bossuet." In *casting off* the rein of authority, in reclaiming for each one the right to interpret Scripture, Protestantism conducts insensibly to Arianism, to Socinianism, and to having at last only natural religion slightly tinged with Christianity, where the great Saviour of the human race is little more than what Socrates was for the ancient philosophers, and certainly less than Pythagoras was for his faithful disciples.

After confessing that this censure was but too applicable to the Unitarians of Geneva, Mr. Chaillet says—"The defenders of the Venerable Company are to be blamed first, for their keeping up their anonymous character, especially when they permit themselves to write in an offensive manner; secondly, for the disdainful and malignant irony, misplaced in such a subject, where every thing is grave and religious, and ought to be charitable; thirdly, for the personalities yet more unpardonable, since they should answer to reasonings and facts, and not to the appreciation of character and opinion. What does it matter in effect, if Mr. Grenus reasons well, how much ridicule and blame can be cast upon him; and certainly in the things which he has said there is what merits to be maturely considered. And how, above all, has not the honorable tone, the candor, the modesty of Mr. Galland disarmed him, who has chosen to answer like an offended antagonist, with a most unbecoming air of superiority. These do not prejudice one in favor of the cause which is defended." pp. 16, 17.

At the end of this year there appeared a publication by Mr. Chenevière, which may be regarded as the profession of faith of the Venerable Company;—1. because the author is their professor of theology; 2. because of the nature of the work; and, 3. because its substance was delivered in the form of a discourse by Mr. Chenevière on the 14th of June, 1819, at the ceremony of the distribution of prizes in the Church of St. Peter, in presence of the body of pastors, members of the council of state, and of the academy, and in face of all Geneva and the concourse of strangers which curiosity then attracted to the city.

It is a small work of 64 pages, entitled—Causes which retard the progress of Theology among the Reformed: by M. Chenevière, Pastor and Professor of Theology in the Academy of Geneva—1819.

In his preface, Mr. C. informs the world that the ancestors of the people of Geneva separated the gospel from the superstitions which soiled it, "at a time when other

nations were flocks abandoned to the dry speculations of their shepherds." Farel, Calvin, and Beza would look down oddly upon this boast of ancestry. We have always conceived it the chief glory of the Reformation, that the movement was so simultaneous in Germany, Switzerland, France, England, and even in repressed and ruined Italy. He complains that in the midst of the advancement of all other sciences, *theologians* are stationary, and may *seem to have energy for nothing more than to discuss points disputed since the origin of the Church, to decry reason, and to sound even in our churches opinions strange at least in an enlightened city. He is happy who can say, I have according to my strength resisted this Athanasian madness.* The cause of this retardation, he finds in the *want of a philosophical spirit*, in the *authority of Calvin*, in *the authority of our ancestors*, and in confessions of faith. It might be easily supposed that its slow advance in the path of perfectibility arose from the worthlessness of theology itself; for the learned professor, after critical inspection of the state of theological learning, thus exclaims—"Theology is dethroned; in the midst of the light of the century, she raises in the darkness a head stripped of its diadem; far from distinguishing herself among the sciences, she is cast back, without glory, into the rear ranks, like to those sovereigns who after having for a long time enjoyed the homage and respect of their subjects, went conquered and in chains to serve as sport for the pride of the Romans, and to adorn the pomp of the triumphant." p. 61.

This work was too important to be suffered to pass in silence. There appeared at Lausanne "Lettre à M. Chenevière, Pasteur et Professeur dans l'Academie de Geneve, sur les causes qui retardent chez les reformés les progres de la Theologie." The translation of the following will serve as a succinct analysis of this letter.

"Mr. Chenevière appears to have a singular contempt for theology, properly so called, and for theologians. Professor of Theology, he puts down as much as possible this science; he sees no inconvenience in burning all the books of theology produced in three centuries. He speaks well of lifting up theology, but that which he would make fashionable would not be doubtless roughened with dogmas and mysteries: she would only consult reason; she would march by the light of the torch of philosophy. Mr. C. complains that the philosophical spirit is not sufficiently spread among theologians, and to give them an example, he sports agreeably with subjects the most grave. He laughs at the attempt to recall us to the faith of our fathers—"You have abandoned the faith of your fathers, cries one, sometimes pathetically, as if he spoke to a new race of parricides"! He is very sportive in what theologians have taught about angels, the sin of the first man, predestination, &c.—questions upon the Trinity and the person of the Son of God are battologies of ridiculous logomachists, which excite the pity of this judicious professor."

During all this mockery of religion, the Unitarian Presbytery of Geneva were silent.

One publication addressed Mr. C. as follows: "You complain that theology makes no progress. Who is in fault? Since there is at Geneva but one chair of theology, and that you occupy it alone, it is clear that you are the first theologian of protestant Rome. You ought then to make the first step in theology. It is your fault if she is stationary and dethroned, as you say—instead of lamenting over her fall, raise her up and replace her upon her throne, by learned writings and honorable apologies."

In the year 1820, Mr. Malan opened his separate church, and defended by several publications

his doctrine, his worship, and his dissent from the established church. Careful to adhere to the ancient church of Geneva, as originally organised, with which his opinions entirely corresponded, his dissent was only from the Unitarian schismatics, who had cast out his name and person as evil, and attempted to silence his ministry. This holy, zealous man has held on his way amidst numberless trials, and insults, and continues—in the name of "God manifest in the flesh," to lift up his standard. His many publications are well known, and some of his tracts have had a very wide circulation.

We can only further notice, that in the neighboring canton de Vaud, the opposition to the gospel bore a more severe character, as far as the government is concerned. The Council of State decreed the suspension from his functions of Mr. Chavannes, the Minister of Aubonne; whose religious meetings on the Lord's day evening had drawn together fifty or sixty persons and more. A letter was circulated written by M. Curtat, one of the pastors of Lausanne, asserting that such assemblies should be discountenanced, among other reasons, because they violated brotherly love, and because they implied a censure against those respectable pastors who spent the Sabbath evening in card-parties with their parishioners.

Mr. Chavannes being silenced for no other reason than for continuing such meetings, and the interdict of the government being absolute, on the 24th of December, 1823, he addressed a letter to the Landamann and the members of the Council of State, respectfully, but firmly announcing the determination to separate from the National Church. In this necessary measure, he was joined by Messrs. Juvet and M. Olivierfils; and in the January following by four other ministers, among them the Reverend Brothers Rochat. The reasons they state to be, that, adhering to the Helvetic Confession, and to the church as by law established, they have seen with regret these principles abandoned by the pastors and people; they have themselves been represented as introducing new doctrines, been blamed in divers ways, without a public hearing, and been the objects of menace and persecution. They announce that a number of persons in Lausanne and other places having acknowledged that they preached the true gospel, it was resolved to form a church;—and they beg respectfully the same tolerance and legal protection which is granted to the English church, to the Catholics, and even to the Jews. They hope for this the more confidently, "because their *belief attaches them to the Helvetic Confession and other books of the creed admitted as the basis of the national church.*"

This petition for freedom of conscience produced the following extraordinary piece of legislation from the Honorable Council of a canton containing a population a little exceeding 140,000.

Decree of the Council of State o the Canton de Vaud, dated Lau sanne, Jan. 20, 1824.

"Having," say they, "for som years heard the reports of the pri ciples and conduct of a new sect i religion, vulgarly called—Momie —introduced into this canton, a also that they hold their meetin in certain places at the same hou with the public worship,"—and ter other reasons announced, the meetings are expressly forbidde justices of the peace and other m nicipal authorities required to bre them up, and fine and imprisonm made the penalty for being eit principal or accomplice in such farious assemblies.

After thus applying a nickna

to the orthodox, in the very language of their law, by a decree of the 20th of May, the severity of these measures was increased. Mr. Henry Juvet, the minister of L'Isle, was thrown into prison, where he was so maltreated, that soon after he was able to suffer banishment and reached Nismes, he died in consequence of the injuries received in his confinement, having been forbidden the common comforts of life. To recent petitions for religious liberty, it has been answered that the supplication could not be even considered.

Such facts require no comment. The ministers in France, in various departments, have loudly exclaimed against the spirit of both Geneva and Lausanne, apparently as yet with little effect.

When we commenced this article, it was our intention to review a very interesting work, entitled Letters to Mr. Chenevière, by Robert Haldane, Esq., published in Edinburgh, 1824; but we shall now reserve a larger notice of it, than our present limits will allow, for a future number. If this subject shall prove as interesting to our readers as to ourselves, we shall endeavor to keep them informed of what passes in what was once the eye of Protestant Europe, where more than a mote now disfigures the sight of the guides of the people. We have thought it best for the present to confine ourselves to the facts in the case.

In this country perhaps we cannot perceive their full importance, and the immense influence which is held by ancient seats of power, physical, intellectual, or religious. Not in Europe, there is an *aristocracy of* PLACES as of persons; and all the world over, there is the strong principle of association, which appeals to every man of good sense and elevated feeling.* But circumstance only, and centuries, can create such centres as Geneva —the preservation of their purity, should be matter for prayer with all our spiritual Christendom.

In relation to the aristocracy of *persons*, the present age has seen what one man might have done to forward the gospel, if his hand had carefully guided the reins according to the monitions of his conscience. We mean the Emperor Alexander, of Russia, than whom no man's latter end more completely spoiled the promise of his manhood. God works wondrously with princes as with individuals, and gave him large opportunity of salvation; and considering where the Autocrat of all the Russias is now, it cannot fail to interest our readers, to learn the following facts, we believe not elsewhere divulged. The Baroness de Krudener, who in 1814 and 1815 and subsequently, created a lively sensation in passing through Switzerland and France, held her meetings for social prayer in Paris. When the allied armies first occupied that capital, M. Empaytaz, whose name is distinguished in the preceding narrative, was in her train, which drew within its influence civil and military officers of high rank, and the Emperor himself. A private meeting for social prayer in the centre of Paris, at the era of Napoleon's overthrow, was an object of vast importance—when one word from Alexander perhaps saved Paris from the flames, and was subsequently to influence the political and moral character of millions.

* Adeunt Athenienses, unde humanitas, doctrina, religio, fruges, jura, leges portæ, atque in omnes terras distributæ putantur: de quorum urbis possessione, propter pulchritudinem etiam inter deos certamen fuisse proditum est: quæ vetustate ea est ut ipsa ex sese suos sives genuisse dicatur; et eorum eadem terra parens altrix, patria dicatur: auctoritate autem tanta est, ut jam fractum propè, ac debilitatum Græciæ nomen, hujus urbis laude nitatur. *Cicero Orat. pro L. Flacco.*

He was then apparently preserved from all the enchantments of that Island of Calypso—a place more than every other on the earth, probably, all built up to give power to the world, the flesh, and the devil, —where every thing addresses the senses in its most gross and most refined forms—and six hundred thousand human beings live with the label but half erased from their churches, "Death is an eternal sleep." We speak literally. The perfect erasure of the sentiment from their hearts will be more difficult.

We happen to have taken copies of some letters soon after they were written, detailing the conversation of the Emperor, which have never been published. Here are such sentences as the following; which we have, with only the intervention of the Reporter, from his lips. "Oh! what happiness to belong to Jesus Christ;—what happiness to pray to Him, and to have no other counsellor but Him!" "How often have I felt its effects in the darkest moments!" "Ah! said he, pressing my hand, how strong is that friendship which unites the disciples of Jesus, and in effect seeks this union, and loves only to converse with Christians, and shuts itself out from theatres and all worldly companies!" "In effect," adds the pious minister of Christ, who writes, "the vanities of the world are to him objects of horror. In Paris itself, where the seduction is so great, he makes no visits; and notwithstanding his numerous occupations, he comes almost every evening to speak about, and to occupy himself in holy things. Not a day passes without his reading the Holy Scriptures, or without prayer."

We gladly leave the question how far these things entered into the lasting constituents of his character, to the solution of the Judge of all the earth—which solution has already taken its interminable effect.

Sermons on Various Subjects, chiefly Practical, by Samuel Porter Williams, late Pastor of the First Presbyterian Church, in Newburyport, Mass. Together with a Sketch of the Author's Life and Character. Salem; 1827. pp. 306.

It is the glory of the English language, that, ever since the Reformation, its beauties and energies have been consecrated to religion. It was formed and fixed by the translation of the Bible, at a time when it was yet so flexible as to be susceptible of new idioms, and when its structure contained a peculiar mixture of elegance and simplicity. This is manifest from the later translations, which, whatever felicities they may have in eliciting new meaning from the original, are read with far less pleasure than the received version. No language can boast so much religious poetry as our own. The whole circle of religious truths may be gathered from English verse; in which the reader is at a loss which most to admire the beauty of the adornings, or the solidity of the sentiments. Spenser discussed controversy in his eclogues; and allegorized the more virtues in his Fairy Queen. Milton composed his Paradise Lost to *justify the ways of God to man*. Dr. Watts consecrated his Muse to the sanctuary; and forced his way to popularity in a licentious age. Parnel's Hermit contains, in the most simple and elegant verse, the whole doctrine of a mysterious providence. Dr. Young's Night Thoughts are a body of divinity; and time would fail us to speak of the chaste Cowper, and the somewhat finical, yet tender Montgomery. The English pulpit has dis-

more to exalt and regulate the prose of our language, than all the other departments of knowledge. Dryden confessed he owed his merits to Tillotson; and, what is still more astonishing, the witty South has been read for incitement by the comic writers. Whatever else may be said of the English clergy, they are certainly respectable for their literary merits. The finest writing is found in their sermons. We yield to the French in the delicacies of conversation; to the Italians in softness of melody, and facility of rhyme; to the German in variety; but our tongue may be called the sacred language.

And yet the beauties of English sermons lie in fragments, and there is not a single writer in Great Britain or America, which may be proposed as a model of excellence. Each writer is tinctured strongly with his own peculiarities; he carries some one quality to an extreme; and there is no writer of Sermons in our tongue, who holds the place of Demosthenes among orators, or Massillon in the French pulpit. We have more copiousness, more originality, more vigor of thought, and subtilty of discussion, than almost any people, but no author of Sermons, whom one wishes to lay on his desk, to tune his ear to good writing.

The cause of this it might be curious to inquire. The English have always been more renowned for force of thought than for delicacy of taste. Perhaps too something is to be attributed to the juncture at which some of the most popular writers appeared. The English had some fine writers both in poetry and prose, before their language received its best polish; and the crudities of these writers, as well as their excellencies, were preserved by too profound veneration. In their best authors there is a grand design, but nothing like perfection.

One of the most lauded fathers of the English pulpit is Jeremy Taylor; but it is impossible to read him with pleasure, without making large allowances for the innovations of time. He writes with a total disregard to decorum; and seems to pour forth his thoughts, flowers and mud, without care and without selection. He resembles one of our great western rivers in a freshet, which bears on its rapid tide the spoils of its luxuriant banks, green boughs and logs, lilies and snags, collected blossoms and intermingled clay, rolling in strange confusion before the spectator's eye; the beauty and the deformity heightened by the contrast, and leaving him in a strange perplexity of delight and aversion. When he begins a paragraph, no mortal can conjecture how it will end, or what strange thoughts or images may pass upon the reader's notice. He flashes from heaven to earth with the velocity of lightning; and, though very formal in laying down his method, deserts it whenever he pleases. He may be studied with profit by a mind of strong discrimination; but, if his manner could pervert so vigorous a genius as that of Chalmers, it must be allowed, by his warmest admirers, that he is the last writer to put into the hands of young men as a model.

Barrow is far more finished and correct. He was called by King Charles an unfair preacher, because he so far exhausted his subject, as to leave his brethren nothing to say; and, in this piece of royal criticism, the world has been disposed to acquiesce. But if Barrow did exhaust his subject, it is in his own way; much might be said, on all his subjects, which he does not say; but it would be impossible to use more words than he with less verbosity. There never was a redundant writer which the reader follows with more patience; and this arises from the strong *mannerism*, which he incorporates with his diffusion.

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We have frequently amused ourselves with paring his redundant paragraphs, and throwing him into a more condensed shape; but the passage ceases to be Barrow's; the faults are diminished, and the beauties are lost; and we would respectfully suggest to all *modern manglers*, whether the same experiment, made on any good old author, will not always end in the same result.

Baxter is always on fire; and is one of the best writers of *hortatives* in the English language. No author perhaps has more frequently reached the reader's conscience, or made him feel, as he himself felt, that the doctrines of the gospel are all realities. It is unhappy, however, that he did not write more sermons, and fewer theological discussions; for he had a peculiar genius for popular oratory, and no talent at discussion; he reasons without method, or illation; and never satisfies the intellect, though he always touches the heart. Doddridge called him the English Demosthenes,—a strange criticism! There is scarcely a single point of similitude between them. Demosthenes is naked, severe, simple, condensed; Baxter full of figures, verbose, redundant. Even their fire is different: in Demosthenes it is the repressed heat of charcoal; in Baxter, it is a blazing heap of pine. In short, the pagan orator is almost as much above him in literary merit, as he is below him in virtue. Baxter had no leisure to be correct; he writes like a man just risen from the dead.

But the glory of the English pulpit for correct writing, in our opinion, is Tillotson. What we mean is, that no single writer has advanced our style so much towards its present easy flow as he. Let any one take one of his sermons, and read it in a modern conference; it is easily understood; it hardly savors of antiquity; with a very few alterations, it might have been the production of the last author that has appeared; and yet more than a century and an half has elapsed since he wrote. Much praise has been bestowed on Addison as the former of an easy style: but Addison improved not upon Tillotson so much as Tillotson upon all his predecessors. Baxter is certainly not the English Demosthenes, but Tillotson may be called the English Xenophon. He has no smart flashes to catch you at first; but read him once, and you are never tired of him. His calm good sense, his polemic skill, his urbanity and grace, his spontaneous images, rising as easily as bubbles on the stream; his gentle wit, not too piquant for the pulpit, and which, while it just touches the muscles, leaves you not indisposed for the subsequent seriousness; his variety, his decorum, his skill in biblical criticism; all these form a collection of excellencies, which renders him equal to his fame, and worthy of all the praise he has received. There has lately been a disposition in some of our journals to undervalue him;—he is certainly the worst author in the world to please a vitiated taste.

We have not time, if we had perused them, to specify the character of the host of sermon-writers that have succeeded. South has wit, but by far too coarse for the pulpit; too coarse even for a fine writer; and the minister of righteousness should be cautious how he makes his hearers smile. Atterbury has been praised; and though he was a sad tory, his letters, in Pope's collection, shew him to have possessed a serious and elegant mind. Ogden is the Tacitus of the pulpit; he seems almost to disdain the use of words; but there is a sort of affectation in his brevity, and if we are struck on first opening his pages, we are apt to be tired before we finish them. But the wonder of

all wonders is the popular Blair. Without a spark of genius, or a particle of feeling, with no originality of sentiment, and no force of language, aiming at nothing, proving nothing, and impressing nothing on the reader's mind, *correctly cold and regularly low*, he has somehow slid into notice, and is found, with unsoiled pages, in every gentleman's parlor. A late clergyman of New-England characterized him well, when, after hearing his sermon on the immutability of God, and being asked by his student who read it, what he thought of the author—"I think," said he, "that Dr. Blair is like his own text: he is *without variableness or shadow of turning*." Nothing can be more irksome than that pretty niceness, with which he arranges his periods, and the timid correctness with which he creeps along from sentence to sentence, the slave of syntax, and incapable of being aroused by a sentiment either tender or sublime. Why he was popular during his life is easily accounted for; the gentry of Edinburgh loved a religious anodyne. But his popularity since his death is not so easily accounted for. The prevalence of his sermons proves the power of Dr. Johnson's judgment; but their value is beginning to be pretty well understood.

The defenders of American literature have often observed that the reason why we do not equal the country from which we came, on general subjects, is, that we have not the same motives to call our powers into exertion; and the character of our sermons seems to prove the truth of the remark. America has produced her full quota of eminent divines; for there has always been a call here for religious intellect. Edwards is called, by foreigners, the glory of New-England. He is rude in language, and *little less'd with the set phrase of speech;* he is verbose, not for the sake of melodious periods, but from the desire of being clear. He seems always anxious to preclude the possibility of the reader's misunderstanding him. If ever he condescends to use a metaphor, or a figure, it is always to illustrate, never to adorn. It would seem, from his writings, that he had never heard of the existence of rhetoric; he is purely intellectual; he writes, wholly intent on his thoughts. Yet there is a rough majesty in his manner; and he is a proof of the remark, that if the mind is replenished with sentiments, words will spontaneously follow. The reputation of Edwards, nevertheless, rests not on his merit as a preacher.

If we may judge from general acceptance, few authors of sermons can be compared with Davies. He has seldom been praised by reviewers or critics, but he pleases common readers, *naturæ cogente*, by the ardor and earnestness with which he addresses the conscience, and the interest with which he can unfold a common idea, and give new attractions to sentiments which every body has heard before. He never refines or aims at originality; he fatigues his hearers with no subtle discussions; but labors to recall the obvious sentiments of religion to memory. Edwards awakens the sinner by the tremendous conclusions of his intellect; but Davies by direct appeals to the heart. He studied Baxter, yet he differs from him. He wants Baxter's natural profusion; but his periods are more sonorous, more urbane, better polished; and, if he is the best preacher who meets the wants of the greatest number of hearers, Davies is the best we have seen. He holds the exact place among preachers, which Pomfret holds among poets—a flower growing half way up the precipice, beautiful to those who look down from above, and beautiful to those who look up from below. Had he been less polished

he had been vulgar; had he been more refined he had not pleased the many. His great fault is his egotism; he brings in himself so often weeping, praying, agonizing for his dear people, that, did we not know his excellence, we should suspect him of pious vanity. Such self-exhibitions are always improper. If they are not true, it is hypocrisy; and if they are, they had better be concealed. It is dangerous for even good men to talk much of themselves.

If our remarks be true, it is obvious, that notwithstanding the constellation of beauties found in English sermons, there is a certain middle ground of well-balanced merits which yet remains to be occupied. There is no Demosthenes, no Cicero, no Massillon, among English preachers. There is a compound, which may yet be made; and which it remains for some happier genius, refined by taste and touched with hallowed fire, to execute. No one can expect to go beyond Taylor, in facility of allusion, or fertility of combination: no one can be more copious than Barrow, more simple than Tillotson, more acute than Clark or Edwards. But there are beauties which may be selected and combined in such a model as the English and American public have never seen. We can discern in the *beau ideal* of possibility something beyond the cumbrous magnificence of Robert Hall, or the glittering redundancy of Chalmers.

The unambitious volume, which we have prefixed to this article, is a domestic book, and is therefore affectionately recommended to the reader's notice. It makes no pretension to rise among the great lights of the church, whose names we have been repeating. The author, during his life, possessed no small share of reputation as a preacher. His power over an auditory was great; he could fix the eye, arrest the ear, and touch the heart. On his death, his friends desired this volume as a monument of his worth. It contains a selection of some of his most approved sermons, and we think it does no discredit to his memory. The author, like Davies, is peculiarly happy at amplifying. The following we select, as a specimen of his manner, from his sermon on *Vindictive Justice incompatible with Charity*.

> What an astonishing height and length and breadth and depth of iniquity, is, in this view of the subject, chargeable on him, who, impatient for the day of vengeance, filches the thunder-bolt from beneath the throne, and hurls it unbidden at a brother in crime! I approach the closet of the disciple of Christ, and overhear among his petitions the intreaty—Lord, let it alone this year also—lay not this sin to their charge. I go into the sanctuary, and witness in the devout assembly their strong crying to the God of mercy for his enemies to give them repentance unto life. I ascend the hill of Zion and see the angels of God preparing to descend to minister unto them who through the prayers of the devout are to be the heirs of salvation. I look on the right hand of the throne, and behold the Lamb, by sinners crucified and slain, interceding there to take away their sins. I return to the familiar scenes of life, expecting some blessed fruits from all these precepts and patterns. But alas! *there*, at the feet of wounded pride, lies the mangled body of the slanderer; and *there*, the seducer is answering, with his life, for the wrongs of an injured sister. Look at this picture, implacable spirit! and think how those within the veil—how God, the Judge of all—regards the feelings of thine heart. p. 211.

Compare the sentiments and conduct of the men of the world—men of honor—men of spirit—and their rule of action towards offenders—with those of Jesus Christ. Listen to their descriptions of honorable principles—their manly pride—their genuine bravery—their terms of satisfaction for insult, and outrage—their exactions of what is due to their character—and

them go to mount Olivet, for the contrast. What is the language of the Preacher there? "Blessed are the poor in spirit"—"the meek"—"the peace-makers"—the falsely reported for the gospel's sake. Examine now the spoil of their victories—the blood-stained, and blood-bought insignia of their virtues—and say if it be possible, that they either fear God or regard man, if they have expected to be judged by the laws of Christ, for their affections to the one, or their treatment of the other. Say also, from *whose* principles, it is meanness and cowardice to shrink—his, who, from a generous superiority to the wrongs of his fellow men, returns good for evil; or his, who, in contempt of Jehovah's favor, and regardless of his brother's welfare, demands eye for eye, and blood for blood—reckless of the wife's subsistence, and the orphan's tears—to wipe off an aspersion on his character, or avenge an indignity offered to his person, or his dog! No, my brethren! in no species of retaliation, from the highest to the lowest—from that which is accounted honorable, to that which is admitted to be despicable—has the wisdom, or benevolence from above, any share of influence. pp. 216, 217.

To the Sermons is prefixed a short biography, together with a portrait of the author's person and mind. The book will be read with deep affection by the writer's friends; and may be read with profit by all to whom he was unknown.

Remarks on on the Practicability of Indian Reform, embracing their Colonization. By Isaac M'Coy. Boston, December, 1827.

We wish to introduce to the notice of our readers this valuable pamphlet, of 47 pages. It seems to have been designed more particularly for circulation in Congress and its neighbourhood; but it is desirable that the whole community should be informed and interested on the subject. The author is a missionary, we believe, of the Baptist denomination; he has spent a number of years among the Indians; he is intimately acquainted with their history and condition, and is deeply interested in their welfare.

We are aware that there is a wide difference of opinion on the question of colonization, even among those most engaged in the work of Indian reform. This diversity of opinion extends probably through the community, and divides both Christians and politicians, and in some degree, perhaps, paralyzes their efforts. It therefore constitutes a reason—apart from the great importance of the question itself—why the question should be discussed; and in this light of the subject, whatever side we might ourselves be inclined to take, we should be gratified by the appearance of the pamphlet before us.

Mr. McCoy is in favor of colonization.—In his preliminary discussion he endeavors to establish the point that the Indians have a legal title to the lands they occupy, but yet are under the guardianship of our government in some sense like the case of minors, and are under the subordination of our laws. He then exhibits a shocking, but too probable picture of the situation of the Indians—looked down upon by the whites, without the means of improvement, without any security for their continuance upon their present possessions, and exposed to the destroying effects of whiskey, which he says are horrid in the extreme. He traces much of this misery to the circumstance that the government and people of the whites have rendered the Indians *radically ignominious*. And yet there is not a heathen nation upon earth, who are more hopefully situated for religious and social improvement, if they could be placed in favorable circumstances. But in their present circumstances, they are all rapidly perishing. The most favored tribes, with the ex-

ception as it would seem, of the Cherokees (see p. 29.) are constantly and rapidly diminishing in numbers. We ask the particular attention of our readers to the following forcible extract.

To the concurrent testimony of all who are engaged in the labour of Indian reform, I add my own unqualified assertion, resulting from an experience of more than nine years actual residence in the Indian country, that there exists among our Indians no attachment to any pernicious manners or customs, that will not yield to sound argument, righteous example, and the offer of a better condition. I suppose that no heathen nation on the earth can be found, so easily accessible to all the customs which render civilized life blessed, and to the doctrines of the gospel, which guide to heaven, as the American Indians were, when Europeans first became acquainted with them. The entire absence of idolatry, of established forms of religion, to which all *must bend*, and their ideas of the existence of God, and I will add, of the sources of good and evil, threw the door of access to them wide open. Had they not at that time been trampled under our feet—had they been greeted with the charities of our holy religion, our better things would have been received by them with open arms, and every tribe would have called us blessed.

In our northern districts, attempts were made in very early times, by worthy men, to reform the Aborigines. While we are happy in the opinion that no effort for the Christianizing of the Indians, was wholly unsuccessful, we must deeply regret, what we now distinctly perceive, that those well-meant labours were performed under all the disadvantages of blind European prejudices in relation to the Indians. Those pious hearts had too recently been transplanted from the sterile plains of religious bigotry, to expand with liberal views of the character, and of the just rights of man.

Missionaries in these days are enabled to profit by the days that are past. But now they find the prejudices of the natives exceedingly obstinate; they have been matured by more than two undred years, and cherished by a thousand considerations, each of which has annually grown heavier and heavier: after all, let it be borne in mind that it is not inflexible attachment to the hunter state, or to other rude habits, or ceremonies, of which missionaries complain. It is a want of confidence in the purity of our motives The Indians feel themselves forsaken and friendless. The proffered hand of friendship has, a thousand times, proved a snare, and the voice of kindness been deceptive.

With what spirit remains to them from the ravages of dissipation and despair, they feel towards us, as we would feel towards invaders of our country and rights, who were fattened with plenitude, and basking in affluence, on the fields of our fathers, while we with our ragged, half-starved offspring, stood soliciting the elm to lend us his coat to shelter us from the snow.

But convince the Indians that you are true men, and not spies, that though they had thought the Great Spirit deaf to their groans, and all men had risen up against them, yet he does pity, they have some sincere friends, and they will leap for joy. Yes, I have seen that their confidence swelled to extremes, and in their enthusiasm they were ready to deem the missionary more than an ordinary man.

Indians are not untameable. Give them a country as their own, under circumstances which will enable them to feel their importance, where they can hope to enjoy, unmolested, the fruits of their labours, and their national recovery need not be doubted. But, let the policy of our government in relation to the Indians, continue as it has been, and as it now is, and, with the exception of the Cherokees, I know of no tribe, nor part of a tribe, no, not one, within, or near to all the frontier of Arkansaw, Missouri, Illinois, Indiana, Michigan, or Ohio, nor one of those bands on small reservations in New-York or New-England, of whom we can indulge any better hope than that of their total extermination.

I fear the public are not fully aware of this fact, especially the Christian public, who would more especially shudder at the thought, and who have been hoping for better things. I fear too, that missionaries are sometimes afraid to tell the worst of this part of

the story, lest the benevolent societies and individuals at a distance, who patronize the missions, would become discouraged, and would decline the prosecution of the undertaking. I know that there cannot exist with them any sinister motive to such a forbearance, because their labors, the labors of their whole lives, are gratuitously given to this enterprise. But, they have been eye-witnesses of Indian wickedness and sufferings. They have heard fathers begging them to have mercy on them and their offspring, and entreating them not to forsake them; they have seen the mother digging roots for her children, and have beheld the emaciated bones of those who, in winter, had lived weeks upon acorns only, or who, in summer, had fed for days upon boiled weeds alone. They have heard the cries of children suffering with hunger, and seen the frozen limbs of the half-clothed sufferer. Among these wretched people they have formed congregations, which delight to hear of "a better country," and with which they unite in prayer and praise. They have collected scores of lovely children into their schools and families, who are taught to call them fathers and mothers, and to look to them as their best friends, without whose help they are undone. They have heard some of these children, in secret prayer, covered with the mantle of night, upon their knees imploring the Lord God Almighty, to reward the kindness of their benefactors, to continue his mercies to themselves, and to pity their less favoured, their suffering kindred. Under these, and kindred considerations, missionaries dare not indulge a thought of forsaking the people of their charge. For them they will pray, in their sorrows they will sympathise, and among their tombs they will be buried. It is possible that, under the influence of such zeal for the temporal and eternal welfare of the Indians, missionaries may fear to tell what they think might be heard with encouragement by the patrons of missions. These are the reasons for the omission, if they have not fully advertised the public, that the tribes to which I have just referred, are perishing—are perishing. If there is any missionary among the tribes under consideration, who can say otherwise of the people of his charge, let him publish the fact, and I will rejoice that I have been mistaken, and I will join him in hosannas to the Son of David.

A brief recapitulation of the foregoing, furnishes us with the following summary:—Europeans brought with them to this country undue prejudices against the Aborigines; they viewed them as a contemptible race, undeserving the rights of nations or of men. The commencement of their career, in matters relating to the Indians, was radically wrong, and upon these wrong principles we have ever since acted. We cannot go back and undo the errors of two hundred years. We find a suffering people calling on us for sympathy and for justice, the peculiarities of whose condition give extraordinary weight to their claims upon both. These people are positively perishing, and perishing rapidly. They will inevitably be lost in extermination unless we rescue them. The present course of kindness towards them of our Government, of Societies, and of individuals, will not prevent their ruin, because they continue to sink deeper and deeper in wo.

To this summary we append the following inquiries. Do we possess ample means of placing this suffering people in the enjoyment of the blessings of civilized life, as participated commonly by the citizens of the United States? Can these means be employed without injustice to ourselves, as a nation, seeing the posture of affairs are as they are? To these questions I humbly, but very confidently undertake to reply.

To show that we possess ample means of placing these people in far better circumstances, without actual expense to the nation, he states that the land which the Indians now own, and that which has recently been purchased of them, amounts to more than two hundred millions of acres, worth at the lowest calculation, one hundred millions of dollars clear of all expenses; while the whole number of people to be benefitted by any measures cannot exceed seven thousand souls. The whole sum which the government gains by its transactions with the Indians might be ap-

plied to their benefit, if it were needed, by an act of generous equity, without taking a cent from the pocket of an American citizen. But so much cannot be needed. He supposes that the many millions of valuable acres *yet unceded*, may yield a fund, of which the interest for thirty years from the time of cession will be amply sufficient to cover every expense. By the act which procures us any portion of Indian territory hereafter, we create a fund equal to fifty cents per acre of the ceded land, of which the government will apply the interest for thirty years only for the removal and improvement of the ceding party. Thus the fund will be created as fast as it is wanted, the land itself will be a pledge for the stock created, at the close of thirty years the land will be ours free of incumbrance, without the expense of a single dollar to government, excepting the payment of the interest of the price for thirty years.

The writer then proceeds to show, from a multitude of facts, that some new policy must be adopted; and by the experience of the churches and other considerations he would establish the feasibility of his proposed plan, of colonizing the whole of them gradually in the territory west of Missouri, and south of the Missouri river, and north of the Arkansas territory. This he supposes will always be on the outside of our white settlements, because it is bounded on the west by the Rocky Mountains, and a vast tract of desert which must forever remain uninhabitable. Here would be space enough for all our Indians east of the Rocky Mountains, and by degrees the whole he thinks might be induced voluntarily to remove to it. Here the United States could prescribe laws, and provide agents to carry them into effect, until by the progress of Indian improvement the natives should be prepared to govern themselves. The now hopeless orphan might one day be even adopted into the family as a sister State. Here schools might be established. Here Christian benevolence might inculcate the benign doctrines of the gospel. Here the Indian who has never been at rest might be forever secured in the possession of a *home*, from whose comforts, and improvements, no claims or convenience of his "Great Father" should ever crowd him off. We solicit the attention of the benevolent public to this brief outline, and refer to the pamphlet itself for a large collection of important facts, and striking deductions, so remarkable as at least to claim the consideration of a Christian and generous people.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The Washington Theological Repertory.—This work commences a new series the present year. It is edited by the Professors of the Theological Seminary of the diocese of Virginia. We have been familiar with the Repertory almost from its commencement, eight years since; and for its evangelical and catholic spirit, and its literary and theological ability, we have regarded it as the very best Episcopal Magazine which has appeared in this country. We do not expect that our earnest commendation will procure for it a large patronage among our own subscribers, but we hope they will at least give it a place in their reading rooms, their atheneums, and their social libraries. The work is published monthly, and contains forty-eight pages; the price is $3—or $2 50 in advance.

Arts and Sciences.—Proposals are issued for publishing at the City of

Washington, "*The Polymathist; or North American Museum of Arts and Sciences.*" It will be issued monthly, by John Brannan and Uriah Brown. Each number will contain 32 octavo pages, and from 10 to 16 plates. Price five dollars per annum. The work has the particular recommendation and support of men of science at Washington, connected with the government.

Bangor Theological Seminary.—By a late re-organization of this Institution, of which we gave an account in our last volume, a division is made of the studies into the Theological and Classical departments. The number of students in each, for the present year, is thirteen.

The following extract from the Catalogue will show the expenses of the student, and the Course of Study in the Theological Department.

Pecuniary assistance, to an amount not exceeding seventy dollars, is granted to those of the Congregational and Presbyterian denomination, who need it, and who furnish suitable credentials; the student being expected to refund one half the amount, as soon as he is able, after finishing his studies. Tuition is free to all, of whatever denomination.

Opportunity of absence in the winter, for the purpose of keeping school, is allowed. The Seniors, during the winter vacation, and on the Sabbaths, through the summer term, are employed in preaching to destitute congregations, in the vicinity, which are not able to support the gospel constantly.

The term of study is three years. The studies of the first, or *Junior* year, are Biblical Geography; History and Antiquities; the Hebrew language, by such as have made sufficient advances; Interpretation of the Scriptures; Intellectual and Moral Philosophy, by such as may not previously have pursued these studies; Dissertations on the science of Interpretation.

The *Middle* year is chiefly occupied by the study of Systematic Theology.

The studies of the *Senior* year, are Systematic Theology; Pastoral Duties; Sacred Rhetoric, comprising the study of principles and the composition and delivery of Sermons; Interpretation of Scripture. Frequent exercises in Composition, Elocution, and Extemporaneous Speaking, during the whole course.

Auburn Theological Seminary.—The number of students at this Seminary the present year, as we learn from the Catalogue just published, is between seventy and eighty; a number sufficiently large for an institution which is yet in its infancy. The expenses of a residence at the Seminary are very moderate; board being furnished at one dollar per week; and fuel at an expense not exceeding five dollars per year, and no charge is made for the use of the library, rooms, or furniture.

The Library exhibits a valuable collection of choice Theological works, and contains between three and four thousand volumes.

The Course of Study is, for the *Junior year*, Hebrew, critical reading of the New Testament, Biblical Geography, Chronology, and History. Mental Philosophy as connected with Theology. *Middle year*, Didactic Theology, Biblical Antiquities, Canon of Scripture, Principles of Interpretation, Hebrew, and New Testament continued. *Senior year*, Polemic and Pastoral Theology, including the Composition of Sermons, Ecclesiastical History, and Church Government, and Principles of Interpretation continued.

Speaking and Composition throughout the course.

NEW PUBLICATIONS.

RELIGIOUS.

A Sermon for Children, preached at St. Paul's Chapel to the Scholars of the New-York Protestant Episcopal Sunday School Society. By the Rev. C. K. Duffie. New-York.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D. D. Second Edition. Boston: T. R. Marvin. 12mo. pp. 107.

A Father's Reasons for Christianity

in Conversations on Paganism, Mahometanism, Judaism, and Christianity. Philadelphia.

A Sermon on Small Sins. By Henry Ware, jr. Boston: N. S. Simpkins. 12mo.

The Baptist Preacher, No. 1. Edited by the Rev. William Collier. Boston. 8vo.

The Christian Review and Clerical Magazine. No. 1. Vol. I. Philadelphia: S. F. Bradford.

The Unitarian; devoted to the Statement, Explanation, and Defence of the Doctrines of Unitarian Christianity. New-York: Davis Felt. 12mo. pp. 56.

A Review of the Rev. Mr. Whitman's Discourse on Denying the Lord Jesus. Boston: T. R. Marvin. 8vo. pp. 48.

The Doctrine of Pronouns applied to Christ's Testimony of Himself. By Noah Worcester, D. D. Boston: Bowles & Dearborn. 12mo.

A Sermon preached before the Massachusetts Society for the Promoting Christian Knowledge, at its late Anniversary, May 30, 1827. By Samuel Green. Boston: Crocker & Brewster. 8vo. pp. 50.

A Finishing Stroke to the High Claims of Ecclesiastical Sovereignty. By the Rev. Asa Shinn. Baltimore.

An Address delivered at the Eighth Anniversary of the Auxiliary Education Society of the Young Men of Boston; Feb. 10, 1827. By Edward Beecher. 8vo. pp. 50. Boston: 1827.

The Evangelical Museum: conducted by Collin M'Iver, V. D. M. No. 1. Vol. I. 8vo. pp. 48. Fayetteville, N. C. 1828.

MISCELLANEOUS.

Strictures on Health: or an Investigation into the Physical Effects of Intemperance upon the Public Health; designed for the use of Valetudinarians of either sex; being an Appeal to all those who value health and long life. By David Meredith Morse, M. D. New-York.

Lempriere's Biographical Dictionary; to which are added Notices of a Hundred Eminent Living Individuals. Hartford. D. F. Robinson & Co. 12mo. pp. 444.

A History of the Fight at Concord on the 19th of April, 1775. By Ezra Ripley, D. D. and other Citizens of Concord. Concord. Allen & Atwell. 8vo.

Sketches of the History of Literature. By Wilkins Tannehill. 8vo. pp. 344.

An Epitome of General Ecclesiastical History from the Earliest Period to the Present Time. Illustrated with Maps and Engravings. By John Marsh, A. M. New-York: Printed by Vanderpool & Cole. 12mo. pp. 440.

An Essay on the Right of a State to Tax a Body Corporate. By Joseph K. Angell. Boston: Hilliard, Gray, & Co. 8vo. pp. 44.

Pathological Anatomy of Bichat, from a Manuscript of P. A. Bechard. Translated from the French. By J. Togno, Student of Medicine.

The Eclectic and General Dispensatory, comprehending a System of Pharmacy and Materia Medica, with Receipts for the most common Empirical Medicines. Collected from the best Authorities. By an American Physician. Philadelphia: Towar & Hogan. 8vo.

The Philadelphia Monthly Magazine. No. 1. Vol. I.

The Crisis, or Essays on the Usurpations of the Federal Government. By Brutus. Charleston.

Remarks on the Character of Napoleon Bonaparte, occasioned by the publication of Scott's Life of Napoleon. From the Christian Examiner, No. 4. Vol. 5. Boston: Bowles & Dearborn. 8vo. pp. 51.

The Wanderer in Washington. P. Thompson. Washington.

The Fourteenth Annual Report of the Society for the Suppression of Intemperance, with Resolutions passed at a Public Meeting held November 5th, 1827. Boston. 12mo.

The Morning Star and City Watchman. By Elias Smith. No. 1. Vol. I. Boston.

Sketches, by N. P. Willis. Boston: S. G. Goodrich. 8vo. pp. 66.

An Inquiry into the Propriety of establishing a National Observatory. By James Courtenay. Charleston: printed by W. Riley. 8vo. pp. 24.

The Colonial Magazine. No. 1. Vol. I. Plattsburgh: S. H. Wilcoxe. 8vo. pp. 96.

The Fredoniad, or Independence Preserved, an Epic Poem on the Late War. By Richard Emmons, M. D. Boston: W. Emmons.

The Rev. Mr. Mac Ilvaine in Answer to the Rev. Henry U. Onderdonk, D. D. Philadelphia.

Tales of the Fireside. By a Lady of Boston. Hilliard, Gray, & Co.

AMERICAN EDITIONS OF FOREIGN WORKS

Clarendon's History of the Civil Wars in England. Vols. 3d and 4th. Boston: Wells & Lilly 8vo.

Illustrations of Paley's Natural Theology, with Descriptive Letter Press. By James Paxton. Boston: Hilliard, Gray, & Co. 8vo.

A Discourse on Being Born Again. By Mrs. Barbauld. Boston: Bowles & Dearborn. 12mo.

The Spirit of Contemporary Poetry. No. 3. Boston: True & Green. 8vo.

The Peaceful Valley, or the Influence of Religion, a Narrative of Facts. By a Clergyman of the Church of England.

Sermons on Various Subjects. By William Paley, D. D. Boston. Hilliard, Gray, & Co. 8vo. pp. 438.

The Lady of the Manor. By Mrs. Sherwood. Vol. 5.

Mrs. Opie's Works. Boston: S. G. Goodrich and Bowles & Dearborn. 12 vols. 12mo.

The Destruction of Jerusalem, with Sketches of the History of the Jews since their Dispersion. By the author of Pierre and his Family. Philadelphia.

A History of the French Revolution from 1789 to 1814. By A. F. Mignet. Revised and Corrected from the London Edition. New-York: G. & C. Carvil. 8vo.

Hume and Smollett's celebrated History of England, accurately and impartially abridged. By the Rev. John Robinson, D. D. Illustrated with 24 pages of Engravings. Hartford: D. F. Robinson. 12mo.

Johnson's English Dictionary, as improved by Todd and abridged by Chalmers, with Walker's Pronouncing Dictionary combined. By J. E. Worcester. Boston: Charles Ewer.

The Pelican Island, with other Poems. By James Montgomery. Philadelphia: R. H. Small. 12mo.

Narrative of Don Juan Van Halen's Imprisonment in the Dungeons of the Inquisition at Madrid, and his Escape in 1817 and 18; to which are added his Journey to Russia, his Campaign with the Army of the Caucasus, and his Return to Spain in 1821. Edited from the Original Spanish Manuscript, by the Author of "Don Estebaro" and "Sandovel." 8vo. pp. 388. New-York: 1828.

Lectures on Physiology, Zoology, and the Natural History of Man, delivered at the Royal College of Surgeons, by W. Lawrence, F. R. S. Professor of Anatomy and Surgery, &c. &c. With Seven Engravings. 8vo. pp. 495. Salem: 1828.

MONTHLY RECORD.

American Education Society.—The last number of the Quarterly Journal of this Society contains much valuable matter; particularly an interesting article on the subject of Prayer for Colleges; which we hope may have an extensive circulation in the religious newspapers of our country.—The following concise view of the Society we extract for the benefit of our readers.

Object.—To educate indigent young men, of suitable character, for the Christian ministry.

History and Organization.—The Society was formed in 1815, and incorporated by the Legislature of Massachusetts, with ample privileges, 1816. The members amount to 400, reside in 20 different States, and belong to five different denominations of Christians. The executive business of the Society is committed to a Board of 13 Directors, chosen annually, who meet regularly on the 2d Wednesday of Jan., April, July, and Oct., and oftener if necessary. Branch Societies are established in different portions of the country, whose Boards of Directors have a *local* jurisdiction, and administer the concerns of the General Society in conformity with the principles of its Constitution, and with the Rules of its Board of Directors.

General Principles.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the *character* of the men whom it patronises; that the enterprise should be conducted with reference to the *entire wants of our country, and of the world;* and that the foundations of the Institution should be laid as *broad* and *permanent* as possible. These general principles make it necessary that care be taken in the *selection* of beneficiaries; that the education required be *thorough*; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time, to excite to effort and economy, and to promote *strength and energy* of character, which object it is found, on experience, is better obtained by a system of *advantageous loans*, than by a simple *charity*;—the same leading principles suggest the importance of a faithful and affectionate *pastoral supervision* over all who are patronised, through the different stages of their education, and the necessity of a *regular* and *permanent* income, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

Qualifications of Candidates for patronage.—Unequivocal testimonials must be produced, from serious and respectable persons, of *hopeful piety*, *promising talents*, and *real indigence;* the applicant must make a declaration, that it is his serious purpose to devote his life to the gospel ministry; he must be in a way to pursue a *thorough* course of study; and he must exhibit satisfactory evidence, in every stage of his subsequent progress, of diligence, literary progress, morals, and piety. When an applicant is furnished with these testimonials, which should be *sealed* papers, he should make application himself, or by means of his friends, to the *Secretary* of the General Society, or to the Secretary of the Branch Society in his vicinity, if he prefers, who will immediately inform him what steps he is to take in order to obtain aid from the funds.

Amount appropriated.—Besides occasional *gratuities*, in clothing, books, &c. $48 per year are appropriated to young men in academies, called the *first stage;* $72 to those in college, or the *second stage;* and $80 per year to those in theological Seminaries, which is the *third stage* of education. The appropriations are made *quarterly*, unless for special reasons, a longer period is requested.

Number of young men whom the Society will patronise.—*All* of proper qualifications, who apply, and conform to the Rules. On this point, the Directors have but one answer to give. They never have, and trusting to the liberality of the Christian community for the necessary resources, they never will turn away any applicant, who, in the best judgment which they can form of his character, possesses the qualifications required in the Constitution.

Results of past efforts.—The first beneficiaries were received, March 1816. Since that period 626 have been, in a greater or less degree assisted by the funds. Not far from 200 of these are now preachers of the Gospel; and nearly 100 of them are known to be settled pastors of churches. Numbers have become missionaries, foreign and domestic; some have died in their preparatory course, some since they entered the ministry;—and some for want of health or for other reasons have relinquished study and gone into their professions. The rest are now engaged in preparatory studies. The young men, who have been aided, belong to five religious denominations; they are natives of 20 States or territories; and they have pursued studies at as many colleges, and more than 4 other literary institutions.

POLITICAL.

Cherokee Nation.—This nation is making rapid advances towards the improvement and blessings of a civilized community.—A fount of types of the new character invented by one of their nation, has been lately cast by order of their government at Boston, which with a fount of English types and an iron press, of an improved construction, and the entire furniture for a printing office, were forwarded about the middle of December. The press will be employed in printing the New Testament and other portions of the

Bible, and school books in the Cherokee language, and such other books in Cherokee or English, as will tend to diffuse knowledge through the nation. A prospectus has also been issued for a newspaper, entitled the *Cherokee Phœnix*, to be printed partly in Cherokee and partly inEnglish; the first number of which was expected to appear early in January. All this has been done by order of the Cherokee government, and at their expense. They have also hired a printer to superintend the printing office, to whom they give $400 a year, and another printer to whom they give $300. Mr. Elias Boudinot, who was educated, in part, at the Foreign Mission School, and extracts from whose address, delivered in many of our large towns, were published in the news papers, has been appointed Editor, with a yearly salary of $100.

The Allied Squadrons and Greece.—Little has been heard of much importance, from this region since our last. The Greek cruizers continue to infest the seas; and the Allied Squadrons seem determined on measures for putting a stop to this lawless plunder. In an Address to the Legislative Body of Greece, signed by the Admirals of the three Allied Powers, they say;—

We here declare to you, with one voice, that we will not suffer your seeking, under false pretexts, to enlarge the theatre of war, that is to say, the circle of piracies.

We will not suffer any expedition, any cruize, any blockade, to be made by the Greeks beyond the limits of from Volo to Lepanto, including Salamina, Egina, Hydra and Spezzia.

We will not suffer the Greeks to incite insurrection at Scio or in Albania, thereby exposing the population to be massacred by the Turks in retaliation.

We will consider as void, papers given to cruizers found beyond the prescribed limtts; and the ships of war of the Allied Powers will have orders to arrest them, wherever they may be found.

There remains for you no pretext. The armistice, by sea, exists, on the part of the Turks, *de facto*. Their fleet exists no more. Take care of your's—for we will also destroy it, if need be, to put a stop to a system of robbery on the high seas which would end in your exclusion from the law of nations.

ORDINATIONS AND INSTALLATIONS.

Dec. 5.—Rev. Tyler Thatcher, as an Evangelist, at Wrentham, Mass. Sermon by Rev. Mr. Thompson.

Dec. 5.—Rev. William L. Buffett, was installed Pastor of the Church of Atwater, Ohio. Sermon by Rev. Mr. Storrs.

Dec. 5.—Rev. Samuel K. Sneed was installed to the pastoral care of the Lebanon and Springfield Churches, in Washington County, Ky.

Dec. 20.—Rev. James R. Wheelock was ordained over the First Church in the First Ecclesiastical Society in Canterbury. Sermon by Rev. Daniel Dow, of Thompson.

Dec. 26.—Rev. Preston Cumings, over the Second Congregational in Dighton, Mass. Sermon by Rev Dr. Park, of Stoughton.

Jan. 1.—Rev. Justin Edwards was installed Pastor of Salem Church, Boston. Sermon by Prof. Stuart, of Andover.

Jan. 3.—Rev. Milton Badger, over the Congregational Church in the South Parish of Andover, Ms. Sermon by Rev. Prof. Stuart, of Andover.

Jan. 3.—Rev. Jonathan Aldrich, over the Baptist Church in Dedham, Mass. Sermon by Rev. Abiel Fisher, of Bellingham.

Jan. 9.—Rev. Howard Malcom was installed over the Federal Street Baptist Church, Boston. Sermon by Rev. Mr. Knowles.

Jan. 9.—Rev. Dudley Phelps, over the first Congregational Church of Haverhill, Ms. Sermon by Rev. Prof. Stuart, of Andover.

ANSWERS TO CORRESPONDENTS.

The following note from a Correspondent seems to require insertion.

MR. EDITOR—

I think you must have been nappingly inclined when you read the proof of m article on "large cities." For in the closing paragraph, which I had designed t decorate with the favorite maxim of famous John Elliot, that, "*prayer and pains-ta king will do anything*," I am made to express the very sage sentiment that "praye and *pious talking* will do any thing;"—whereas in fact I do not believe any such doc trine. "Pious talking" is very good in its place, and I have no doubt, has been usefu in various ways. It is a good thing to have our conversation always with grace sea soned with salt. I like to hear people talk piously when I can persuade myself the are sincere. But I do doubt this universal efficacy which I am made to ascribe to i I can point out many evils for instance, which would have been remedied, and man excellent designs which would have been accomplished, long ago, if *pious talkin* would have done it. I fear sir, that some "good sort of people," as Hannah Mor calls them, whose goodness consists chiefly in their abundance of pious talking, wi feel themselves confirmed in their habit of substituting words for actions. I shoul be sorry to lend even my feeble authority in support of the idea, that pious talking i all which Christians ought to do, in favor of the benevolent efforts of the churcl though I know a good many persons who would be heartily glad to be let off at such rate, and who would willingly give their breath if they might save their money.—A writer sometimes desires to bring his subject to a point at the close. But I do hop that the present extended feeling in behalf of "large cities" will not all end in *pio talking*. Will all who feel interested on the subject suffer me again to attempt to an mate their hopes and encourage their efforts, by repeating the maxim which carrie our Indian Apostle through such complicated difficulties and hardships: "PRAYE AND PAINS-TAKING WILL DO ANY THING."

S. D.

We might perhaps have reflected on the difference between "pains-taking and "pious talking" had it been suggested to us by our Correspondent's manu script. We did pause at the oddness of the sentiment which seemed to hav been borrowed, not very judiciously, from we knew not what forgotten author but, willing to indulge our writer's peculiar taste, we passed on. We hardl regret the error, since he has so pleasantly moralized upon it; and since, als it gives us an opportunity to suggest to him the good effects—in respect to typo graphical correctness—of a little "pains-taking" in the art of *penmanship*. W shall always be grateful for the communications of our correspondent,—we a already much indebted to him,—but we dare not promise always to read h thoughts correctly, when they are transmitted to us in mere waving lines an illegible slopes and pot-hooks.

We must notice here another *erratum*,—concerning which we have two lette from Antipas. On page 580, of the last volume, at the eighth line of the secon column, we read *devout* where we should have read *decent*. The writer does t the justice to say, that he "writes *horridly*;" and indeed we do think a *fa simile* of his original would be our best apology.

It always gives us pleasure to receive the favors of our friends, even thoug they subject us to some embarrassment in spelling out their meaning, but w feel still more obliged when we can send their thoughts to the compositor in fair legible hand. We mention this subject the rather for the printers' sakes who with difficulty decypher the *short hand* which we sometimes are obliged t send them, and are often perplexed with characters which resemble Armenia or Sanscrit, or the syllabic signs of Guess, rather than our plain English alph bet.

Errata in the present number. At page 86, 8th line from the bottom, fo *wherever* read *whenever*. At page 88, column 2, 11th line from the bottom fo *application* read *appellation*: same page, *Troncheri* should be *Tronchin*.

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RELIGIOUS COMMUNICATIONS.

THAT TIMOTHY WAS AN EVANGELIST.

The facts in the history of the church, which might aid us in deciding upon the nature of the offices mentioned in the New Testament, having been investigated; we are prepared to inquire into the written word, on the matters of church government. Although the particular form is but a mean to an end, and of no vital importance; yet it is expedient to defend the cause which God honors, against those exclusive pretensions which have been founded in usurpation.

Two things having been established; that episcopacy, whether parochial or diocesan, was not in existence at the commencement of the age which next followed the days of the apostles, but arose afterwards step by step; and that lay presbyters were never heard of till necessity drove Calvin to the expedient; they ought to have no place the interpretation of the New Testament.

But it so happens, that the conformity in duties between the diocesan bishop and the apostle and primitive evangelist; and the contrast of the oversight of an individual church by its presbyters, with an episcopate in after ages; are now adopted as arguments to prove, contrary to the verity of facts, that diocesan bishops are actually the successors in office of the apostles and evangelists, and not of the presbyters in the churches. Thus Timothy and Titus are exhibited as scriptural examples of bishops, though never once designated by that name in the sacred records. Titus is described by Paul as his "*partner*" and "*fellow-laborer*."(a) Of Timothy he also speaks, as his "*fellow-laborer*," and an "*evangelist*."(b) Their work appears to have been to ordain bishops, in the sense of presbyters. Timothy was invested with the gift, "*by prophecy with the imposition of the hands of the presbytery*."(c) And in another epistle, Paul speaks of the "*gift of God, which* was *in* him *by the imposition of* his *hands*."(d) These texts, we have seen, were differently understood in successive ages, according to the progressive advances of episcopacy.(e)

This commission was given him before Paul had visited Ephesus, and without relation to the people of one place more than another. It was in its nature universal, extending alike to the whole church,

(a) κοινωνος εμος και εις υμας συνεργος. 2 Cor. viii. 23.

(b) εργον ποιησον ευαγγελιστου. 2 Tim. iv. 5.

(c) δια προφητειας μετα επιθεσεως των χειρων πρεσβυτεριου. 1 Tim. iv. 14.

(d) χαρισμα του Θεου, ο εστιν εν σοι δια της επιθεσεως των χειρων μου. 2 Tim. i. 6.

(e) Christ. Spec. Oct. 1827. p. 507.

and conferring every power necessary to planting, watering, and governing the churches, wherever he should come, if not superseded by the presence of an apostle.

The office was like those of apostle and prophet, extraordinary and unconnected with any particular charge. Ephes. iv. 11. But in whatsoever church he preached, he could as evangelist ordain pastors, or bishops, or there was no propriety in the caution, "lay hands suddenly on no man." This office was superior to that of "pastors *even* teachers."(f)

Evangelists were not personally instructed and commissioned by Christ; nor had they the extraordinary gifts in equal extent, nor the unerring assistance, or inspiration of the apostles, for the writings of of Mark and Luke were received upon the authority of Peter and Paul.

That Paul and Timothy were together at Ephesus, and that Paul left him there when he went on some occasion into Macedonia, may be plainly inferred from 1 Tim. i. 3. "I besought thee to abide still at Ephesus, when I went into Macedonia." The time to which there is here an allusion is the more easily ascertained, because the apostle is recorded to have been twice only at Ephesus; on the first occasion, he merely called on his voyage from Corinth and Jerusalem; on the second, he went from Ephesus into Macedonia, according to the words of the epistle.

That Timothy was left at Ephesus, when Paul, expelled by the riot, went into Macedonia, obtains satisfactory proofs. Before he wrote his first epistle to the Corinthians, Paul sent Timothy and Erastus into Macedonia, but he himself remained in Asia for some time. Acts xix. 22. 1 Cor. iv. 17. xvi. 10. In the first letter to the Corinthians, which he wrote at Ephesus, and sent by Titus to Corinth, he mentioned his purpose of coming to them, but not immediately; of which Luke also informs us, Acts xix. 21, and desired them, if Timothy came to them, 1 Cor. xvi. 10, 11, to conduct him forth in peace, that he might come to Paul, then at Ephesus, for he looked for him, with the brethren. When he closed that letter, he was expecting Timothy's return, which that letter might also have hastened. Paul remained at Ephesus, on this visit, the space of three years. Acts xx. 31. There is therefore no reason to suppose, that he was disappointed in his expectation of the arrival of Timothy from Corinth at Ephesus, before he went into Macedonia; and if so, he might have left him there, as he at some period certainly did. 1 Tim. i. 3. He had intended to go by Corinth into Macedonia, 2 Cor. i. 15, 16, but changed his mind and went by Troas thither. 1 Cor. xvi. 5; 2 Cor. ii. 12, 13. Whilst in Macedonia, he wrote his first letter to Timothy, for he proposed to him to remain at Ephesus until he should call there on his way to Jerusalem. 1 Tim. i. 3; iii. 14, 15. The words imply, that Paul might tarry some time; and that he did so before he went into Greece, is fairly implied in the expression, "And when he had gone over those parts, and given them much exhortation, he came into Greece." Acts xx. 2. Timothy was advised, solicited, or besought (παρακληθα) to abide still at Ephesus, which gave him liberty to exercise his discretion, but several motives must have influenced him to go to the apostle. The enemies at Ephesus were numerous and violent; Timothy was young; his affection for Paul ardent; the request of Paul that he should abide at Ephesus was not peremptory; and Paul told him he expected to

(f) Τους ποιμενες και διδασκάλους, denote the same officers.

tarry a long time. Also Timothy had been, from their commencement, familiarly acquainted with the churches in Macedonia and Greece. Accordingly we find Timothy in Macedonia when Paul wrote his second epistle to the Corinthians. 1 Cor. i. 1. The apostle went from Macedonia into Greece, Acts xx. 2, as he had promised in that letter, chap. xiii. 1, and abode there three months. Acts xx. 3. Timothy was with him at Corinth, for he sends his salutations to the Romans, Rom. xvi. 21, in that famous epistle written from thence.(g)

That there was sufficient time for Paul to have written from Macedonia to Timothy at Ephesus, and for Timothy to have spent some months at Ephesus, before he came to Paul in Macedonia, appears from the time he waited for Titus at Troas, 2 Cor. ii. 12, 13, his determination not to go to Corinth till he could do it without heaviness, 2 Cor. ii. 1, his distress in Macedonia before Titus arrived, 2 Cor. vii. 5, and his success in raising charities for the saints in Judea, 2 Cor. viii. 2, 3; ix. 4. He had intended to tarry at Ephesus until Pentecost, 1 Cor. xvi. 8, but went sooner, Acts xx. 1. He passed on to Jerusalem at another Pentecost, Acts xx. 16; all which time he was in Macedonia, except three months. Acts xx. 3.

That Paul expected to spend so much time in Macedonia and Greece, may be collected from his intimation, 1 Cor. xvi. 6, that he might spend the winter with the Corinthian church. The apostle's purpose of sailing from Corinth was disappointed by the insidiousness of his own countrymen; he therefore went up into Macedonia again, that he might pass over to Troas with his companions. Timothy was among those who crossed first. Acts xx. 3, 5. Paul's disappointment in sailing from Corinth, and his wish to reach Jerusalem by Pentecost, prevented the call he intended at Ephesus, 1 Tim. iii. 14, 15, but he landed at Miletus, and sent for the elders of the church at Ephesus.

The directions of the apostle in the third chapter of the first epistle to Timothy, fairly imply that he had left the church at Ephesus, according to his usual practice, without officers; for he gives this evangelist, not a new commission, he already had power to ordain, but instructions as to the choice of bishops, that is presbyters, and deacons. These had been complied with before he landed at Miletus. Acts xx. 17. This record of the exististence of elders at Ephesus, compared with the directions given to Timothy, not only renders it probable that Timothy had ordained them, but fortifies the presumption that the first epistle to Timothy was written in Macedonia, before this visit to Jerusalem, and consequently before his imprisonment.

The language "I going (πορευομενος) into Macedonia, besought thee to abide still at Ephesus," did not form a permanent connexion between Timothy and Ephesus. At the very greatest extent, the instructions given in this letter were of a continuance only till Paul should come to him (εως ἐρχομαι) 1 Tim. iv. 13; iii. 14. But it is certain, that Timothy did not remain at Ephesus, till Paul passed on his way to Jerusalem.

The second epistle of Timothy will prove itself written by Paul when a prisoner at Rome; and at least establishes the absence of the evangelist from his spiritual father, at the time it was written. But he was at Rome in the time of the first imprisonment, as has been proved by his having been joined with Paul in the letters to the Colossians, Philippians, and Philemon. Demas and Mark were also there in the

(g) Compare Acts xviii. 2, with Rom. xvi. 3. Vide Acts xviii. 19, 26. 1 Cor. xvi. 19.

first imprisonment, Col. iv. 10. 4, but absent at the writing of the second to Timothy. 2 Tim. iv. 10, 11.

It is therefore an error to suppose it to have been written before the epistle to the Colossians, Philippians, and Philemon, during the first imprisonment. Also in 2 Tim. iv. 20, Paul tells him, Erastus abode at Corinth; but this needed not to have been told to Timothy, if Paul meant that Erastus abode at Corinth, when he went to Jerusalem, and so to Rome, for Timothy was then with him, and must have known the circumstance, had it been so. In like manner he says, ibid. "Trophimus have I left at Miletum, sick." But Trophimus was not left at any place on the voyage to Jerusalem, for he was there and the occasion of the jealousies of the Jews. Acts xxi. 29.

These two facts, compared with this, which appears in the epistle, that it was written by Paul a prisoner at Rome, afford sufficient certainty, that there was a second imprisonment when this letter was written.

But it by no means follows, that Timothy was at Ephesus when the second epistle was written. This ought not to be assumed, but shown. If Timothy was then at Ephesus, why should he have been told, "I have sent Tychicus to Ephesus?" 2 Tim. iv. 12. He must have arrived at that place before the letter, and the fact could have been then known. Also Tychicus needed no introduction to Timothy. Had Timothy been at Ephesus, Paul would not have sent him to Troas, for articles he had left there. It appears more probable, that Timothy was, at the time the epistle was sent to him, at Troas, or in the neighborhood of that place. The salutations will not establish the destination of the epistle. Onesiphorus resided in Asia, but the particular place of his abode is not known. He helped Paul both at Ephesus, and Rome. Also Aquila, who had resided at Rome, at Corinth, at Ephesus, and again at Rome, was a native of Pontus, on the margin of the Euxine. Trophimus, whom Paul had left at Miletum, was an Ephesian. Acts xxi. 29. Miletus was near Ephesus, and Timothy would have known the facts, unless Miletum in Crete was the place.

If Timothy was not at Ephesus when the second letter was written to him, there is no evidence of his being in that city, after Paul's first imprisonment. But if he had been at Ephesus, he must have then left it, the letter calling him to Rome, and the sacred records speak not of his return to that city. The second epistle assigns to Timothy no other duties than those proper to his general office of Evangelist; and bears no relation to a particular oversight of any church or churches.

Some writers suppose that Paul, when he landed at Miletus on a subsequent voyage to Jerusalem, left Timothy with the elders of the church at Ephesus, "to govern them in his absence." But nothing of the kind was spoken on the occasion; and instead of a temporary absence, Paul assured the elders they should "see his face no more." In 1 Tim. i. 3, it is not said, "when I went to Jerusalem," but expressly, "I besought thee to abide still at Ephesus, *when I went into Macedonia*." Also it has been asserted, that the apostle, having placed Timothy at Ephesus prior to his first imprisonment, "wrote both his epistles to Timothy while a prisoner at Rome." But Timothy was with Paul at Rome during a part of the first imprisonment, for he is joined in the epistles to the Philippians, Colossians, and Philemon. Salutations also might have been expected in the first epistle to Timothy, had it been written from

Rome, as in those to the Philippians, Colossians, Philemon, and the Hebrews. He was indeed absent from Rome during a part of the time of the first imprisonment, but Paul expected his return, Heb. xiii. 23, and so far was he from hoping to come unto Timothy shortly, as expressed in 1 Tim. iii. 14, he promises, if Timothy come shortly to Rome, with him to visit the Hebrews. Also it seems strange, if Timothy had been at Ephesus when the epistle to the Ephesians was sent by Tychicus, Ephes. vi. 21, that no notice whatever should have been taken of the beloved youth

Another hypothesis is, that Paul, when the Jews deterred him from sailing from Corinth, and he determined to go through Macedonia to Jerusalem, besought Timothy to abide still at Ephesus; to which, when Timothy agreed, he went forward to Troas, with Aristarchus and the rest; and whilst waiting there for Paul, Timothy received the first epistle from the apostle, written in Macedonia. But this is a departure from the correct meaning of the passage, which is that Paul besought Timothy προσμειναι, to *continue* or remain at the place where Timothy was at the time he was thus entreated. Those who went before with Timothy to Troas are represented to have accompanied Paul into Asia. Acts xx. 4, 5. This circumstance renders it an improbable supposition, that Paul should write so long and important a letter to his fellow traveller, whom he must overtake in a few days; and wholly unaccountable, that he should say in the letter, 1 Tim. iii. 14, 15, "these things write I unto you, hoping to come unto thee shortly; but if I tarry long," &c. That Paul should have thus purposed to come to Timothy unto Ephesus, but really at Troas; and in a few weeks afterwards, without any apparent cause for a change of views, should have said at Miletus to the elders of the church of Ephesus, "I know that ye all shall see my face no more," Acts xx. 25, exhibits a fluctuation approximating versatility. If Timothy was on this occasion left with the officers of the church at Ephesus, and especially, if he was to be thenceforth their diocesan bishop, it is strange that not a word of either of those circumstances should have been mentioned to those elders. But so far was the apostle from mentioning their subordination unto, or support of the authority of young Timothy, that he enjoins them; "take heed unto yourselves, and to all the flock over which the Holy Ghost *hath made you* επισκοπους *bishops, to feed the church of God*," &c. But as not a word is said of leaving Timothy at Miletus, so it is improbable that he should have parted from Paul there, because he appears to have been of the company of the apostle, when he arrived at Rome, where he is joined with him in the letters which have been mentioned.

Others allege, that Paul visited Ephesus after his first imprisonment, left Timothy there, went into Macedonia, and from thence wrote to him his first letter. They build upon the circumstances, that whilst at Rome, he had written to Philemon to prepare him lodgings at Colosse; and that he had told the Philippians, by letter, he trusted he should shortly come to them.

This opinion is much more respectable than either of the former; and although several of the fathers have positively asserted, what is incompatible with it, that Paul went into Spain, after his first imprisonment, according to his purpose expressed Rom. xv 28, yet, however credible these holy men were, their conjectures deserve often but little regard. That Paul was at Philippi after his imprisonment is probable, because he left Erastus at Corinth. 2 Tim. iv. 20. Also he may have

been at Colosse, if he left Trophimus at Miletus; but the place was Miletum. ibid. He entertained a purpose subsequent to those, of visiting Judea with Timothy. Heb. xiii. 23. This may have been first accomplished, and Timothy left in the neighborhood of Troas, where he remained till the second epistle was sent to him. But if these purposes were effectuated, which is matter of uncertainty, there is not a word to prove even an intention to visit Ephesus. The letter to the Ephesians neither mentions Timothy, nor any coming of Paul. But Tychicus, a faithful minister of the Lord, and companion of the apostle, was named as sent to them. Ephes. vi. 21. To the Ephesians Paul had said, that he knew they should "see his face no more," Acts xx. 25; and it is no where shown that he did. The supposition that nevertheless Paul afterwards went to Ephesus with Timothy, left him there, with the request to tarry till he should return to him, and then went into Macedonia, and wrote his first epistle to Timothy, is entirely gratuitous and without the least reason appearing in any exigencies of the Ephesian church; which had had three years of Paul's labors, and had been afterwards long blessed with the regular administration of the ordinances by pastors of their own, besides help from Tychicus, and perhaps others.

If Paul constituted Timothy bishop of Ephesus, it is an affirmative, and ought to be proved. But Paul tells the presbyters of Ephesus at Miletus that the Holy Ghost had made them *bishops* (ἐπισκόπους) of that church. Those elders had previously received the powers which were necessary to ordaining others; on Timothy a similar presbytery laid their hands at his ordination. If this circumstance will not show that a presbytery could have ordained an evangelist, an apostle not being present, because evangelists were extraordinary officers of a higher grade; yet it must prove that a presbytery have some power to ordain. They were the highest fixed officers in a church, and the power of ordination was necessary to their succession. They could not have been appointed coadjutors to Timothy, in the ordination of themselves. And it does not appear they were ordained before the riot, when he was left at Ephesus. If thus there were no officers in that church when Paul left it, the direction to Timothy, who was an evangelist, to ordain bishops, that is, elders, in Ephesus, was to do no more than his duty; which, when accomplished in any church, gave such bishops, or elders, power to continue the succession. If the presbyters of particular churches had not the power of ordination, there has been no succession in the church of Christ since the deaths of the apostles and evangelists; for their offices expired with them, and there were no officers of a higher order. The office of Timothy was given to him prior to his visiting Ephesus. The duty assigned him was afterwards declared to be the work of an *evangelist*. 2 Tim. iv. 5. His appointment to Ephesus was temporary, being limited, at the farthest, to the time when Paul should come to him; but an earlier period of its termination was evidently left to his discretion, which he exercised by coming to Paul into Macedonia. Thus there was a disruption of the connexion, if any had been fixed; but none such was intended; the epistle was neither a commission, nor an ordination, but a *mere letter of instruction*, directing him in the discharge of his high and important office of evangelist.

If Timothy returned to Ephesus from Rome, which is not recorded in the Scriptures, and died there, i

will not establish that he ever exercised, or had any other office, than that of an evangelist.

J. P. W.

DEATH SUCH A SCENE AS THE SINNER EXPECTS NOT.

So saith he that hath the keys of death and of hell, "In *such* an hour as ye think not, the Son of Man cometh." It may be such *as to the period of its arrival.* It may come suddenly when you do not expect it. And this is probably the fact with most men. Even those who die of lingering infirmity are often surprised at an hour when they are not aware of it. When you are crying, "peace and safety, then sudden destruction cometh upon you, and ye shall not escape." How often do we have occasion for the remark, while bending over the bier of one whose death has long been expected, that, "after all, he died very *suddenly!*" "No one was expecting it *then.*" And what multitudes are cut down by untimely death, without any warning at all! One is on his journey, and by a trivial circumstance is dashed in pieces. Another is on a voyage, suspecting nothing, till he is instantly overwhelmed with the scalding element, or sinks in the mighty deep. One at his labor, and another at his amusements, falls by the stroke of unsuspected disaster. One is suddenly smitten with delirious disease; another by the shaft of death while wholly at ease amid his family; and another is found dead in his bed, with no signs of struggle or of warning. How unsafe to leave one's home, without a preparation for a home in heaven! How unsafe to close one's eyes in sleep, without a preparation to awake in eternity!

Death will also be such a scene as you think not *in regard to its circumstances.* The dread messenger will come in a shape which you do not expect. Whatever calculations you make as to the manner and circumstances of your death, I may safely warn you, that you will find it "*such* an hour as you think not."

One imagines he shall die of consumption. Not being prepared to meet the "Son of man," and not wishing to make his preparation till "the eleventh hour," he may flatter himself that it will be his lot to be taken out of the world by this gradual disease; and that he shall have timely warning to make himself ready. He may cherish this expectation because consumption is an hereditary disease in his family; or because his slender frame exhibits a predisposition to the disease; or satan may induce the presumption without any reason. And with this presumption, he suffers sabbaths and the most solemn warnings to pass unheeded or unimproved;—and with the same presumption, he says to the good Spirit of God, when beginning to impress his heart, "Go thy way for *this time;* when my convenient season of lingering disease shall come, I will call for thee." While others in the sanctuary about him are smitten with conviction under the powerful exhibition of God's holy law, or sweetly melted to submission by the dissolving accents of his lovely gospel, he remains unsubdued and unaffected. Why? because he hears not? or because he deems the gospel a trifle? Perhaps neither;—but because he is hearing for future and not for present application. He is engrossed in treasuring in his *memory* what others are receiving directly to their *hearts.* He is busy in imagining and resolving how he will improve these warnings and instructions at a *future* time on his languishing bed. This may be the reason why he is not under conviction now—why he is not converted now—like others

enjoying the same means of grace. Thus, sabbath after sabbath, and one "season of refreshing from the presence of the Lord" after another, pass away, and leave him an impenitent sinner. But what is the end of this sinner? Does his "convenient season" at last come, in which he improves all he has diligently treasured against that day? No. But in an unexpected moment, while he is relying on this long cherished calculation, death meets him in some fierce array, and hurries him before the judgment-seat. Away he is hastened by surprise when he has scarce time to think that the hand of death is griping him in his grasp. In expiring agony he exclaims—this is such an hour as I thought not. Though often warned, I could not be made aware of it. Again he cries out—all is lost; and dies in horror.

Another of the same general description, passing through the like scenes, and resisting the calls of the gospel in the same way, is finally called to end his probation by the very disease he had expected. It is indeed the consumption, and in manner and form just as he has seen others linger and die of it. Still, in the actual experience of the disorder, he finds the circumstances of decay, as it respects a preparation to meet his Judge, as effectually different from what he had imagined as if he had been arrested by a delirious fever, or smitten senseless by the palsy. Instead of finding that timely and effectual warning of approaching dissolution which he had expected, the common fact is verified, and he does not believe the disease fatally seated upon him, until it has nearly consumed his vitals, and exhausted the energies of life. All that long season of gradual decay which he had so fondly calculated upon as the period in which to prepare for death is *gone* before he is convinced that he is drawing near the verge of the eternal world. He might sometimes have the suspicion that this was the messenger he had been expecting; but he harbored no such serious apprehension as to rouse him to the work he had assigned to this period. When the disorder attacked him, it was at an earlier season in life than he had expected. At first, it was only a cold, which he hoped to throw off in a few days. Though attended with some unusual symptoms, he trusted they would shortly subside. And when he continues weak, and his symptoms become more aggravated, he imputes it to the addition of a little more cold, or the unfavorable operation of some particular medicine. He believes a few weeks will restore him. The weeks come; but he is not restored. Still it is not the consumption, in his view, that keeps him low. He changes his diet—and changes his medicines—and has great hopes from the change. But not recovering, he complies with the advice of friends to journey for his health. A change of air and scenery revives him, and he feels strongly encouraged. But, on his return, some slight disaster soon brings him lower than ever. He may then be a little alarmed; but shortly his fears are mitigated by the thought that his relapse is to be attributed to the want of skill in his physician. He applies to another. And when he does not cure him, he applies to a third. In the mean time, his friends speak encouragingly to him; and to keep up his spirits, induce him to frequent diverting scenes and lively company. They studiously avoid any allusion to death, lest it should make him melancholy; and when they speak of religion at all in his presence, it is only in a very general manner—not in such a way as to intimate their apprehension that he may soon need its consolations. Even the heart-broken mother who weeps in secret, does not ventur

into his presence till her tears are dried and her countenance cheerful. He is informed of one remedy after another which has proved efficacious in just such cases as his; and feeling confident that *something* may cure him, he tries the prescriptions, and occasionally fancies himself better. In this way he goes on till very near his end. And then his friends are compelled to tell him, what they dared not before lest it should alarm him and prevent his recovery, that they fear his disease is incurable. When he comes to hear of the progress his disease has already made, and how near it may be to its termination, he is utterly surprised. Perhaps he believes it, and is thrown into despair of making his peace with God in this short remnant of days, and in the debilitated state to which he is sunk. And perhaps, on the contrary, the scene is so different from what he had imagined, that he cannot believe death to be nigh; and he may still flatter himself with hopes of recovery quite on to the very day of his death. And perhaps there may be at once combined such a despair of repenting in his present state and such a presumption of recovery as utterly to indispose his mind for any serious thought on the subject.

Thus he finds after all, that it is not such an hour as he thought not. This kind of sickness and death, though bearing the same name, presents a very different scene from what he had imagined—*totally* and *fatally* different, as to its giving a favorable time to prepare to meet his Judge.

The consumption is called "a flattering disease." It is true—yes, *awfully* true. It flatters us, in distant prospect, with the promise of certain repentance. And when it comes, it flatters us into the belief that its withering hand is not upon us, till we are perishing in its grasp and the fatal work done—and the fancied favorable hour gone utterly by beyond recall! Alas, how very few have ever repented while declining of this disease. And where was the individual ever found who could pronounce it in his own case a "convenient season!"*

* The writer of this article is deeply and gratefully sensible of the benefit accruing, (at least to himself,) from the views above expressed of the insidious nature of this disease. He has long had these views; and they have served both as his guide and his stimulous to the timely discharge of his parochial duty to the sick in a number of instances. For the encouragement of others, he hopes it will not be deemed improper to state two cases which occurred during the past summer.

Two young men in different parts of my parish began to languish nearly at the same time. Consumption was feared, though not very strongly suspected at first. I thought it my duty to converse with them at an early day. And deeming it important to have not only the consent but also the uniform co-operation of their friends, I informed them of the frank disclosure of our fears which I wished to make, and of the advice I should give, and desired them to aid the impressions by their prayers and counsel from time to time according to their best wisdom. They readily assented, and I believe were faithful. The way thus prepared, the substance of my communications to these sick persons, though made at different times and with as much delicacy as faithful explicitness would admit, was briefly as follows.

"I am come to visit you, not only as your friend, but your minister, and desirous to benefit as well as to gratify you. Perhaps you would like to know what your friends think of your case?" "Yes." I will then tell you frankly and fully. We have much hope—yet serious fears lest your disease should terminate in consumption and prove fatal.—A very treacherous disease.—What do you think of yourself? "Perhaps my friends are right." Are you prepared for death? "No." Now then is your time. Should you recover, you will not regret this improvement. But if you are soon to die, now is probably your only time. You yet have strength, clearness of mind, power of discrimination, and power of feeling; and you will have some little time to evince and test your hope. I make this frank disclosure thus early that I may give you timely warning; and it

Now, if experience shows that Christ's declaration is strikingly true in that case on which above all others men fondly dote, what can be expected when death comes in some more violent and sudden manner. Would you correctly estimate the opportunity then afforded, let this estimate be founded on facts and not vain imagination. Go and stand over the sick bed of a fellow mortal who has deferred repentance to that hour. See him in every stage of disease. Mark him while tortured with those fierce pains which violent disease inflicts in its first assault. With what lion strength it grapples on its victim. And his strong nature, while yet unsubdued, struggling and buffeting amid the billows of disease. In the anguish of the first onset, he has no moment and no thought to bestow on a preparation for death. Visit him again at a subsequent period, when his malady begins to gain the mastery of his constitution, and he has no longer the strength to sustain nor the sensibility to feel such tossing, racking agonies. You see him more still and silent. What is now the spectacle? Is this comparative calm which has succeeded, the convenient season you are promising yourself? Leisurely seated by his bedside, you may there watch what is going forward, and then judge. Mark how the destroyer who has now gained the mastery, is more gradually bringing on the catastrophe. Gaze on the wan countenance of the victim as he lies exhausted and languishing. The bloom and freshness of health, are exchanged for the livid image of death. See the now imploring, now despairing eye he turns on his physician. And now be silent, while you hear the faint and hollow groans forced by those unpitying pains which ever and anon are returning to finish their work upon him. And now again, as they subside for a little space, see him feebly wave his emaciated hand and with exhausted strength just moving to and fro his restless head. And now he reclines in quiet for a momentary respite. Nature is left to breathe and gather a little strength to bear up through another struggle. During this little season of stillness approach; and in a soft and sympathizing tone, ask the poor soul the question if he is enjoying that convenient, that happy season to make his peace with God, which he used to promise himself on the dying bed. Ask him if this is such an hour as he had thought of in which to meet the Son of man. Oh! the iron heart cannot be found in the bosom of man, to put such a question at such a time! You know the answer he would give. And you know the agony of horror with which such a question must overwhelm his sinking spirit. If not utterly stupid, the very thought of that delusion which made him presume on a death-bed repentance, strikes as a dagger to his heart, more envenomed than the shaft of death! Visit such a scene as this, and it will repeat in your ears, with more than an earthly emphasis, that kind but rejected premonition of our Savior—"In such an hour as ye think not, the Son of man cometh. Such, O precious but deluded fellow mortal

is with the hope that you will regard it. But should I find you at a future period cripled with disease, I shall have little courage then to hope for your repentance.—You have no time to lose—no time to work out self-righteousness, if that were possible. Christ must be your whole Saviour—he offers himself as such—does not require impossibilities—does not require of you the external duties of the healthy.—Will you try to follow these simple directions *immediately?* "Yes." I desire to bless God for the hope that he granted unto each of them repentance unto life. One of them rapidly yet joyfully sunk to the grave. The other recovered and has since made a profession of his faith.

will you soon find it, if while in health, you continue to postpone your preparation to meet him. When flesh and heart shall fail you, then will you mourn at the last and say; how have I hated instruction and mine heart despised reproof.

V.

REMARKS ON 1 COR. XV. 22—26.

THE resurrection and its attendant circumstances constitute the principal subject of this chapter. Yet, as is well known, the portion of it now before us is often used to prove the final salvation of the whole human family: a tenet, subversive of good order, and destructive to the soul. But the twenty-second verse speaks solely of the resurrection: in proof of this, examine the preceding and subsequent verses. Supposing that verse 22, speaks of universal salvation, what can be the meaning of verse 23 and 24? "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming: then cometh the end," &c. What would be the meaning of these verses? Doubtless, the resurrection is the subject of the 22d verse: give it any other sense, and the whole passage is involved in dark obscurity.

Verse 24 brings into view a transaction which succeeds the resurrection and the general judgment. Then cometh the end; that is, the end of Christ's work in the office of Mediator. His work is then done: his redeemed are rescued from the dominion of death; and introduced, bodily, to eternal glory. His enemies too are then judged, and sentenced to interminable wretchedness. He reigns, till he has put all his enemies under his feet. Then terminates his work in the capacity of Mediator. It was no part of his mission to mediate between God and fallen angels; nor between God and sinners in hell. Only in behalf of the race of Adam, while resident in this world, did he interpose. Consequently, when the resurrection is past, and the world burnt up, and Adam's posterity all removed to eternity; then the Mediator's work of intercession will be completed, and his mediatorial kingdom will, of course, cease. He must reign till all his enemies are subdued. The last enemy that shall be destroyed is death.

Death destroyed! What does this mean; Is death an enemy? Certainly. Death is an enemy to our peace and comfort in this world. He bears us away from all the good and all the enjoyments of this life. It would be more delightful for us to pass unto glory without dying, as Enoch and Elijah did. But we must die; and death is generally a source of terror—he is an *enemy*.

But death is to be destroyed. Death in this passage (verse 26) is evidently personified: it is mentioned as if it were a real person, who has power to take away our lives: in the same manner do we speak of death. We say, death is the king of terrors: and in the Revelation death is described as king of the armies of the dead. And yet these descriptions are only figurative. Death is not a real being—a king clothed with power. When we say, death is the king of terrors, we mean simply, that death is most terrible. And when it is said, death shall be destroyed, the meaning is, that *we shall die no more*. After the resurrection, when soul and body shall have been reunited, we shall die no more: consequently, death, whose work it was to separate soul and body, will have no more employment; and therefore will be destroyed: the destruction of death will take place at the moment when the arch angel's trump shall sound, to call the dead and the living to the tribunal

of Jesus: consequently, death is the "last enemy" that meets with destruction from the hand of the Mediator.

There is a passage of similar import in Rev. xx. 14. "Death and hell were cast into the lake of fire." Death is figuratively called the king of the world of spirits; and hell in this place means simply the world which the dead inhabit, after they leave the body, until the resurrection. This word *hell* is expressed in the original language of the New-Testament, by two words, *Hades* ἅδης and *Gehenna* γέεννα. The latter is used to point out the place of torment; the former means what we express, by the phrase, *the world of spirits;* and does not decide whether those who are in that world, are happy or miserable. The texts where *gehenna* is used are these—Mat. v. 22, 29, 30: also x. 28:—xviii. 9:—xxix. 15, 33:—Mark ix. 43, 45, 47:—Luke xii. 5:—and James iii. 6. The word *hades*, translated hell, is used in Mat. x. 28:—xvi. 18:—Luke x. 15:—xvi. 23:—Acts ii. 31:—Rev. i. 18:—vi. 8:—xx. 13, 14. In 2 Pet, ii. 4, it is the word hell translated from *Tartarus*.

Gehenna is the place of everlasting punishment. Hades does not usually or necessarily signify the place of torment. The rich man was in hades; and so were Abraham and Lazarus: but the rich man was tormented, and Lazarus was comforted. They were all in hades; in the world of spirits; in a state of separation from the body; and this is what is usually meant by the word *hell* when translated from *hades*. It does not decide whether the persons in that world are happy or miserable: that is to be learned by other expressions. Jesus was in hades after he died; (see Acts ii. 31.) but he was not in torment: To-day, said he, shalt thou be *with me in Paradise*.

Rev. vi. 8. And I looked and behold a pale horse; and his name that sat on him was Death; and hell (Hades) followed him. Death is here depicted as the king of the dead; and the inhabitants of hades, or departed spirits, are his subjects. Hades is the place or the realm where Death, this ruler of departed spirits, puts his captives, or keeps his subjects. Wherefore, it is said, that in the resurrection, (Rev. xx. 13,) Death and hell (hades) will deliver up the dead that are in them: that is, in plain language divested of metaphor, soul and body which have been separated, will be united again, to be parted no more: and if parted no more, then Death, this king, will have no more work to do; and hades, the world where he puts his subjects, will have no more souls to receive; and therefore death and hell (hades) will be destroyed; burnt up; cast into the lake of fire. The import of this verse, then, "Death and hell were cast into the lake of fire," is, that we, after the resurrection shall die no more; nor will our souls be a second time in a state of separation from the body. Its meaning is similar to that in 1 Cor. xv. 26, "the last enemy that shall be destroyed is death."

In the remarks which I have made respecting the word *hell*, I trust that no one will imagine that I have weakened the force of the word, or given an occasion to the sinner to say there is no hell, no place of torment. There can be no mistake on this point; the language of Scripture, the words of the Lord Jesus, are explicit. See Mark vii. 43—48; and Mat. xxv. 41, 46.

The subject contained in the verses at the head of this essay, is—That as we are brought, by our connexion with Adam, into subjection to death; so in consequence of the mediation of Christ shall we all be brought to life again. Had not a Mediator interposed, each one

would have been cast soul and body into hell; and not have died at all; just as the wicked will be cast into hell after the day of judgment. Each one will rise in his own order; Christ the first-fruits. (Christ was the first that rose with an *immortal body*.) Then, all the redeemed will rise when he comes to judge the universe. Paul has not here said any thing respecting the resurrection of the *wicked*; (for he was writing for the consolation and instruction of Corinthian *Christians*.) But Christ himself has given us specific information of the resurrection of both good and bad; see John v. 29.

"Then cometh the end" of his mediatorial kingdom. For he must be a king till he hath put down all his enemies:—and "death himself shall die." At that period, after the resurrection, the whole race of Adam will enter upon a deathless existence. The ransomed of the Lord will then come to the heavenly Zion with songs and everlasting joy: and the impenitent will descend into hell, "where the worm dieth not, and the fire is not quenched." Interesting indeed will be the transactions of that day when the affairs of this world shall be closed; when each of the numerous host of Adam's descendants shall pass in solemn review, before the Almighty Judge.

Another thought presents itself: the Mediator is a King; and who are his subjects? Are *you* subject to him? Then, I ask, what are you doing for the honor and glory of your king? Does his law live in your soul? or have you grasped the world and drawn its poison into your heart? Are you *not* a Christian? Then know that before he resigns his mediatorial kingdom, he will put all his enemies under his feet. Act now, as the transactions of that coming day will make you wish you had acted. Estimate this world now, as you *will estimate* it in that day. Do as much for Christ now, as you will wish you had done for him then.

D. K.

THE RISE OF LOLLARDISM; AND THE MARTYRDOM OF SIR JOHN OLDCASTLE.

The number of those sincerely devoted to the service and worship of Jehovah, has in all ages been comparatively small. But aside from this general fact, there have occasionally been periods, when true religion seemed almost to have left the world, and the last vestiges of it just on the point of being blotted out forever. In such seasons, Jehovah has appeared by his providence, to restore the captives, and to build up Zion.

Such was remarkably the case just before the dawn of the Reformation. When nearly all Christendom was overrun with popish superstition, and the grave absurdities consequent on a false philosophy, men were raised up who had sagacity to discover the errors of the times, and firmness to withstand them. Of this character were the Lollards, a class of Christians that began to flourish in the north of Italy about the commencement of the fourteenth century, and derived their name from the founder of their sect.

Rejecting the rites and observances of the Romish doctors, who, like the ancient pharisees, had substituted their own traditions in place of the divine commands; the Lollards, for the sure foundation of their faith and hope, looked to the "law and to the testimony." They were opposed and denounced as heretics by all the leading men of the popish religion; but resistance and opposition failed of accomplishing their purpose. The truth became an object of inquiry, and men were urged on, or excited to the

belief and embrace of it, by the very stimulus of the prohibition. Thus was the reformed religion diffused with wonderful rapidity, so that before the death of Lollard himself, who subsequently died by martyrdom, more than eighty thousand had embraced his sentiments. They were scattered over Austria, Bohemia, and the neighboring countries, and fifty years afterwards made their way into England. The celebrated Wickliffe became a convert to their doctrines, and by his labors in preaching against the absurd notions and exposing the vicious practices of the Romish clergy; and by his writings, especially by his translation of the Scriptures into his native language, did more, perhaps, than any other individual towards bringing forward the Reformation.

Though hated and persecuted by the enemies of truth, he acquired great popularity among the common people, and some even among the nobility were found ready to follow his instructions. Of this number was Sir John Oldcastle, better known by the name of lord Cobham.

Like the pious St. Augustin, he had been devoted to pleasure in his youth, and was encouraged in his dissipation by the very ministers of religion to whom he looked for instruction and example. But meeting with the learned and pious Wickliffe, he was led to reform his life, and to become a firm and zealous asserter of the cause of true religion. This he was enabled to do the more successfully, on account of his elevated rank, which gave vast influence to his religious opinions, and also by his exertions to transcribe and circulate the writings of Wickliffe, and maintaining at his own expense a great number of itinerant preachers. It is not to be supposed that such conduct, even in the king's prime minister, was looked upon, by the Romish clergy, with indifference. Accusation was laid against him, as being a pernicious heretic, and his enemies entreated of the king, as they said, "with all humility and charity, that his majesty would suffer them for Christ's sake to put him to death." Being a brave soldier, as well as a man of talents and learning, he was a great favorite with his king, who was therefore by no means disposed to encourage his prosecution. He promised however to the bloody emissary of the Pope, Arundel, Archbishop of York, that he would himself converse with lord Cobham, and endeavor to persuade him to renounce his errors. But the king, as might have been expected, showed by his conduct in this interview, that he was much better qualified to command the services, than to control the consciences of his subjects. Vexed at his ill success in his endeavors to accomplish what he had so confidently undertaken, he then resigned his former favorite to the malice of his enemies.

The worthy nobleman, after making several ineffectual efforts to avoid a trial in which he knew the judges to have already determined his condemnation, at length submitted to the mandate of the king and was arraigned for his life before an ecclesiastical tribunal. Perceiving that the storm of persecution raised against him could no longer be delayed, he prepared with manly intrepidity to breast its shock. Unlike the irresolute Cranmer, his principles he never deserted. He loved the truth of his Divine Master, and the hour of trial failed not to prove that his sincerity was genuine. Indeed, so dignified, and so full of truth, were his answers to the malicious and false accusations of his enemies, that they were confounded, and like Felix, when Paul answered for himself, they trembled. But impudence and wickedness soon recover themselves fro

the severity of rebuke. As among the poet's angels in the battle, blows may be dealt out heavy and fast, but they fall on souls unsusceptible of feeling.

Long and vexatious was the trial of the noble peer, yet through the whole course of it he manifested the meekness of a saint, combined with the dignified firmness of a veteran Christian soldier. It was a sight for angels, to behold this man of God, "faithful among the faithless, faithful only he among innumerable false, unmoved, unshaken, unseduced, unterrified."

When reproached for scrupulously adhering to the doctrines of Wickliffe, he replied:—"Before God and man, I here solemnly profess, that before I learned the doctrines of that virtuous man, whom you so much despise, I never abstained from sin. So much grace could I never find in all your pompous instructions. My purpose is fixed; do with me as you please: I yield this worthless body to your injustice and cruelty, well assured that ye can do no injury to my soul. With regard to the articles of my faith, founded as I trust they are on the Holy Scriptures; by the grace of the eternal God, I will stand firm to them till death."

But such conduct on his part, excited nothing but malignity in the breasts of his judges, and he was sentenced to the flames. Then in the presence of the court, like Stephen at his martyrdom, he prayed aloud for his murderers.

On the day appointed, he was taken from his dungeon, and triumphantly conducted by his enemies to the place of execution.

I fancy that I behold the gallows-tree, on which this venerable martyr was suspended. The faggots are collected that are to reduce his body to ashes. The torch is applied, and the Genius of persecution exults in her power thus to inflict on her victim the pains of a double death.

But, is it the proof, and the punishment of guilt and infamy, presented by this appalling sight, a spectacle to surrounding thousands? No! it is the throne of martyrdom; raised, indeed, by the malice of the wicked; but a king in his *triumph* sits upon it. The flames that surround him, though kindled from the pit, are converted into a blaze of glory, which shines but to illuminate to admiring angels, the sublimity and grandeur of the scene. Nay more; they are the chariot and the horses of Israel, which bear him, like the Prophet, to Paradise.

A. H. H.

Andover, Sept. 19, 1827.

To the Editor of the Christian Spectator.

Should you deem these thoughts worth preserving, perhaps you will not reject them for their want of poetic merit, since I believe I have exhibited them as concisely as I could have done in a costume less obnoxious to criticism.

V.

THE MEEK BELIEVER TO HIS GUARDIAN ANGEL.

Spirit of seraph might,
And glorious power above;
Thy home, the world of living light.
Thy bliss, the throne of love;

Canst thou have left that home
To minister to me?
To serve, on swiftest pinions come.
A worm of yesterday?

A sinful, worthless thing,
Who no pure thought can raise;
Rebel too vile against thy King
To dare to lisp his praise!

Then, like the lightning, fly;
Nor stay to linger here,
Fixing that beaming, seraph eye
On guiltiness and fear.

Yes, 'tis to thee I've flown,
All worthless as thou art.
That deep contrition's plaintive groan,
(Breathed from a prostrate heart,

Commencing this thy prayer,)
  Swifter than angel's flight
Through the vast realms of boundless air,
  Or than the sun-beam's light,

Was in His presence known.
  Instant, "the word came forth:"
And joyfully I left His throne
  To visit thee on earth.

Surprised?—Thou know'st me not!
  Yet I have well known thee;
And often, in thy humble cot,
  I've been invisibly.

I've watched thy slumbering bed,
  And bid the Foe depart;
I've gently swathed thy aching head,
  And soothed thy anguished heart.

In busy scenes by day;
  Or in the guardless hour;
Or mid the scoffing or the gay,
  When faith most needs such power,

I've quench'd temptation's fire;
  I've been 'the voice to say'
Within thy sin-beguiled ear,
  "This is the only way."

Frail child "of yesterday,"
  How little canst thou know
Why lofty angels should obey
  Commissions here below.

Raise thy just-opening eye
  To Him who rules the whole;
To Him who left the heavens to die
  To save a sinful soul!

For *joy* before him set,
  The cruel cross he bore;
The shame, the agony he met,
  That you might wail no more!

'Tis, then, *our bliss* to come,
  Obedient to his will,
And aid his ransomed captives home,
  His glory to fulfill.

In peril's darkest hour,
  Raise but your humble cry
To that omniscient, gracious Power,
  And quick my aid is nigh.

Since hapless Adam fell,
  I have a guardian been;
And many from the verge of hell
  I've safe to glory seen.

Soon, you will soar above
  To join my growing band;
With anthems of redeeming love,
  Before his throne to stand.

Another, then, I seek,
  And yet another still,
Of heart subdued, and spirit meek,
  Who loves to do his will.

This is my blest employ;
  I daily love it more;
Ye'll swell my never-ending joy
  When time's brief scene is o'er.

MISCELLANEOUS COMMUNICATIONS.

WESTMINSTER ASSEMBLY OF DIVINES.

THE WESTMINSTER ASSEMBLY was called by a joint authority of the two houses of Parliament, during the public commotions in the last year of the reign of Charles I.

This body of learned men may be considered the Parliament's grand council in matters of religion. It was not an English convocation assembled according to the Diocesan way of government; nor was it a national council or Synod called in the Presbyterian or Congregational manner, representing the whole body of the clergy; "but the Parliament, we are told, chose all the members themselves, merely to have their opinion and advice for settling the government, liturgy, and doctrines of the church of England; and they were confined in their debates to such things as the Parliament proposed.* The assembly was composed of one hundred and twenty-one divines, and thirty lay assessors, ten of whom were lords, and twenty commoners.

Notwithstanding the king's veto, sixty-nine of the number assembled according to summons in king Hen-

* Palmer quoted by Neal, vol. iii. ch 11. p. 74.

y VIIth's Chapel, the first day appearing there not in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign protestants. The assembly was opened on Saturday, July 1st, 1643, with a sermon by Dr. Twiss, the Prolocutor, both houses of Parliament being present. They adjourned to Monday, when certain rules and regulations were drawn up and agreed on. The assembly being now ready for business, the Parliament sent them an order to review the thirty-nine Articles of the Church. More than two months were spent in debating upon the first fifteen articles, and the result only two slight changes in the ninth and eleventh. Immediately after this the Parliament found their interest so much reduced, that they were under the necessity of calling in the assistance of the Scots, who would afford them aid only on condition of a uniformity of religion and church government between the two nations.

The Scots' commissioners were introduced into the Assembly Sept. 25, and urged the abjuration of Episcopacy as simply unlawful; but the English divines were generally against it. After much debate, the solemn league and covenant, which had been drawn up in Scotland, passed the Assembly with some slight amendments, was ratified by both houses of Parliament, and by an order dated Sept. 21st was printed and published. It was the object of this solemn compact to extirpate Episcopacy, and to unite the three kingdoms of England, Scotland, and Ireland in defence of civil liberty and the maintenance of the reformed religion, taking the church of Scotland as a model of the greatest purity in doctrine, discipline, and worship.

We may here glance at the different parties which composed the Assembly. A great proportion were advocates for Presbyterianism. A number of the most learned Episcopalians were invited, among whom was Archbishop Usher and Bishop Prideaux; but only a few attended, the king having declared against the convocation: and the Episcopal clergy had entirely deserted the Assembly before the covenant was brought in, so that the Establishment was left without a single advocate. A part of the Assembly were Evastrians, so called from Evastus, a German divine of the sixteenth century. They denied the jurisdiction and coercive power of all spiritual councils, and considered the government of the church as a creature of the state. The Independents or Congregational brethren constituted a fourth party, and made a bold stand against the proceedings of the high Presbyterians. Their number was small at first, but increased much during the session of the Assembly. Whoever will examine the records of this venerable body, will find enrolled names which are an ornament to any country or age. Here was the celebrated Dr. Lightfoot, one of the greatest oriental scholars of the age; and the learned Selden, a lay member, who by his vast skill in oriental learning and Jewish antiquities, frequently silenced the most able divines. The names of Gataker, Greenhill, Arrowsmith, Twisse, and Bishops Reynolds and Wilkins, will ever be conspicuous among those who were most influential in the affairs of this venerable and respectable body. "Lord Clarendon reproaches these pious and learned divines by saying, that some were infamous in their lives and conversation, and most of them of very mean parts, if not of scandalous ignorance, and of no other reputation than of malice to the Church." Mr. Baxter, who knew most of them, says, "they were men of eminent learning, godliness, ministerial abilities, and fidelity; and being not worthy to be one of

them myself, (says he,) I may more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidence, the Christian world, since the days of the apostles, had never a Synod of more excellent divines than this Synod, and the Synod of Dort."* Great abuse however has been heaped upon this venerable body, but it has come chiefly from such as were warm friends to the hierarchy, and opposed to any innovation, civil or religious. We are to look at this Assembly as called to act amid the elements of civil and religious commotion, and whoever will examine the history of the times may see its true character, and learn its merits and its influence. Then the passions of men were blown into a flame, different parties were contending for their separate rights and privileges with enthusiastic ardor; and something was necessary to allay this excitement, to bring public opinion as it were to a focal point, and Parliament sought for this remedy in the Westminster Assembly. That its character and acts should be viewed in a different light by the different parties affected by its measures, can excite no surprise. It would be interesting to enter more particularly into the details of this learned body, but the present occasion forbids it.† Some of the most important transactions, however, must not be passed over in silence. About the middle of July, 1646, when the discipline of the church had been established upon a Presbyterian basis, it was moved to finish their confession of faith. The English divines would have been content with revising and explaining the doctrinal part of the thirty-nine articles of the Church of England, but the Scots insisting on framing an entirely new system, the Assembly drew up the Westminster Confession, and the Parliament, after a thorough examination of the several articles, agreed to its doctrinal part, and ordered it to be published, June 20, 1648, for the satisfaction of the foreign churches. Some propositions which related to ecclesiastical censures, the power of the keys, and the calling of Synods and Councils, were never ratified by the English Parliament.

While the Confession of Faith was under discussion in the Assembly, committees were appointed to reduce it into the form of Catechisms, one larger, for the service of a public expositor in the pulpit, the other smaller, for the instruction of children; in both of which the articles relating to church discipline were entirely omitted. The shorter catechism was presented to the House of Commons on the 5th of November; but the larger, by reason of marginal references to Scripture, which the House desired might be inserted, was not read till the 17th of April, 1648, when the House ordered six hundred copies to be printed for the service of the members, and having examined and approved it, they allowed it to be printed by authority, for public use, Sept. 15th, 1648. The chief business committed to the Assembly now being finished, the Scots commissioners took their leave, and if the Parliament, says an historian, had dissolved the Assembly at this time, as they ought to have done, they had broke up with honor and reputation; for after this they did little more than examine candidates for the ministry, and contend among themselves about the *jus divinum* of presbytery. It was not, however, till the 22d of February, 1649, about three weeks after the king's death, that the Assembly, now greatly reduced in number, when it had existed more

* Palmer's Nonconformist, Vol. I.

† The article was written for the anniversary of the Theological Seminary at Andover.

than five years and an half, and held eleven hundred and sixty-three sessions, was changed into a mere committee for examining and ordaining ministers; in which capacity it continued about three years longer, till the long Parliament was turned out of the house by Oliver Cromwell, when they broke up of course without a formal dissolution.

The works of the Assembly were, 1. Their humble advice to the Parliament for the ordination of ministers and settling a Presbyterian form of church government. 2. A directory for public worship. 3. A Confession of Faith. 4. A larger and shorter Catechism. 5. A review of some of the thirty-nine articles. The annotations of the Bible which go under their name is not a work of theirs, but of certain names appointed by a committee of Parliament

The influence of this Assembly on the cause of religion in Britain and America continues to the present day, and has we believe been great and salutary, and especially where there was fully unfurled the banner of the Presbyterian Church, which has long waved triumphantly and faithful soldiers of the cross, and will doubtless guide their march for ages yet to come. There the clergy of our own country, as well as the great body of Englishdissenters, beheld the doctrines of the Bible moulded into system-like shape and form, and giving a new impulse to the cause of truth. Here the minister at the altar still finds the original platform of his creed and here he is taught how to direct the aged and the young in the pure doctrines of the Reformation.

The Westminster Assembly will ever be considered as a landmark of the Church, as a period when the cause of Christianity received a new *impetus*, and the doctrines of the Bible came home with additional power to the conscience and the heart.

D. A.

Theological Seminary, Andover, September, 1827.

To the Editor of the Christian Spectator.

If I could know how many respondents I am likely to have to my communication of November, 1827, I should be disposed to wait, till the last had spoken. And if they should all deliver themselves with such an approvable spirit, and in such a truly edifying manner, as A——h——t and Alumnus, I should not think of rejoining even to a score of such generous opponents to myself, and evident well-wishers to the cause I have undertaken to advocate. But since the communication of Evangelist has provoked me to a notice of what I conceive to be his unfair constructions of my object, as well as of the general bearing of his remarks, I shall take the liberty of correcting an unjustifiable inference, common to himself and Alumnus. It is *this:* that I would desire excellence in piety to be rewarded with academical honors.

For the general spirit of the strictures of Alumnus, so truly commendable, I could easily forgive, I had forgiven this piece of severity; especially under the strong temptation which existed, for what I was disposed to regard as a scintillation of pleasantry. But since Evangelist has made the matter so grand an argument, and so serious, I seem imperiously to be called upon for a defence. And what defence shall I set up, unless it be that very justification, which Evangelist after all has awarded me: "So obvious are the folly and extravagance of such a plan, that I cannot attribute it to Antipas."—I doubt not, that this most reasonable conclusion was the impression of his mind

from the beginning; and nothing but a sort of wickedness could have tempted him to such an insinuation. I had surely made no proposal of such an alternative, as a substitution of academical honors for excellence in religious virtue, and what right had he to *infer* it? Such an attempt to divert the mind from an argument too powerful to be met *openly*, is surely beneath the dignity and sobriety of Christian disputants. And yet *one third*, at least, of the communication of Evangelist, is of this description. And what is the character of the other parts?—I will show.

Evangelist says; "A college is, or should be, a world in miniature." And he bases a grand argument upon the assumption, that such is indeed the *fact*. And that nothing is farther from the truth, every one acquainted with college life very well knows. Evangelist himself admits, "there is already too much an artificial state of things there, a state of things not fitted to prepare youth for the business of actual life. Hence," says Evangelist, "a man has generally to *educate himself* for business after he has left college." And this is well and truly said. And how, in perfect inconsistency with these admissions, Evangelist could assert the expediency of a college course, that a youth might be accustomed to the world, because a college is "a world in miniature," I know not. The exact truth is, that a college is a world *sui generis*, and "a man has generally to *educate himself* for business after he has left college." And to be immersed in a college life, if it is not an immersion "in a convent," is at least being buried from the world as it *is*. I would not be understood as asserting this fact against the expediency of a collegiate course, but *merely* to show the inconsistency of Evangelist's reasoning. My own argument is, that such a course, in its common forms, as a fitting for this world, is too apt to be "a total failure." And my desire is, not for the *abolition*, but for the *reform* of academical education. At present it is indeed too much "like a hot-bed, forcing the principles of our nature to an artificial maturity," and producing a temperament "ill prepared for the tempest or the frost" of life.

Evangelist appeals triumphantly to such products of Christian character as are found in Mills, and Newell, and Fisk, and Parsons, as having grown up in colleges. And why did he not appeal to *Brainard*? *There* he would have found, that such an apostle of God and of the Holy Ghost had grown up in *spite* of a college;—yea, that it was the *opposition* of a college, which made him what he was. It is true, indeed, that many such noble characters, as those named by Evangelist, have formed themselves, under God, notwithstanding all the disadvantages of the common forms of academical education. It is too much of an assumption to aver, that colleges have produced such men. The very question at issue, is, whether, instead of producing them in a *few* instances, they have not prevented their production in a *thousand* instances.

In reply to what I have said on the importance of "keeping alive, cherishing, and nurturing first-love to Christ; of reducing it to order, directing its energies, and rendering its aims infallibly certain of accomplishing its objects;" and of the consequences depending on such culture, Evangelist says; "In all this he entirely overstrains the matter. Experience is decidedly against him. The word of God is against him."

That I have *overstrained* the matter, I have no doubt, is the opinion of Evangelist. That *experience* and the *word of God* are

against me are things to be *proved*. And might he not as well have said, that *Christ* "overstrained the matter," when he said to one of the seven churches of Asia, "I have somewhat against thee, because thou hast left thy *first-love*. Repent, therefore, and do thy first works." I might well be willing, that the *Bible*, said to be against me, should decide this question. And so far as *experience* goes, are we to consult such character, as was found in the Apostles and primitive Christians, or such as has been found in the lapsed conditions and ages of the Church. If Evangelist means the experience of the present age, I admit it is against me.

Besides, that Evangelist refuses to consider the chastened character of that enthusiasm which I advocate, and which I have guarded with so much qualification, he asserts, that "no physical ardor of this kind can be steadily maintained, or ought to be valued, as he seems to value it." If by "physical ardor" Evangelist is willing to be understood to mean a fervid condition, a high glow of the moral temperament, I will not dispute with him about terms, though I am not exactly accustomed to such a use of language. I have suspected, from this circumstance, that he has either misapprehended, or intends to misrepresent me. Or is it possible, that Evangelist has no experience, and no moral philosophy, by which he can appreciate a high and holy condition of the moral affections? I should be sorry, indeed, that I were engaged in dispute with a man, on the present question, to whom I should be obliged to say: 'Sir, I am not speaking of a high-wrought condition of the animal affections, nor of such transient and fitful excitements, as are produced by the revels of the drunkard.' Nor do I desire controversy with a man who is determined to *solicit* the questions in agitation. For, if he means by "physical ardor," what I mean by a chastened religious enthusiasm, or first-love to Christ, he has got quite in the advance ground, by asserting, that such a condition of the moral affections cannot "be steadily maintained," I shall surely be discouraged, in being obliged to conflict with such gratuitous assumption. This, if I mistake not, is the very *pivot* on which the whole controversy turns.

I would recommend to the study of Evangelist two single and notable characters, which have been acted out before the world in real life, and which may be found in the history of St. Paul, and of the philanthropic and benevolent Howard. The former character is sufficiently well defined in the New-Testament. The latter I would present in the brief and inimitable description of Foster: "the calmness of an intensity, kept uniform by the nature of the human mind, forbidding it to be greater, and by the character of the individual, forbidding it to be less." And if Evangelist should say, these are *extraordinary* characters, I admit the *fact*, and aver, moreover, there is no necessity why they *should* be. There are abundant materials in every age, and in every community, which under the grace of God, are competent to exemplify equal moral energies, in a like unbroken career.

I was willing, Mr. Editor, to stand corrected by such generous spirits, as A—h—t and Alumnus, if my zeal in their estimation had carried me too far. *They* were willing to allow the *general* truth of my remarks. But, Sir, I will not consent to be driven entirely from this ground, by such logic as that of Evangelist.

That there *is* truth, and *much* truth in my original communication on this subject, I most cheer-

fully appeal to the experience and observation of every one, that is competent to speak upon this question, if he will set aside his interest, and speak the honest convictions of his heart. And I desire that this truth should be felt. It *must* be felt.

I profess myself the friend of learning and of Colleges. And I will prove it by urging their establishment upon the basis of Christianity. The Christian ministry must be filled from Colleges. And Colleges must be purified from their springs of unhallowed ambition. Or, if such a reformation be impracticable, I say again what I said in my former communication: "There is a loud and solemn demand for the church to rise, and assert her own rights, to do her own business, and secure her own objects." ANTIPAS.

LARGE CITIES, NO. II.

THIS article is designed to do little more than introduce a subject for the consideration and labor of abler minds, or those who have more leisure or zeal to pursue it to a more practical result. The influence of the theatre upon the young was dwelt upon in my last number. I have now to present the same thing in a new light, as the principal source of crimes among juvenile offenders. We all know something of the influence of public opinion, and of the opinion of Christians when expressed with decision and unanimity, even when it goes against worldly interest or pleasure. The destruction of the slave trade in England is a striking fact in point. Who can doubt that if Christians would unitedly, firmly, and explicitly declare their abomination of these establishments, and their desire to have them wholly suppressed, the thing would be done? As a medium of collecting and concentrating and exhibiting the voice of Christians, I would propose that they should circulate and sign and present petitions to the proper authorities, to have all theatres suppressed by law. Let the subject be taken up in every ministerial, charitable, and ecclesiastical meeting, and acted on in earnest and by concert, with a fixed resolution not to give over until every one of these sinks of profligacy is rooted out of the land. Every church and every Christian in the country has an interest more or less in this subject. The theatre is the source of a multitude of evils, whose influence is felt in our remotest hamlets. How many Christian parents have gone with sorrow to the grave, because a hopeful son was ruined by the theatre. And whose turn is it next? Who is free? How many a village, comparatively sober and moral, has been filled with dark corruption by some straggling journeyman, or pedlar, or blacklegs, from the purlieus of the theatre. What place has walls to keep out the plague?

But in order to move the public mind effectually on the subject, a multitude of facts must be presented continually. If the community could only be made to see the enormity of the evils that grow out of the allowance of theatres, they would demand their suppression, with a voice so loud and distinct as would make the halls of legislation tremble before the breath of public sentiment. My own mind was very forcibly impressed by reading the last report of the New-York Society for the Reformation of Juvenile Delinquents. The Society itself, both in its design and conduct, is above all praise. And the success of its measures is truly wonderful. Since the society commenced its operations, they have had under their care three hundred and seventy-seven youthful criminals and vagrants. Of these, one hundred and sixty-eight have been indentured with their own consent,

in almost all of whom the society receives satisfactory evidence of continued good conduct. There are now in their care one hundred and sixty-one. The rest have been disposed of in different ways,—as, sixteen returned to friends, twelve sent to the alms-house, thirteen of age, six permanent escapes, four deceased.

In examining the course of juvenile vice, the managers offer the following view of the influence of theatrical amusements.

"The motives to thieving are therefore those principally which lead to vicious gratifications of a social character. The thief is often prodigal of his money. He squanders it to purchase a transient enjoyment with boon companions. Whatever holds out to him this lure, excites his unprincipled passion, and plunges him into the vortex of habitual indulgence. Among these causes of vicious excitement in our city, none appear to be so powerful in their operation as theatrical amusements. The number of boys and young men who have become determined thieves in order to procure the means of introduction to the theatres and circuses, would appal the feelings of every virtuous mind, could the whole truth be laid open before them. A small sum is at first pilfered to obtain a single sight of amusements respecting which they hear so much, and of those entertainments the street advertisements exhibit in such conspicuous and alluring characters. The first gratification prompts powerfully to the means of renewal,—new acquaintance is formed—the secrets of others still deeper in crime become known,—other passions are elicited—dishonesty and falsehood, once rendered habitual, and the vicious propensities of the mind gaining a complete ascendency—the barriers of the law, and a regard for character, present no further impediments, than a desire to evade the one and to conceal the abandonment of the other.

In the case of the feebler sex, the result is still worse. A relish for the amusements of the theatre, without the means of honest indulgence, becomes too often a motive for listening to the first suggestions of the seducer, and thus prepares the unfortunate captive of sensuality for the haunts of infamy, and a total destitution of all that is valuable in the mind and character of woman.

The two following cases, selected from the examination of the boys of the Refuge, by the Superintendent, will tend to corroborate the opinion entertained by the Managers that no greater evil could have befallen our city, in relation to the morals of its youth, than the extraordinary increase which has recently taken place in the number and variety of its theatres and other analogous places of public amusement. From the rivalry which prevails between these places, and the necessity of resorting to some means in order to sustain a reputation for numbers, the terms of admission are reduced to a modicum; and, if our information be correct, tickets of admission even in some of the largest of these establishments, are freely granted to that class of females which it is expected will be able to bring companions with them, and thus add to the emoluments and appearance of the house.

June 24th, 1827.

H—— S——, from the Commissioners, by the intercession of his mother and friends, aged eleven years the third of March last, born in Yonkers, West-Chester county, N. Y. His father has been dead six or seven years, his mother keeps a boarding house, on the corner of B——— and R—— streets, is to pay one thousand dollars rent annually, and has twenty-seven boarders.

H—— lived two years with his un-

cle R—— M——, at H**** N****, Conecticut; returned to his mother in September last.

His first theft was sixpence from his mother; the second was two shillings from her, with which he went to the Chatham Theatre, and told his mother that he had been playing with boys in the street; then six shillings from his mother, which he spent in going to the Bowery Theatre twice; next five dollars from his aunt H—— M——, of which he spent three dollars in going to the Park Theatre three times, and concealed the rest under his mother's back stoop; then four shillings from Miss J—— M——, which he spent in going to the Chatham Theatre, including ice cream, oranges, &c. &c.; then five dollars from Miss S——, one of his mother's boarders, spent three dollars, in going to the Bowery Theatre, and concealed the rest as before; next two dollars from Mrs. D——, which he hid under the back stoop as before; then ten dollars from his mother, spent the greatest part in going twice to the Chatham Theatre, put the balance as before under the back stoop. The object of his hiding these little amounts was, that he might have a sufficiency on the ensuing fourth of July."

The second case selected by the managers must be omitted on account of its length. It exhibits a surprising number of petty thefts and knaveries, from the purloining of small articles of furniture to the forging and swindling of considerable sums—the avails of which were generally spent at the theatre. The managers add that "his friends and himself all say that his great thirst for visiting theatres and places of amusement, was the leading passion which induced him to steal so much."

"It is not believed that these are very rare or very peculiar cases. The number of boys that occupy the lower seats of the theatres, and of those too whose ragged appearance indicates the poverty in which they live, is said to be very great; and the examinations of the Refuge would lead to the conclusion, that these places are the resort almost universally of those, who, by the dishonesty of their lives, become candidates for the Refuge and City Prison. But it is much easier to point out these evils than to prescribe the remedy. It would not perhaps be extravagant to assert, that were the theatres and circuses made to contribute an amount equal to the maintenance of the city prison, they would do no more than compensate for the extent of the moral evil which they entail upon the inferior classes of our population."

WOULD IT BE BEST, IN PRACTICABLE CASES, FOR THE CHURCH TO DEFRAY THE ENTIRE EXPENSE OF A PREACHED GOSPEL AMONG THEM?

THAT there are instances in which this is easily practicable I have no doubt; and that the instances are quite numerous in our favored country at the present time in which it might be done with less of a spirit of self-denial and liberality than was generally exhibited by the primitive churches for the same object, appears equally clear. But would it be best, on the whole, to have it done? If so, I should think the time arrived for beginning to revive that primitive practice.

There have not been wanting men of the first respectability for talents, learning, and piety, to advocate this plan.* It is said, with great truth, that the church ought to feel and to exhibit before the world such a spirit of liberality as this would require. It is also said, that such a mode of supporting this institution would operate as a preventive to the settlement of heretical and lax ministers among us, and the introduction of worldly-minded men as private members in our churches. It is also added, that

* Dr. Dwight for instance.

the church was never so greatly and truly prosperous as when such was the order of things. It is likewise predicted, by some, that the time is approaching when such must again be the order of things, whether we prefer and voluntarily seek it or not.

These topics of argument appear sufficient, both in number and importance, to claim a fair consideration of the main question. But weighty as they are, they do not appear to me sufficient for its decision. As I have never met with any arguments on the other side, except that of *necessity*, which does not reach the question as I have stated it,) I will now briefly adduce such as have occurred to my reflections.

1. It does not appear that either Christ or the apostles ever intimated the impropriety of all men's contributing to the support of a preached gospel—or of their doing it by tax or any other mode which they might prefer.

2. I cannot learn that the primitive churches ever rejected any such aid when proffered.

3. The corruption of the ministry in early and later ages, is rather to be traced to the interference than to the pecuniary aid of rulers and worldly men. Let the monarch become, ex officio, the "head of the church," as formerly at Christianized Rome, or now in England, and we may soon expect to see him corrupt the church by the introduction of a vicious priesthood. So, too, will there be no small danger if a congregation, in any place, are to have the sole voice in electing a minister. But let the church retain their distinct voice, and even take the lead in every such transaction, as I believe has generally been the wise and cautious practice in New-England, and I see no material increase of danger from the aid and the requisite concurring voice of the congregation. If the latter are to afford their pecuniary aid in the support of a minister, or the erection of a place of worship, Christian principle as well as common courtesy and sound wisdom, would readily ask their *voluntary* concurrence, and yield to their negative. But it ought ever to be deemed of great importance in the sacred transaction of settling a minister, that our churches should not only have a *distinct* voice, but that they should continue to take the lead. This may prevent unhappy collisions between a church and society, as well as the far more important evil; for then, if the church do not see fit to elect the candidate, the object is dropped without collision, as the society are not called officially to act. It is with much regret and some alarm that recent departures from this customary order have been witnessed So long as it shall be preserved, the church need not be driven to separate from the society, (as in some recent cases in Massachusetts,) nor to receive a pastor whom they cannot welcome.

4. It is of at least as much importance to the wicked as to the righteous, that the gospel should continue to be preached. It is therefore right that they should aid in supporting its institutions. Even in a temporal view, it repays a hundred fold its own expense. And without its regular ministration, their prospect of salvation is faint indeed.

5 By far the chief reason why I think it desirable that all should bear a part in supporting the gospel, is the prospect of benefit to the individuals who thus contribute. The same man will be much more likely to attend on a preached gospel, and to be benefitted by it when he does attend, if he contributes to its support, than if he does not. Something might be said in support of this position from the common principles of our nature. That which costs us nothing, we are wont

to undervalue and neglect. But I refer principally for its confirmation to experience and observation. It is not a common thing among us to witness the attendance of those on the public means of grace who pay nothing to their support; and much less common, that we see the signs of their profiting by such attendance. On the other hand, those who, in addition to their proportionate tax, have four or five miles to travel in order to enjoy the sanctuary, are often not only the most constant, but also the most attentive and benefitted hearers. They feel that they cannot afford the expense of so much time and money for nothing. It is also worthy of emphatic remark, that societies *completely* endowed with funds for the support of the gospel, have often speedily decayed or become corrupt, or both. I should indeed think it well for every society to provide itself, in the days of its strength, with funds to such an amount, that, in case of adversity from any cause, it need not become a waste place in our Zion: but I should rather the money might be poured into the sea, than that a *complete* provision should thus be made to defray all parish expenses. It would annihilate interest and energy, and sink the hill of Zion into a stagnant, putrid lake. The same effects, in a degree, would be likely to result, should the mass of those who are not members of the church cease to pay any thing for the support of a minister, or to have any voice in his election. He would not be *their* minister, nor they *his* people; nor would he be so likely to care for them, or they for him, or for the gospel he should preach.

6. There still remains ample scope and the most pressing demand for all the "self-denial and liberality of the church." This is found in the perishing necessities of the heathen world, the Mahometan world, and the Popish world. The aid which the church may receive in the temporal support of her institutions at home, let her repay in spreading the gospel abroad. Thus will she best imitate those precious primitive churches to which she looks up for example. They were at least as conspicuous for their liberality abroad as at home. The missionary spirit, breathed into their first existence by those "missionaries" whom Christ sent forth to "preach the gospel to every creature," glowed fervid among them for several ages. And these were those ages in which she enjoyed her best prosperity, and exhibited her light so pure and so honorable. Let the church at the present day feel this spirit, and exhibit this expansive liberality, and her light will soon go forth as brightness, and her salvation as a lamp that burneth.

We rejoice to witness the rapid increase of this truly primitive spirit, and hail it as the best harbinger of our age. Let those churches which can receive no voluntary aid from the world in supporting the preaching of the true gospel among them, not shrink from assuming the whole burden. It will be highly honorable; and God will bless them, and speedily grant them enlargement. But it will be still more honorable, because savoring less of selfishness, should the churches which enjoy this extraneous aid exhibit a commensurate liberality in spreading the gospel abroad. I verily believe there are but few churches in New-England which could not support their own institutions alone, if called to it, and *fully* possessed of the *right spirit*. How numerous then are the flourishing churches in our happy land blessed as they now are in the connexion with large and opulent societies, which might singly support a missionary abroad. How honorable would this be to themselves—how glorious to the cau

of Christ—how acceptable to the Saviour, if done for his glory—and how would it secure his favor which is life, and his loving-kindness which is better than life. How remarkably, in fact, has he blessed of late those few churches who *have* either done this, or what is equivalent to it: witness, for example, the evangelical churches in Boston.

V.

SKETCHES OF SOUTH AMERICA.

March 1. It is now time of Lent, and consequently a time of unremitted religious observances among Catholics. I have just returned from a visit to the Convent of St. Francis, and that of St. Dominick. At the former, about fifty aged monks were singing Latin hymns in honor of the Virgin, each of them holding an enormous naked candle, whose light set off, with the effect, the pictures, images, and other drapery of this dark monastery.

At the chapel of St. Dominick, I found, in addition to the monks, a collection of citizens, of both sexes, and that one of the brotherhood was about to deliver a sermon. The speaker was already in his little pulpit, (an obscure, insignificant thing in a Catholic church, compared with the altar,) and soon commenced with a short address calling attention to the object of their meeting, viz. the worship of God in this solemn season of Lent. This exordium was followed by a prayer, at first slow, then faster and louder, and accompanied with the voices of both sexes and of every age until all was unintelligible jargon, at least to protestant ears.

The preacher's text surprised me. It was from Hebrews iv. 12. "For the word of God is quick and powerful, sharper than any two-edged sword," &c. The "word of God" has here, no doubt, a principal reference to the sacred Scriptures, in whose quickness and power, I supposed the Dominicans had more fears than confidence, and wondered at his selecting it as the theme of his discourse. He took the passage, however, in its widest sense, not meaning the Scriptures simply, nor even the preached word, but the Christian religion, whose "power" had been often exemplified by the lives, and particularly by the miracles of the saints. There were some pleasing and correct thoughts suggested in the course of the sermon, and with more apparent seriousness than I had before witnessed in the South American pulpit. He dwelt with a mixture of complaint and severe rebuke on the neglect of religious worship which widely prevailed. Many it would seem were but occasional observers of *mass*, and were wholly regardless of the duty of *confession*, as well as guilty of a general want of zeal and even respect for the interests of the church. This charge of disrespect towards religious observances, is reiterated by every preacher, and from what I have heard and seen, there is ground enough for the charge. Among political men, officers of the army, and in some instances among the priesthood itself, are witnessed marks of skepticism. In no individual, however, have I noticed that deep malicious hatred against Christianity which so generally accompanies the infidelity of England and our own country.

Popery is too accommodating towards the pleasures and peccancies of men, to awaken their hostility. The system is simply disbelieved as being of divine origin, but still is "considered well enough for monks, women, and children, and therefore to be countenanced." It requires little sagacity to see, that were the plain, pungent truths of the New Testament brought out and applied, by some Luther or

John Knox, to the consciences of these good-natured doubters, they would soon add open opposition to their present tame unbelief. That there should be skepticism in a country where the Bible itself is rarely seen, and imperfectly expounded, and where there are so many ignorant priests, and so much unmeaning ceremony, is no matter of surprise.

On leaving the chapel, I passed through the various departments of the convent, calling on several of the inmates, and paying a formal visit to the aged Prior, with whom I had previously formed some little acquaintance. The Prior is connected with one of the oldest and most distinguished families of Chile, and is in point of intelligence far superior to any monk which I have met. He has borne with a reluctant assent all the changes of the revolution, but has recently uttered loud remonstrances against a threatened seizure of the monastic estates by the new authorities. As I was a disinterested foreigner, his abuses and the misconduct of government were, of course, spread before me, but without awakening in me all the sympathies which he wished. I was readily disposed to pity those of his brethren who, at an advanced age, were threatened with poverty as well as neglect, but had no such feeling towards those who were in the season of vigor, and might be separately employed in teaching the ignorant in the remote parts of the country. The door was now open for him to inquire how the priesthood were employed and supported in my own country, and on which topic I was glad to give him information. That our clergy could preach two and three sermons on a sabbath; that they were supported without the aid of government; and that they had each a *wife* and children, were three such mysteries as the prior seemed not recently to have encountered.

This convent was built at grea expense, being spread over an en tire square of the city, and havin apartments for more than two hun dred monks. There are now, how ever, but twelve of these apartment which contain living beings, whil a few old pictures and crosses oc cupy, in gloomy solitude, the re mainder. The two courts of thi cloister are very spacious, neatl paved, and planted with orang trees, and around each is extende a piazza of ten or twelve feet i width. Along the walls of thes piazzas are hung a great numbe and variety of paintings, most c them of large size, and intended t illustrate the life and miracles c St. Dominick.

This saint, who was born in 117(was, as you know, the celebrate founder of the Inquisition, and i whose life prodigies are of cours to be looked for. Near the en trance of the outer court is hung painting ten or twelve feet square which exhibits him when a sma child in company with his mothe and other relatives, who seem b their looks and attentions to hav had a presentiment of his futur greatness. An adjoining pictur exhibits this individual at the ag of manhood, when he had assume the cassock, and was in the act c performing a stupendous miracl The monk stands on a huge roc by the side of the ocean, at a tim when that element is lashed wit storm, and threatening to swallo up the numerous distressed vessel which are in sight. One vessel ha already been dashed against th rocks, and its fragments are floatin on the billows. The crew, how ever, together with a large masti and some other domestics of th ship, with eyes steadily fixed on th monk, are swimming safely to land and even the distant vessels ar beginning, it would seem, to fee the salutary influence of his inter position.

A third picture, of still greater dimensions, represents the saint as surrounded by a collection of believers, while on another part of the canvass is a company of heretics, and a huge direful drawing of satan, with wings, scales, a fiery forked tongue, and barbed tail The heretics and their infernal leader are fleeing in dismay; and the design is to show that they have been driven out from the presence of the faithful by the mandate and uplifted hand of St. Dominick.

Another painting represents him as raising a dying man to life and health; though in this miracle, the presence of the virgin Mary indicates that the monk ascribes his supernatural power to her imparted aid.

Another picture of immense size (passing over many unnoticed) exhibits the death and funeral procession of this renowned bigot and cruel instrument of popery. In this long procession appear cardinals, bishops, and priests of every grade, and monks of every order, in their respective costumes. Here too appear the *Inquisitors*, whose bloody office this monk created These judges of conscience, and ministers of death, are clothed in a black silk coat and small clothes, with white silk hose, and bear on their breasts a red cross, and by their side a menacing sword—not of "the spirit," but of glittering steel.

Having no heart to survey longer these abominations of a perverted religion, I left the gloomy cloister of St. Dominick, and hastened to my lodgings.

March 3. As little is now passing in Santiago except what has connexion with Lent, I have to-day been induced to visit another convent, that of St. Augustine. I was invited to make this visit by one who is a lay-brother in this establishment, and a school teacher in the house where I reside. He assured me that I was to hear an interesting sermon. His assurances however were not verified. The discourse, in point of talent, was inferior to the one I heard at St. Dominick, and in spirit almost inquisitorial. Some part of the discourse created a suspicion that the speaker had a marked reference to myself, as he often fixed his eye on me and anathematized those who had forsaken the mother church, calling them "*los Calvanistos y otras sectas infernales.*" This convent has about forty inmates, few of which, it is feared, possess much of the intelligence and spirit of him whose name it bears.

Preaching is now heard every day throughout the season of Lent, and this is, in most places, made to suffice for all the rest of the year, with the exception of a few anniversary days of distinguished saints. I learn, however, that this exercise is more frequent in Chile than in Buenos Ayres—indeed that there is in one chapel a sermon on almost every Sabbath evening. Yet it is still evident that the business of preaching is *here* but a secondary duty; while that of reading a Latin mass is considered the great work of the priesthood, and, with confession and penance, the means of salvation to a gay and thoughtless people.

(*To be continued.*)

REVIEWS.

The Christian Bishop approving himself unto God, in reference to the present state of the Protestant Episcopal Church in the United States of America: A Sermon preached in Christ's Church in the city of Philadelphia, on Thursday, the 25th day of October, A. D. 1827, *at the Consecration of the* Right Rev. Henry U. Onderdonk, D. D. *as Assistant Bishop of the Protestant Episcopal Church in the State of Pennsylvania.* By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York. Philadelphia, 1827. 8vo. pp. 36.

Rev Mr. M'Ilvaine in Answer to the Rev. Henry U. Onderdonk D. D. Philadelphia, 1827. 8vo. pp. 43.

IT is known to our readers that for many years past there has been among the Episcopalians of this country a serious difference of opinion and of feeling. Two opposing parties have been gradually formed corresponding in most points with the two great parties which divide the established church of England. The "High church" party, with Arminian views of Christian doctrine, with Roman Catholic notions of the efficacy of sacraments administered by proper hands, and with the exclusiveness of feeling which constrains them most devoutly to eschew the contamination of any contact with "dissenters," constitute pro ably a considerable majority among the Episcopalians of both countries. The "Low church" or "Evangelical" party on the other hand, with a theology conformed to the thirty-nine articles, with more protestant opinions about the nature of church ordinances, and with more liberality in regard to Christian intercourse with other denominations, make up, to some extent, in effort what they want in numbers and in the means of influence.

It is known too that within a few months the difference between these parties, has broken out into an open and earnest controversy. In the election of an Assistant Bishop for the Diocese of Pennsylvania, the Convention was equally divided, and after a long course of electioneering and management (which each party we believe ascribes wholly to the other) the High-Churchmen carried the day, and the Rev. Henry U. Onderdonk of Brooklyn in New-York was chosen by a bare majority over the Rev. William Meade of Virginia. The successive steps of this affair appear to have occasioned a great many pamphlets on both sides of the question, only a few of which have fallen under our immediate inspection. But we have seen enough and heard enough to convince our minds that the peculiar circumstances of this controversy seem to bear inauspiciously not only on the sectarian interests of that particular denomination but also on the cause of truth and godliness.

Let not this language be quoted as implying any disapprobation of the course adopted by the evangelical Episcopalians of Pennsylvania. All our feelings and prepossessions in this matter are with them, and we have known nothing which ought to impair our confidence in their Christian spirit or their Christian discretion. We mean only that the controversy is too local and occasional and personal. Such a dispute necessarily calls into exercise every dangerous feeling, and the longer it is continued,

unless it passes to the discussion of abstract principles, the more fierce and loud and fiery will it become. The questions, whether Dr. Onderdonk was lawfully elected bishop—whether the Rev. Mr. Carter had a right to vote in the convention—whether Bishop Hobart is more aspiring or more lordly than becomes a prelate—whether the Rev. Mr. Allen is uncourteous in his attacks upon the diocesan of New-York;—may be disputed always and never be any nearer to a conclusion than at the beginning. But the uselessness of such a controversy is the least evil attending it. Such a controversy almost necessarily becomes a quarrel, begetting hard names, and bitterness and wrath and clamour, till the enemies of God and of his church take up the shout of exultation. But the questions whether the native moral corruption of man is partial or entire—whether the purposes of God extend to all events, or only to now and then a particular occurrence—whether regeneration is a change of the inmost heart wrought by the Spirit, or only a change of visible relations effected by baptism—whether a revival of religion is an unhallowed and ungodly human artifice, or an outpouring of celestial influences—whether to join with Christians of various names in efforts for a common Christian object is right or wrong—are questions of another sort. These questions are of wide and permanent importance; they are connected with all the vital interests of Christianity; and a controversy on such points might easily be so conducted as to confirm the truth and to force it on the conviction of the public mind. And therefore it is that we regret the necessity which has given the controversy its present shape, bringing forward so many personal and occasional questions, and more than half diverting the public attention from those far greater questions which constitute the original ground of variance.

The pamphlet of Mr. M'Ilvaine affords a fair illustration of our meaning. This pamphlet is a personal vindication of the author from certain charges preferred against him by the gentleman who is now co-bishop of Pennsylvania. A new episcopal congregation had been formed in Rochester, and had made overtures to Mr. M'Ilvaine to become their pastor. This proposed arrangement Dr Onderdonk was desirous of defeating; and therefore wrote a letter half-private and half-public to a gentleman of his acquaintance in that village, putting the people on their guard "respecting that gentleman"—as "one of the most decided of low, or rather half-churchmen"—as "a great opponent of Bishop Hobart"—as "a zealous promoter of the schemes that would blend" Episcopalians "with Presbyterians"—as having been "educated at the Presbyterian Seminary at Princeton"—as having "worn out his popularity" at both the places at which he has heretofore labored in the ministry—as being according to the "current idea" "the reverse of pleasing in his general and pastoral intercourse"—and as having in his sermons, notwithstanding his high reputation, "more show than substance." This letter, though addressed in form to an individual, was of course considered as designed to enlighten the minds and to direct the proceedings of the vestry of the newly organized congregation, and was therefore communicated to the members of that body. It thus became a matter of considerable notoriety; it found its way into the public journals; it was circulated far and near; and finally, as we gather from Mr. M.'s reply, a pamphlet was published in defence of Dr. O.'s proceeding as an act entirely proper. In these circumstances Mr. M. felt that by

a regard for his own character and usefulness he was compelled to vindicate himself from the charges which had been urged against him so seriously, which were sustained by the authority of so great a dignitary, and which had gained so wide a circulation. And while he has vindicated himself most triumphantly, he has done it—we are happy to say—with a meekness and kindness of spirit which few men would be able to exhibit under such provocation. We must go to the region of political electioneering to find an instance in which a man claiming to be respectable has descended to a course of conduct parallel to the part which Dr. O. has sustained in this history, as it appears in detail. For the details we refer our readers to the statement in the pamphlet. The conduct of the bishop elect taken together, seems to be very much like what the Bible calls "back-biting;" and if we are not much imposed upon, it affords a striking and rather singular illustration of Dr. Hobart's strong language where he speaks of men who, with all their religious professions, "shun not those artifices which even the world loathes and reprobates." But triumphant as Mr. M'Ilvaine's effort at self-vindication proves to be, and Christian-like as is the spirit with which he has borne himself in this matter, we read his performance not without a deep regret that instead of seeing him thus engaged in a mere skirmish, warding off the shafts hurled at him from a petty ambuscade, we do not see him, contending with the enemy upon the open field of argument for the great truths and principles which are in fact at issue. And this regret is heightened when, as we read the few pages where he treats of the difference in principle between the parties, we see the ability with which he might quit himself in such a conflict.

Bishop Hobart being invited to preach at the "consecration" of Dr. Onderdonk, felt himself called—and indeed it would be difficult to specify the occasion when he has not felt himself called—to set forth and defend the peculiarities of his sect; not merely the peculiarities of his church, but the peculiarities of the "high-church" party in the Episcopal communion. The Sermon has obtained no inconsiderable notoriety in consequence of its having been regarded as an unkind, and, in view of the circumstances in which it was delivered, an outrageous attack upon those who, in the exercise of their Christian and ecclesiastical rights, had opposed the election, and had protested against the consecration of the man whom at that time and in that place the preacher was investing with authority over them. But it is not on that account that we have chosen to notice it on our pages; for, as we have already hinted, we deem it inexpedient for us to enter minutely into that controversy. We notice it only because it contains a more summary and on most points a more explicit exposure of high-church principles than we remember to have seen in any other publication.

Dr. Hobart's text is "Study to show thyself approved unto God." After a brief and appropriate introduction, he announces his subject thus.

"Study to show thyself approved unto God, *in the faithful discharge of duty, as demanded by the particular circumstances and exigencies of our church.*" p. 8.

Under this general subject the preacher has thirteen specifications of the duty of a Bishop in the present circumstances and exigencies of the Episcopal church. Of these specifications, our limits and a due regard to the patience of our readers will permit us to notice only a few.

The first head of the discourse treats of the duty of "faithfully preaching *the distinguishing doctrines of the gospel.*" "A failure in so doing," says Dr. H. "is one of those charges which, from whatever motive, is [query are ?] often urged against a portion, at least, of the bishops and clergy of our church. Wo, indeed, be to them if they thus neglect to teach and to enforce those vital doctrines, which alone can give efficacy to the Gospel." Then, after remarking that in determining how he shall preach the distinguishing doctrines of the gospel he must study to approve himself unto God rather than to secure the good opinion of men, our author proceeds as follows.

No love of applause, as the advocate of what is miscalled liberal and rational Christianity; and no fear of censure for opposing what, by a strange anomaly, are sometimes distinguished as the doctrines of grace; will prompt me, on the one hand, to make man, the gold of whose nature has become dim, as bright and pure as when his Maker's image was impressed on his soul: nor, on the other, to degrade that image, in native hatred of God and goodness, to the likeness of a fiend, and so to bind man in the chains of his corrupt passions, as to fix his crimes and his final perdition on the God of mercy and boundless goodness. On the one hand, he will not wrest from the divine justice its sceptre, and from the divine government its sanctions, by extending pardon to sin without the vindication of that offended justice, or reparation to that insulted government; nor, on the other, limit that atonement to God's violated justice and sovereignty, which is more than ample for the salvation of millions of worlds, to but a small portion of the ruined race who require it. On the one hand, he will not represent man's powers and affections as standing in need of the invisible and incomprehensible but transforming power of supernatural grace; nor, on the other, will he exhibit this spiritual death to sin, and new birth unto righteousness, as effected but by the application of human reason and human resolution, guided and sanctified by the influence of the divine spirit secretly but powerfully dispensed in the use of moral means and external pledges. pp. 8, 9.

We would hope the Bishop's meaning is not so bad as his language seems to represent it. Obviously he does mean first, that the bishops and inferior ministers of the Episcopal Church must not inculcate Unitarianism; and secondly, that they must not preach what are called "the doctrines of grace." And we would gladly believe—if we could—that this is all which he means. But he *says* much more than this. Let us look at his language.

1. His language means that the advocates "of what is miscalled liberal and rational Christianity"—that is the Unitarians—"make man, the gold of whose nature has become dim, as bright and pure as when his Maker's image was impressed on his soul." Now we are no friends to Unitarianism; but upon the principle of giving to all their due, we must say that we doubt whether any one of them will acknowledge this as a just description of their opinion. They hold—as we understand them—that man has by nature no character at all—that each human being forms a character for himself—and that, without any man's being entirely bad or entirely "bright and pure," some men are better and others are worse. If it can be proved that any respectable Unitarian in this country—respectable we mean among his own friends—believes and preaches that man is thus "bright and pure," we will acknowledge that we have been over-charitable in forming our judgment of their opinions.

2. The only positive "doctrine of original corruption" which is

hinted at as true, is that "the gold of man's nature has become dim." Without showing how far short this is of that fearful energy of expression with which the Bible speaks of human depravity; we would only ask whether there is in fact any desperate discrepancy between this doctrine and the corresponding doctrine in the system of "liberal and rational Christianity."

3. The language which the bishop uses means that those who hold what are "distinguished as the doctrines of grace" are guilty of injustice towards the image of God which is impressed on the native character of man;—that they "degrade that image, in native hatred of God and goodness, to the likeness of a fiend, and *so* bind man in the chains of his corrupt passions as to fix his crimes and his final perdition on the God of purity and boundless goodness." Whom he intends to designate, when he thus speaks of "the doctrines of grace" is as evident and unquestionable as it is whom he intends to point out by the periphrasis—"advocates of what is miscalled liberal and rational Christianity." The phrase "doctrines of grace" has acquired a meaning distinctive of a certain system of opinions—a meaning which, unless it be explained and guarded, it conveys to every mind. It means what is called the "Evangelical system" of opinions and of preaching. It means not only the views of the "Low-church" party in Bishop Hobart's own denomination, but the views of the great body of the Presbyterian Congregational and Baptist churches in these United States. All these Christians, constituting the vast majority of the professed disciples of our Lord in this land, are thus charged, in one sweeping sentence with degrading God's image in the human heart to the likeness of a fiend, and with so binding man in the chains of his corrupt passions as to fix his crimes and his final perdition upon God.

This representation we deem worthy of a little attention. If it were a solitary charge uttered by a single individual, it might be worthy of notice as proceeding from the great leader of Episcopal Arminianism in this country, and as having been given to the public on an occasion not only of great solemnity in itself, but made more solemn by the interest of peculiar circumstances. It is not, however, a solitary charge. It is connected with an extended system of misrepresentation. And it is in this light—as a specimen of the mode in which the evangelical doctrine of human corruption is very widely treated by men who dare not meet it fairly and fairly contradict it—as a specimen sanctioned by a Right Reverend name and gaining circulation, if not currency, from the interest of a great occasion—that we deem it worthy of a little attention. It is just this way, the Orthodox, the Presbyterian, the Congregational the Evangelical doctrine of depravity is represented by a multitude of tongues and pens on all occasions. And by such representations so often repeated the minds of many particularly the undiscriminating and unthinking, are seriously prejudiced against the truth. Misrepresentation and declamation are not unfrequently successful where no honest argument could be constructed.

Now what is the doctrine which the Bishop of New-York thus denounces? What is the "doctrine of grace" on the subject of human depravity? It is simply this—the doctrine that man is *by nature* the subject of an *entire moral* corruption. This is the doctrine of depravity which is preached from evangelical pulpits, which is set forth and vindicated in evangelical publications, and which mingles itself with all the prayers and confes-

ons of evangelical believers. Often have we heard this doctrine preached; and always do we hear it announced in language such as that which we have now used.

Into the proof of this doctrine we do not design to enter. Our only purpose is to show what is the doctrine, and to compare it with the description given by the Bishop. In showing what the doctrine is, we shall just attempt to show how evangelical preachers explain it in their sermons. And we hardly think that Dr. Hobart, or any other misrepresenter of Calvinism, will affirm that, when they have heard the doctrine preached, the preacher has not shown first what the doctrine does not mean, and secondly what it does mean; or that these two heads of discourse were not treated in some such manner as the following.

This doctrine does *not* mean that men are as bad as they can be: For nobody has ever denied that all men, not excepting perhaps the very worst, are capable of progression in wickedness. Nor does it mean that men have not a great many civil and social virtues: For it is a fact obvious to common observation, coincident with the representations of Scripture, and never contradicted, that to man as a being sustaining certain domestic and social and civil relations, there pertain certain corresponding affections and principles of judgment. Nor does it mean that men are not voluntary in their transgressions: For the fact that men are moral agents is one of those principles of belief the denial of which is insanity;—and however some men, by injudicious modes of speech, or by ill-contrived theories, may seem to have implied a contradiction of this fundamental truth, they all insist upon this truth, and all take it for granted as a thing too obvious to be questioned.

On the contrary, this corruption is called a *moral* depravity. It is maintained to be a corruption of the heart and spirit—a corruption of will and purpose and action. There are indeed those who suppose that the consequences of the apostasy include a degradation of the intellectual and physical powers of human nature, as well as of the moral character. But even these regard that intellectual and physical degradation as the result, and in part the punishment of this moral corruption. All who hold "the doctrines of grace," unite in maintaining, under one form or another, that the guilt of the sinner is his own.

This corruption is maintained to be a depravity by *nature*, in opposition to the opinion of those who ascribe all the wickedness of men to education, or example, or accidental circumstances; and who believe that the character of sinfulness is formed by the operation of such causes at some period after the commencement of moral action. It is a depravity by nature, inasmuch as it is a corruption of character belonging to every man from the commencement of his accountable existence up to the time when the grace of God arrests him and makes him a new creature.

This corruption is held to be *entire*, in opposition to the notion that there are in the moral character of man some remaining principles of obedience to God—that there is some spark which needs only to be fanned and fed, some affection which may be improved and cherished till it becomes the holiness which God requires. The doctrine of *total* depravity—to call it by a name which exposes it to every prejudice—is neither more nor less than this, that there is in the character of man till he is born of God, nothing of the nature of holiness—no principle of conduct, no affection, which, be it ever so much cultivated, and refined, and strengthen-

ed, will bear any true resemblance to that holiness which God demands of every moral being, and which his grace has implanted in the renovated soul.

The meaning of our doctrine then rests very much upon the import which we attach to the word *holiness*. What do we understand by this word? We understand it to mean the willing subjection of the soul to the authority of God. Holiness is the submission of the inmost spirit to that fundamental law in the government of Jehovah, "Thou shalt love the Lord thy God with all thy heart." It is the preference of the will of God to all things else, adopted as the supreme choice of the mind, the ultimate principle of action. This is holiness; and whether holiness be perfect or imperfect, it is the same principle, the supreme preference of the will of God. Perfect holiness is where this principle is not only supreme, but is unwavering in its influence, and is brought to bear in all its ascendancy on every act and purpose of the mind. Imperfect holiness is where the same commanding purpose exists, but without that unwavering energy, and with a less uniform application to the conduct. This supreme preference of the will of God is always the principle of holiness; and where this is wanting—however graceful and amiable may be the play of human passions—however acute and controlling the sense of character—however keen the vibrations of restless and wounded conscience—however precise the attendance on all the externals of religion—*there* is no obedience to God, and nothing like it; and there (it is no exaggeration to say) is entire moral corruption in the sight of infinite purity. And more; where this principle of holiness is wanting, *there* is of course the principle of all rebellion against God, there is the preference of self-gratification to the will of the Eternal, there is the spirit which, when the will of God is distinctly felt to thwart its controlling purpose of self-gratification, has within it—can have within it—no principle but that of opposition, and resistance, and enmity.

Respecting this doctrine—the doctrine of the entire moral corruption of human nature—Bishop Hobart affirms that in maintaining it we degrade man "to the likeness of a fiend;" or in plain words, that we make men as bad as devils. And this is the charge which is urged against evangelical Christians from all quarters. This charge the tippler belches forth over his cups, stammering curses against Calvinism. This charge the gamester, and the swearer, and all the sons of Belial, urge in concert. This charge the Unitarian echoes in more courtly periods from the pulpit and the press. And lo! the lawn-sleeved bishop takes up the charge and fulminates it from his "throne." Will this master and teacher in Israel bear with us while we ask, What mean you by this charge? We degrade man to the likeness of a fiend! We make men as bad as devils! What does such an assertion mean? If it is a mere unmeaning flourish of words, designed to waken prejudice and to turn aside the edge of truth, we say—and we desire to say it solemnly as in the name of conscience and of God—let every man beware how he deludes the souls of sinners by an artifice so paltry. If he means by fiends those beings whom the Bible describes as the angels who kept not their first estate, and whom God hath reserved in chains under darkness to the judgment of the great day,—then we beg him to remember that he knows nothing of these beings but what the Bible tells us; and that the Bible describes them not as the long-horned

cloven-footed monsters of a nursery tale, but rather as Milton has conceived them—

> "Angels ruin'd, and the excess
> Of glory obscured:"

And we call upon him to collect every thing which the Bible has told us respecting the character of sinful angels; and when the description is complete, then to set down by its side all that the Scriptures say about the character of sinful and unrepenting men, and tell us which picture is delineated with the broadest outline, and which is the fullest and blackest with its hues of guilt. Do we hear the charge again, that we degrade man to the likeness of a fiend? The argument is only *ad invidiam*. It is nothing to the purpose. The only question is, whether we make men worse than the Bible makes them, or worse than they are in fact. But we deny the imputation. We believe that the opposition which the devils maintain against their Maker is just what the opposition of wicked men *will be* when, stripped of the restraints and counteracting passions of their social nature, they shall come to the same place of torment—more undisguised, more systematic, more desperate, more intense, than the enmity which lurks in any carnal mind on earth. At the same time we believe also—and the Bible bears us out in the opinion—that the principle of opposition to God, the supreme preference of self-gratification, is the same in wicked angels and in wicked men.

But another charge is urged against us. Dr. Hobart says, that we "so bind man in the chains of his corrupt passions as to fix his crimes and his final perdition on the God of purity and boundless goodness." How? Before the charge is repeated, let the accuser pause, and think if he can tell us how. Do we maintain—as our author has done on some former occasion—that the depravity of men is 'their misfortune and not their crime?' If we did, we might find the charge a difficult one to be refuted. On the other hand, do we not maintain that man in all his perverseness is a voluntary rebel, the free perpetrator of his own transgressions, and thus the author of his own perdition? How then do we fix his crimes and his perdition on the God of purity and love?

We have spoken on this subject thus at length, because we regard it as a topic of primary importance in the controversy with the anti-evangelical portion of the Episcopal church, and because, as we have already intimated, calumny is every where so loud and busy in misrepresenting "the doctrines of grace" on this particular point. Our limits compel us to omit some inquiries and suggestions which we had designed to make respecting our author's statement of "divine atonement." We proceed therefore to consider his view of the "fundamental doctrine" of "spiritual renovation."

4. Bishop Hobart's *language* means that "man's powers," as well as his "affections," "stand in need of" "the transforming power of supernatural grace." If this is true, if man's powers, as distinguished from his affections, are not such as qualify him to render obedience to God, then he is by every principle of justice exempted from the claims of God's moral government; for God's moral government is a government over moral agents, and a moral agent who has not the power of obeying is a thing impossible. If the Bishop is disposed to deny that this is his meaning, we say again that this is what his language means; and when he is thus summarily treating the most metaphysical and controverted subjects in theology, how are we to know his meaning but by a strict interpretation of his language?

5. His language is, that the

"spiritual death unto sin and new birth unto righteousness is not effected but by the application of human reason and human resolution, guided and sanctified by the influences of the Divine Spirit." What this *means* may be somewhat doubtful. If it means—as at the first glance it seems to mean—that man is the prime mover in his own conversion, with some guiding and sanctifying assistance from the Divine Spirit; it is as contradictory to what the preacher has just said about what "man's powers and affections" stand in need of, as it is difficult to be reconciled with the whole current of Scripture language. If it means—as it may perhaps be construed—that the Divine Spirit moving by his own sovereign will directs the mind and will of the sinner, and brings him to God; it is indeed accordant with what the Bible says—"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and we have only to regret that the author has expressed himself so equivocally, and especially that he has encumbered and nullified his meaning with the additional clause which we now proceed to notice.

6. Our author's language means that the influences of the Divine Spirit are "dispensed" only "in the use of moral means and external pledges." In order to understand this fully, the reader who is not familiar with the language of High-church theology, needs to examine a little the second head of the discourse where the preacher speaks on the duty of "exhibiting the [Episcopal] church in its divinely *constituted ministrations and ordinances* as the mean and pledge of salvation to the faithful." He there lays it down as a "doctrine" equally scriptural and philosophical "that the ministrations and ordinances of the church are the means and pledges of salvation to the faithful," in other words, that "spiritual blessings are conveyed and pledged by external symbols." What then is the "doctrine" of spiritual renovation which our author's language inculcates? Why, that this spiritual renovation is not "effected but by the application of human reason and human resolution guided and sanctified by the influences of the Divine Spirit" "dispensed in the use of" the "divinely constituted ministrations and ordinances" of the Episcopal church. The "moral means" are the preaching of the divinely ordained ministers, and the liturgy and fasts and festivals of this divinely constituted church; and the "external pledges" are the sacraments administered by divinely authorised hands. It is in the use of these "moral means and external pledges" that the influences of the Divine Spirit are dispensed to guide and sanctify human reason and human resolution applied to effect the spiritual death unto sin, and new birth unto righteousness. And in this way only is that spiritual renovation effected. Can it be that this author is a bishop of the *Protestant* Episcopal church? Or have we misunderstood him? Let us look again. What is his language? "*Nor* will he"—the bishop who studies to approve himself to God—"exhibit this spiritual death unto sin and new birth unto righteousness as effected *but* by the application of human reason and human resolution guided and sanctified by the influences of the Divine Spirit" "dispensed"—how?—"secretly but powerfully dispensed in the use of moral means and external pledges." "Spiritual blessings" "are exhibited as CONVEYED and PLEDGED by external symbols." "The ministrations and ordinances of the church are the means and pledges of salvation to the faithful." But let us read a little farther.

That the church is the body of that divine Lord who gave himself for

n, that as members of this body true believers are united in him its head, and thus partake of his fulness of mercy and grace, are truths of the divine word too frequently and too strongly set forth to be denied. p. 11.

What is this? "The church is the body of that divine Lord who gave himself for it." Very well. *The church* we admit—not the Episcopal denomination exclusively—is the body of Christ. "As members of this body, true believers are united in him its head, and thus partake of his fulness of mercy and grace." True believers are united *to* Christ by faith, by gratitude, by love, and *in* their common union with him they are united to each other; and *as* united in him they are members of his body; and *thus*, as united to him by faith—not as members of the church—they partake of his fulness of mercy and grace. The Bishop has indeed put together in this sentence several unquestionable Christian truths; but with his "*as*" and his "*thus*," he has placed them in relations to each other as monstrous as they are imaginary; and placed in such connections the truths themselves are distorted and, if we may use such a word, *unspiritualized*. But let us proceed. These truths our author says are "too strongly set forth to be denied."

But though not denied, how much are they neglected! How much decried, how odiously and contemptuously branded are all researches as to the mode by which, in this divine body of the Redeemer, power is to be derived to minister in its holy concerns, to dispense its ordinances! p. 11.

We believe that among evangelical Christians generally, disputations about the *mode* in which proper men may be constituted ministers of the gospel are indeed regarded rather as gendering strife than as ministering to godliness. And the fact that Dr. Hobart regards these matters as being so momentous, seems to be altogether of a piece with the views which his language exhibits respecting spiritual renovation.

And yet, in this spiritual and divine society, no man can minister unless he be called of God by a commission visibly conferred for that purpose; and there can be no commission which is not derived from that Almighty Head of this mystical body, who only possesses all spiritual power, and who, vesting with his apostles the authority of conferring the right of ministering in holy things, pronounced the infallible promise, that this authority should be perpetuated "even to the end of the world." p. 11.

Here is the pith and point and conclusion of the whole argument; —the old story of the "uninterrupted succession," and the divinely commissioned priesthood, and the invalidity of all ministrations out of "the one Apostolic church." We are not going to controvert [redacted] argument. Our simple purpose is to give our readers a glimpse of the High-church opinions on this topic; and therefore without stopping to inquire of the Bishop on what text of Scripture he means to rest the assertion about "the infallible promise," we only ask our readers to observe what light these quotations throw upon the doctrine of the "moral means and external pledges" in the use of which the influences of the Divine Spirit are exclusively dispensed. But let us read on.

The Bishop of our church on these subjects may prudently and mildly enforce opinions which boast, in more modern times, of the support of some of the most distinguished names in learning and theology, and which, before papal corruption obscured and deformed them, ranked among their advocates the noble army of martyrs, and the goodly fellowship of apostles.—p. 11.

What the opinions are which are to be thus "prudently and mildly" enforced, may be guessed from what has gone before, and may be more distinctly ascertained by the following extract from a form of self-examination written by Bishop Hobart to be used by the devout Episcopalian when preparing for the celebration of the Lord's supper, or rather—in the Roman Catholic phraseology of the author—when preparing to receive the Holy Eucharist.

Am I a member of the Church of Christ, which he purchased with his blood, which he sanctifies with his Spirit, and which according to his sovereign pleasure, is made the channel of his *covenanted* mercies to a fallen world?

Have I been admitted to the participation of the inestimable privileges of this Church; to a title to the forgiveness of sin, to the favour of God, to the aids of the Holy Spirit, to an inheritance in the kingdom of heaven; by that ordinance, which Jesus Christ, its divine head, instituted, the holy sacrament of Baptism?

Do I keep up my communion with this Church, by devout submission to the ministrations of its *priesthood* in the orders of Bishops, Priests, and Deacons, deriving their authority by regular transmission from Jesus Christ, the Redeemer and Head of the Church, who has promised to be with the ministers of apostolic succession "always, even to the end of the world?"—*Companion for the Altar, 4th Edition, Revised and Corrected.* p. 35.

Such opinions as these must indeed be "prudently and mildly" enforced, if they are to be enforced at all. We live in an age and in a country in which if these opinions are successfully inculcated they must be inculcated only with great caution lest they startle the common sense of men, and be found on inspection to neutralize and entirely to annihilate the spirituality of the gospel. Men in this land and at this period of the world, will be likely to ask—when such sentiments are so distinctly set before them as to rouse inquiry—how it comes to pass, if the value of Christianity as a way of salvation depends so much on forms and on succession and on a peculiar organization of its ministry,—how it comes to pass that while the New Testament is full of faith, and repentance, and obedience, and remission of sins through the blood of Christ, and sanctification by the Spirit of the Lord, it so neglects and throws into the back ground a whole class of subjects vitally important. And when men once begin to ask this question there is an end to the success of these opinions.

Is it not because these opinions can be enforced only "prudently and mildly," that the practice of High-churchmen so directly contradicts their theory? "None" says Dr. Hobart, "can possess authority to administer the sacraments but those who have received a commission from the *bishops* of the church." Wherever the gospel is promulgated the sacrament of *baptism* is the mode through which we must be admitted into covenant with God, and by which we must obtain a title to those blessings and privileges which Christ has purchased for his mystical body." "Considering the sacraments as *means* and *pledges* of divine grace and mercy, it must be evident that their efficacy depends not on any *inherent virtue*, but on the *power of God* which accompanies them. Hence results the important truth, that, in order to be effectual, to be acknowledged by God, and accompanied by his power, they must be administered by those who have received a commission for tho purpose from him."* This is the theory. It makes baptism essential to communion with the church, and utterly denies the validity or value of any baptism which is not administered by the hands of an Episcopal clergyman. Now what would

*Companion for the Altar.

be the corresponding practice? What but to rebaptize every "dissenter" who "conforms" to the "one apostolic church?" And what is the actual practice of High-Churchmen in this particular? Do they not admit persons whose baptism they declare null and void, not only as occasional communicants, but as good and wholesome members of their church? Do they not ordain them deacons and priests, and commission them, unbaptized themselves, to baptize others? Do they not consecrate them bishops, and set them who have no valid title to those blessings and privileges which Christ has purchased for his mystical body, to rule that mystical body? Why are these things so? Is there any other reason for it but this,—that these opinions can be only "prudently and mildly" enforced? If there is we should be glad to know it.

Under the third division of the sermon, where the preacher speaks of "the authority of the Church," we find such sentiments as these.

> Submission to the will of the church, legitimately expressed by its constituted authorities, not violating the plain prescriptions of the moral law, nor the positive determinations of the word of God, must know no limits. Resistance in such cases would substitute individual pleasure for public will, and would introduce disorder and misrule into the spiritual society, whose essential characteristics are subordination and unity: and, utterly incompatible with the humble and mild spirit of the Christian, must be most hateful in the sight of that divine Lord, whose prayer was that his followers "might be one, always keeping the unity of the Spirit in the bond of peace." Things indifferent, when thus enacted, and which are all things not plainly enjoined by reason, by conscience, or by the divine law, assume the awful force of the highest moral obligation. pp. 12, 13.

What language is this to be uttered in America. "Submission to the will of the Church," in "things indifferent" must know no limits!" And who is to decide what are "things indifferent?" "Things indifferent," says our preacher, "are all things not plainly enjoined by reason, by conscience, or by the divine law." And who is to tell us what things are thus "not plainly enjoined?" Who but "the Church" speaking "by its constituted authorities?" For if any tribunal out of the Church is allowed to determine this question, then the whole theory of "authority" extending its full and unrestricted power, is nullified. Suppose the Church by its constituted authorities expresses its will that every minister shall wear one suit of drapery while reading the liturgy from the desk, and shall retire and change his raiment before he ascends the pulpit to preach;—who is to determine whether this is a thing indifferent or a thing inconsistent with the simplicity of Christian worship? The Church surely; for if every individual is to determine for himself whether the thing is proper or improper, the *law* is no more—the authority of the Church is simply the authority of advice and recommendation. So if the Church by its constituted authorities should enact that every minister must have his head shaved, who is to determine whether this is a thing indifferent? The Church has determined it already by that legislative act; and now every minister is bound to shave his head by "the awful force of the highest moral obligation." Suppose the Church enacts in due form to enlarge its hierachy, to set up new orders of its ministers and rulers, to appoint archbishops and patriarchs, and a great bishop over all; who may say that this is not a thing indifferent, or shall dare to violate that "awful force" of "moral obligation" which is thus created? Suppose the Church should express its will that no layman shall read the scriptures unless they be bound in the same volume with the liturgy and some approved high Church commentary, who shall say that this de-

cretal does not "assume the awful force of the highest moral obligation." The truth is, there is no such thing as a divine power of legislation in the Church. Every ecclesiastical decree of whatever name—whether it be fulmined from the Vatican or backed by the anathemas of an ecumenical council—whether it be the edict of a bishop, or the enactment of a convention—whether it proceed from the conclave of a Methodist conference or from the sessions of a Presbyterian general assembly—whether it be the vote of a General Association or the simple recommendation of an occasional meeting—ought to be examined by every individual to whom it comes, and ought to be obeyed or rejected according as his conscientious judgment declares it to be right or wrong. To affirm the contrary is to open wide the door for all the worst abuses of the Papal tyranny. It was against these principles of Bishop Hobart, when they were "maintained" by the perjured James, and the misguided Charles, and the aspiring Laud, and when they were "enforced" by the terrors of the Star-chamber and the prison and the pillory—that our fathers revolted, choosing banishment and poverty, and a thousand dangers rather than submission.

Under the tenth and eleventh heads of the discourse, our author makes it the duty of a bishop to condemn prayer-meetings and to oppose revivals of religion. Respecting prayer-meetings he speaks thus.

> He [the devout Christian] will not need the fictitious aids of those social meetings, which, well meant as they may sometimes be, and edifying as in some cases and to a certain extent they may for a time, prove, are generally, and from the constitution of human nature, almost necessarily, the theatres in which spiritual pride, ambition and ostentation indulge their unhallowed aims, and excite those violent emotions of animal sensibility, which discourage instead of inviting the presence of the meek, the mild, the humble graces of the Spirit. p. 23.

From such language as this it is refreshing to turn to what Mr. M'Ilvaine says on the same subject.

> He dares not discourage his people to "pray one with another." He feels bound to encourage a spirit of *social* as well as *private* prayer; of prayer "where two or three are met together" in the name of the Lord, as well as where but one soul desires "to obtain mercy and find grace to help in time of need." He would not by any means censure such as should not think with him in this matter, nor would he think of establishing a participation in social prayer beyond the walls of the church, into a condition of Christian character, communion, fellowship, or love; but should any of his people find it edifying to spend an hour once a week at some unconsecrated place, in prayer and singing the praises of God, without using any pre-composed form, he would tremble at the thought of opposing them: nay, he would think it his duty to countenance them: he would ask their prayers for himself and his ministry; and should he, at any time, go in among them, though he would then think it right to take charge of the exercises, he would not scruple to pray in other language and with other arrangement than those in the liturgy.
>
> Can it be possible that Christians should never pray together but in a church? or never, unless their exercises are conducted by a minister? or never, but in the words of a liturgy framed specially for *the church?* Is there any difference, in principle, between the meeting for prayer of ten people *composing a family*, and of ten connected by no tenderer tie than that of brethren in Christ? But the church has recognized the propriety of the former and of their praying *without a form;* for though she has provided a form of family prayer which *may* be used, she has not provided one which *must* be used; thus doing precisely what individuals of denominations, recognizing no form of public worship, have often done in composing manuals of family worship for the convenience of those who may not feel competent to conduct it without them.

Mr. M., in taking the ground above described, is consoled under whatever mace may be given him, by the three following considerations:—

1st. The intrinsic reasonableness that Christians should be allowed to "pray one with another" in any convenient place, without being required to use a form of prayer composed for a kind of assemblage, and for circumstances exceedingly different from theirs.

2d. The fact that the church in prescribing nothing relative to any services but those of public worship, the administration of the sacrament, confirmation and ordination, has left her ministers and members, with regard to all other services, entirely at their discretion. For Mr. M. before he can think otherwise, must have something more conclusive than what is sometimes alleged, that because the church has appointed a liturgy for the *public* worship of her members on occasions of the regular morning and evening prayer, she has forbidden the use of anything but that liturgy, *in all circumstances* of social prayer in which her members can be engaged.

3d. The fact that so many ministers of the Episcpal Church, not only of those called *low churchmen*, but of others, are in the practice of what involves precisely the principles contended for, and that such a man and Christian and Episcopalian and prelate as *Bishop Griswold*, is the decided friend and defender of what he calls, in plain terms, "prayer meetings;" that in express defence of ground, precisely such as has just been taken in these pages, he has lately published a long communication in the Episcopal Register, the preliminary remarks of which conclude as follows: "We desire only that a few believers in Jesus Christ, and members of his 'Catholic and Apostolic Church,' sensible of their sins and of their many wants, may be permitted, without being judged or censured by their brethren, sometimes to spend an evening in praying for themselves and others, in reading God's word, and singing his praise, and speaking of his mercies."

We return to Bishop Hobart. Against revivals of religion, he breaks forth in a very tempest of excitement. It is against these popular religious excitements, to which the term of "revivals of religion" is usually applied, that the Bishop of our church must, in duty to the highest interests of rational and fervent piety, bear his testimony—revivals "got up" by those popular arts that always excite the passions; and preserved and extended by a bold, and unlicensed, and constant employment of every mean by which animal sensibility may be roused, and the sympathies of our nature made to catch the false fires of enthusiasm. The Lord, indeed, rides in the whirlwind, and directs the storm, and in religion, as in nature, ultimately overrules them for good. But evils, sad evils are they; bearing devastation and desolation in their course—in the spiritual world, sweeping before them the courtesies of society, the affections of domestic life, the fair forms of rational and sober piety, and leaving, at last, the waste of disorder, misrule, and fanaticism, where the human passions riot, over which the friends of genuine religion mourn, and the scoffer raises the laugh of scorn. Surely, in firmly opposing these popular revivals of religion, the Bishop of our church will deserve the approbation of the wise and the good—certainly he will be approved by his God. p. 28.

It *may* be true that revivals of religion are some times *attempted* to be "got up," by "popular arts that excite the passions," and are attempted to be "preserved and extended by a bold, unlicensed, and constant employment of every mean by which animal sensibility may be roused, and the sympathies of our nature made to catch the false fires of enthusiasm." But Bishop Hobart *ought* to know that whatever extravagances may have taken place either of late or in times past, have been disowned and condemned by the friends of revivals no less decidedly than by himself. And he ought to know that the friends of revivals look on every such "art" as he has described with an eye as watchful as his own; and that they do so because they are well assured that such arts are certain to prevent a revival of

religion; or, if a revival has already begun, are still more certain to bring it to a speedy termination. So far are the evils which he enumerates from being essential to "revivals," that the rumor of such evils having originated in connection with the late revivals within the geographical limits of our author's own diocese, has occasioned a controversy among some of the best and most widely respected ministers in our country—a controversy, over which thousands of fervent and humble Christians are praying with tears, and over which High-churchmen, and Unitarians, and Universalists, and the votaries of profaneness, are singing an unhallowed chorus of triumph. We are not going to express in this place any opinion on either side of that so much lamented controversy. But we may say here—what is directly connected with the matter before us—that so far as that debate has come before the public, the real question at issue is, how far ministers at the west are chargeable with promoting or encouraging the excesses which rumor has ascribed to their agency. The question is obviously a question of fact—hardly at all a question of principle. That this is the nature of the question appears not only from the published defences of the "western brethren" but even from the minutes of the New-Lebanon convention"——misquoted, garbled, misrepresented as they have been by Unitarians and High-churchmen. Why then this fanfaronade about revivals as "evils, sad evils," "sweeping before them the courtesies of society, the affections of domestic life, the fair forms of sober and rational piety, and leaving at last the waste of disorder, misrule, and fanaticism." There is no language too strong to set forth the falsehood of this description.

We do not overlook the remarkable admission on this subject which our author makes in connection with the statement already quoted.

> There may be times of more than ordinary attention in a congregation to spiritual objects. Some dispensation of Providence may arouse the thoughtless and secure; and the sinner, who has long resisted the monitions of conscience and the strivings of God's spirit, may at length yield; and, awakened and convicted, he may inquire, with deep earnestness and solicitude, concerning the things that belong to his eternal peace. By the influence of moral causes, as well as by the blessing of God's grace, the concern may extend to others, and thus the number of those may be enlarged, who are prosecuting, with a supreme devotedness, the infinitely momentous inquiry, what shall I do to be saved. p. 27.

"There may be times," then, "of more than ordinary attention" to religion. And what is such a "time of more than ordinary attention" but a "revival," in the received signification of the word? High-church revivals, however, must begin with some "dispensation of Providence" to "arouse the thoughtless and secure." If this be indispensable to such a revival as Bishop Hobart will not condemn, then nearly all revivals from the beginning until now, stand condemned in the mass by this champion of "rational and sober piety." For it is a fact that the clear and earnest inculcation of religious truth, far more frequently than any dispensations of Providence, however striking, is the means of rousing the attention of the thoughtless and secure. The God who spoke to his prophet at Horeb, not in the wind, nor in the earthquake, nor in the fire, but in the still small voice; when he sees fit effectually to direct the attention of sinners to the things of their peace, speaks not in the dark and awful dispensations of his providence, but "by the foolishness of preaching."

We will imagine a case which we should be very glad to believe has occurred in Bishop Hobart's congregation, and which we devoutly wish may occur there often for many

years to come. Suppose our author should preach on the text "Except ye repent, ye shall all likewise perish." Suppose that preaching on this text, he should simply urge on his hearers with all the fervor of his mind the great fact that all those who do not so repent as to become new creatures, will surely and utterly perish. Suppose that on the morrow, going about in his parish from family to family, he should find one and another, and another, impressed with the truth of that great fact, and desirous to flee from the wrath to come. Suppose that on the next Lord's day he should preach on the text, "The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men," and should see in the thronged assembly many a tearful eye and many a countenance bearing the aspect of deep anxiety. What would he do in such a case? Would he say, Here is been no dispensation of Providence to arouse the thoughtless, and therefore these appearances of more than ordinary attention are delusive? Or would he thank God and take courage? And supposing him to be convinced that there was indeed more than ordinary attention in his congregation, would he deem it improper to invite those who felt a particular solicitude about the salvation of their souls to meet him at some convenient time in his study or his pastor? And suppose ten should come at once, or twenty, and he should converse with them individually, trying to ascertain the particular state and feelings of each mind, and urging each and all to receive Jesus Christ as their Redeemer and to lay hold on the hope set before them. And suppose that in consequence of this personal inquiry and advice some should actually find themselves trusting in God with a confidence and affection unknown before, and the others should find their solicitude becoming more intense and painful. And suppose that when they came again, the number should be doubled. What would Dr. Hobart do in such a case? Would he recoil aghast at the results of his own preaching? Would he charge himself with a "bold and unlicensed" use of arts that "excite the passions?" Yet in stating this case, we have given the summary history of hundreds of "revivals."

The twelfth particular of a bishop's duty according to our author is, "In his endeavors for the general advancement of religion, he will use only the instrumentality of his own church." That is to say, He will not give his aid to circulate the Bible except in connection with the Liturgy; and he will keep at a distance from all institutions of Christian benevolence—Bible Societies, Tract Societies, Sunday School Unions, in which Christians of different denominations unite for the extension of the knowledge and honour of their common Saviour, in whom neither circumcision availeth any thing, nor uncircumcision, but a new creature. On this topic we are happy to contrast the well-known opinions of our preacher with the sentiments of Mr. M'Ilvaine.

Again: Is it characteristic of *a low churchman* that he can unite and mingle with his brethren of other churches in the promotion of those schemes for the extension of the knowledge of "the truth as it is in Jesus," which involve no doctrine but what is common to all Christians? If so, then Mr. M. is very ready to own what he has always publicly manifested, that he is indeed a *low churchman*. He not only *can* mingle with his brethren of other denominations, on ground common to all, and independent of the peculiarities of any, in the promotion of such a cause (for example) as that of the circulation of the scriptures; but he *does* mingle with them, takes great pleasure, finds his heart cheered, his zeal animated, his faith strengthened, his love to God and man enlarged by such mingling. While he would not be considered as wishing to insinuate a solitary thought derogatory to the piety, zeal, conscientiousness of those among his brethren of the Episcopal Church, who, with regard to such things, or those before or here-

after to be mentioned, are diverse in their views, feelings, or practice from himself; while he can cordially allow to them the same freedom of opinion and action, that he thinks they should concede to him, and the large body of Episcopalians, who concur with him; he is free to avow the belief that, the better the true interests of the Episcopal Church are understood, the more her members will be found in the promotion of such schemes of usefulness as those under consideration; and that the further the gospel prevails, the more cordially, affectionately and universally will all that breathe the spirit and hold the grand essential doctrines of the cross of Christ, be seen breaking down "the middle wall of partition between them:" not forgetting or lightly esteeming their peculiarities, but consenting that *they* shall not prevent "the unity of the spirit in the bond of peace," and cordially associating on that broad and lovely territory of faith and holiness, the chief wealth and glory of all, in spreading far and wide "the excellency of the knowledge of Christ Jesus their Lord."

Is there any reason for Mr. M. or any who think with him, to be in the least apprehensive, not only of avowing a willingness to mingle with other denominations, but of exhibiting the practice of such mingling, when it is remembered that the venerable Bishop Hall could not only unite, in company with Bishop Davenant and Carlton, in all the business, worship and preaching at a Synod of Dort; but could say, in a sermon delivered before that Synod, "we are *brethren*, let us also be *colleagues*. What have we to do with the infamous titles of party name? We are Christians let us all be of the same mind. We are *one body*, let us also be unanimous." And again, in his *Irenicum:* "If a difference of opinion with regard to these points of external order must continue, why may we not be of one heart and of one mind? or why should this disagreement break the bonds of good brotherhood?"

Are any condemned upon such a charge as that under consideration, they will remember with satisfaction that the same good Bishop Hall is recorded to have said, when he took leave of the Synod of Dort, that "there was no place on earth so like heaven as the Synod of Dort (a synod of *non-episcopalians*) and where he should be more willing to dwell." They will also find consolation in taking refuge from the load of their condemnation under the safe patronage of the learned and eminently evangelical Usher, who could not only contrive the union of Episcopal and other churches without requiring the re-ordination of those no episcopally ordained, but without tha union, could heartily participate in th Lord's Supper at the hands of a non episcopal ministry. They will very com fortably hide themselves under the broa lawn of the Archbishop of Canterbury of the Archbishops of Cashel, of Tuam of Dublin, and of *twenty-eight Bishops* the churches of England and Ireland who in being members and officers eithe of the *Naval and Military* or the *Britis and Foreign*, or the *Hibernian Bible So ciety, in each of which, all denominations meet and act upon a perfect level*, are jus as obnoxious to Dr. Onderdonk's accusa tion, so far as acting with other denom inations is concerned, as Mr. M. or an others who may be called *low churchmen*

They will carefully recollect the partici pation which Bishops White, Kemp, Moor and Chase, of their own land and church have had in Bible Societies, in which th propriety of this mingling of denomina tions was fully recognized, because enti ly practised upon. They will not forget how long and regularly the presiding Bishop the Episcopal Church in the United State has acted as President of the Philadelphi Bible Society, in which so many distinc tions of Christians are embraced; how ho nourably that venerable prelate has latel appeared at the head of the noble task seeing that, before three years have expi ed, there shall not be a family in Pennsyl vania destitute of a Bible; and lastly, how fully the House of Bishops, in their Pasto ral Letter of 1814, recognized the principl and commended the doings of the Britis and Foreign Bible Society, when they said "we avail ourselves of the opportunity congratulating all the members of ou church, in what we conceive to be eminent ly a cause of joy to the christian world i general;---the wonderful efforts which hav been made within these few years, bein begun principally by members of the paren church, *by a body known under the nam of the British and Foreign Bible Society* to disperse the Bible, &c. *We shoul conceive ourselves as wanting, on this oc casion, to the high duties of our station were we to neglect to bear our testimon in favour of this energetic effort. &c.*

It will be recollected by Dr. Onderdonk that in a late conversation with a friend Mr. M. in N. Y., after declaring that he gl ried in his letter to Mr. Andrews, he ex pressed it as his opinion, that there wer two great points which drew a plain an broad line of demarcation between the tw parties in the church---meaning the *high and low churchmen*. One of these, (h said,) was *the union of Episcopalian with other denominations*, in the way above described. Of course, Mr. M. ha reason to conclude, that one feature of hi

low churchmanship in the eye of Dr. O. is his participation in such union. So that in this particular, the charge in question is entirely correct. But how comforting to be honoured with such companions in tribulation; how light the burden of condemnation when the shoulders of so many Bishops, Archbishops and Primates assist in its support! pp. 17—20.

Our limits will not permit us to add any thing to these statements; and indeed we should have little hope of moving Bishop Hobart, or those who are enlisted with him, by any argument which could be constructed on this subject. Their error on this point is not a superficial and solitary misapprehension; it lies deep, and is intimately connected with their first views of the Christian dispensation. Not till they shall rise to other and higher conceptions respecting the relations of the Christian faith to the conversion of souls and the renovation of the world; not till they shall learn to believe more in the intrinsic efficacy of the simple truth of God and less in the value of forms, will they be able fully to understand the principles on which Christians differ about forms can unite for the diffusion of the word of life.

In concluding this article, already protracted beyond our original design, we cannot but call on Dr. Hobart to look about him and see with whom he and his party are joining themselves in the crusade which they proclaim, not only against the "doctrines of grace," but against Bible Societies, and prayer-meetings, and revivals of religion. Who are their friends and compeers in this warfare? Are they the majority of the humble, devout, fervent disciples of our Lord? In their opposition to the doctrines of grace, they do indeed find with them, in the letter of their belief more than in the spirit, the whole denomination of Christians (the Wesleyan Methodist) distinguished for active and fervent piety. But when they take up arms against Bible Societies, and meetings for prayer and Christian conference, and revivals of religion, who are their supporters? The Papist relaxes in their favor the frown of abhorrence with which he looks on all heretics, and smiles upon them as his allies. The Unitarian bids them all-hail. The Univeralist wishes them success. The Deist offers them the grasp of fraternization. And as these various squadrons of the power of darkness under their several banners, come wheeling to the battle, this Protestant Christian Prelate joins them with his forces, and cheers them to the onset. We are not afraid for the result, for the Lord of Hosts is in the field, and he will pour defeat on all the opposers of his cause. We are not afraid; but we do grieve to see so considerable a portion of the Episcopal Church throwing themselves with all their resources into the ranks of the adversaries. And we would seriously and kindly call on Bishop Hobart to look about him and see with whom he is associated in this warfare. Is it with such spirits that he is willing to be numbered? No; we trust he is far from sympathizing in spirit with those on whose side he is found in act and effort. We trust that what he does in this way, is done ignorantly and not with the spirit of opposition to the truth. And we pray that as he pauses and looks around to see the position which he occupies, and the character of those with whom he has taken his stand, he may be induced to review the course which his mind has followed, and may be enabled to see the misconceptions and errors which have brought him into company so unseemly. He hopes to be associated hereafter with other spirits than these. He hopes to be found, in a better world than this, not only with those of his communion who join him in his virtual excommunication of all Christendom besides; but with the Owens, and Scotts, and Newtons, and Whitefields, who have looked out from within the pale of Episcopacy to acknowledge, and

kindly to greet as brethren and fellow-laborers, all who love our Lord Jesus Christ; and not with these only, but with thousands more who never owned allegiance to a prelate, who never received the ordinances through Episcopal ministrations, whose devotions find access to the throne of grace without being guided thither by the forms of any venerable liturgy, and who are now combining their energies (O that it were more and more with one heart and one spirit,) to subdue the kingdoms of this world and make them the kingdom of our Lord. With them may he—and may we—be found at last, when the jarrings of controversy shall have ceased, and prejudices shall have vanished, and error shall be no more;—even with the multitude whom no man can number, who shall stand upon Mount Zion, in the sunlight of the throne, and whose voices shall be as the voice of many waters while they sing forever without one discordant note, the victories of the King of kings.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

THE SPIRIT OF THE PILGRIMS. A new periodical, bearing this title, and in respect to size, spirit, and general character, similar to the Christian Spectator, is about to be commenced in Boston.

Its design is,—as set forth in the Prospectus,—"to explain, defend, and promote that system of religion which was planted on this soil by the first settlers of New England; and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants. It will always be found on the side of free inquiry, enlarged views, unfettered discussion, frank and open measures, and genuine liberality. It will be decidedly opposed to that latitudinarianism in religion, which labours to destroy the distinction between the church and the world, and is fast approaching to infidelity. It looks confidently for patronage to those who receive the Word of God as the only authoritative arbiter of religious truth: who regard this Word, accompanied by the Holy Spirit, as able to make men wise unto salvation; and who have no confidence in systems, which in effect discard the Sacred Volume, and rely principally upon the discoveries of human reason."

The patrons of the new work have apprised the public that "it is commenced after the most full and fraternal conference with the Conductors of the Christian Spectator, and has their best wishes for its success." Instead of regarding it as an interference with the latter work, the Conductors have cheerfully acquiesced in its establishment; they regard it as in some sense a branch of their own publication,—issuing from a different point for the accomplishment of special purposes, but co-operating with them in harmonious views and efforts for the promotion of the Redeemer's kingdom.

While we may now leave, in a good degree, to the sister publication those subjects of controversy which it more especially contemplates, we are at liberty to turn ourselves to other subjects of wide and general interest to the community; and pursuing these in a tone of free and elevated inquiry, and in the spirit of Christian faithfulness as well as of Christian liberality, we shall constantly keep in view the high aim of the Christian Spectator,—striving to make it the instrument, however humble, of advancing the great cause to which it has been consecrated.

NEW PERIODICALS. Among the new periodicals commenced the present year we notice the following:

The *Repository and Christian Review*—to be published *quarterly*, by

Lincoln & Edmands, Boston, in numbers of 80 pages, at two dollars a year. The Editors are the Rev. Professors Cause and Ripley, of the Baptist Seminary at Newton.

The *Magazine of the German Reformed Church*, 32 pages monthly, at $1.50 in advance. To be edited at the Seminary at Gettysburgh, under the management and supervision of the Board of Managers of the Missionary Society of the German Reformed Church.

The *Evangelical Museum*, conducted by Colin M'Iver, V. D. M. Fayetteville, N. C.—A *monthly* of 48 pages—$1 in advance. This work is to consist chiefly, and for the present entirely, of selections from the best periodicals, American and foreign. The first number is judiciously compiled.

The *Virginia and North Carolina Presbyterian Preacher*, to contain Sermons from Clergymen of those States. Edited by Colin M'Iver, V. D. M.

The *Western Preacher*, to contain sermons from Ministers of the Western District of New York. Under the direction of Beriah B. Hotchkin, of Leroy.

The *Home Missionary, and American Pastor's Journal.* The Committee of the American Home Missionary Society have determined to establish a Magazine with this title. "The increasing demand for Home Missionary Intelligence, and the present magnitude and importance of the Home Missionary cause," the Managers state, "require the publication of a periodical work in aid of its interests." The *American Pastor's Journal*, lately projected by the Rev. Austin Dickinson, is to be incorporated, as far as practicable, with the work, the proprietor having relinquished it for that purpose.

Kenrick's Exposition of the Historical Writings of the New Testament is about to be published in Boston, with reflections subjoined to each section, and a Chronological Table of the Histories of the Evangelists, and Chronology of the Acts of the Apostles. It will form three vols. 8vo., and be furnished to subscribers at $5.

A Series of Sermons on the thirty-third chapter of Deuteronomy is about to be published by the Rev. Mr. Parkinson, of the First Baptist Church in New-York.

The Rev. Dr. Green of Philadelphia, is about to prepare a Biographical account of the late Rev. Joseph Eastburn.

Gibbs' Hebrew Lexicon.—It will be gratifying to the public as it has been to ourselves to learn that this valuable work has been republished in London. The periodicals of that country speak highly of the improvements which Professor Gibbs has made on the original work; and acknowledge the indebtedness of the theological and biblical world for his labors.

The Memoirs of Mrs. Huntington, by the Rev. Mr. Wisner, have also been republished in that country, with a recommendatory notice by the Rev. Dr. Gordon, of Edinburgh.

Joshua H. Hayward, M.D., of Boston, has been appointed Professor of Anatomy and Surgery, in the University of Vermont, at Burlington.

The Legislature of Alabama have passed a bill selecting Tuscaloosa as the site for a University.

Johann Gottfried Eichhorn, the celebrated German Theologian, died lately at Gottingen, aged seventy-five, having been a Professor thirty-nine years.

A Professor of the Shanskrit language has been endowed at Oxford University, by the late Colonel Boden; "being of opinion" says the testator, "that a more general and critical knowledge of that language will be a means of enabling my countrymen to proceed in the conversion of the natives of India to the Christian religion, by disseminating a knowledge of the sacred Scriptures amongst them more effectually than all other means whatever." The amount of the legacy is computed at between 20 and 30,000*l.*

NEW PUBLICATIONS.

RELIGIOUS.

Review of a Sermon, entitled "The Christian Bishop approving himself unto God: in reference to the present state of the Protestant Episcopal Church in the United States." Preached by Bishop Hobart, at the Consecration of Henry U. Onderdonk, D.D. Assistant Bishop of Pennsylvania. By William Wisner, Pastor of the First Presbyterian Church in Ithaca, N. Y. 8vo. pp. 32. Ithaca: 1828.

A Sermon, preached at Woodstock, Vt. Nov. 28, 1827, at the Ordination of the Rev. John Richards, as Pastor of the Congregational Church and Society in that place. By Bennet Tyler, D.D., President of Dartmouth College. 8vo. pp. 17. Woodstock: 1827.

MISCELLANEOUS.

Letter from a Gentleman in Boston to a Unitarian Clergyman in that city. Second edition. pp. 20, 12mo. Boston.

An Address on Female Education, delivered Nov. 21, 1827, at the opening of the Edifice erected for the accommodation of the Hartford Female Seminary. By T. H. Gallaudet, Principal of the American Asylum for the education of the Deaf and Dumb. Published at the request of the Trustees. Hartford.

A Statement of what has been recently done to supply the destitute in the State of New Jersey, with the Sacred Scriptures. Published at the request of the Executive Committee of the New Jersey Bible Society. 8vo. pp. 38. 1827.

Scripture Natural History of Birds, Insects, &c.; with Reflections designed for the young. By Henry Athland. 2 vols. Hartford: D. F. Robinson & Co.

Reply and Review of "a Letter of a Gentleman in Boston to a Unitarian Clergyman of that city.

First Annual Report of the American Society for the Promotion of Temperance. 8vo. pp. 67. Andover: 1826.

Fine Arts: A Reply to Article, No. LVIII, in the North American Review, entitled Academies of Arts, &c. By Samuel F. B. Morse, President of the National Academy of Design. 8vo. pp. 15. New-York: G. & C. Carvill. 1828.

Cora; or the Genius of America. 18mo. pp. 260. Philadelphia: E. Little. 1828.

The Humors of Eutopia: a Tale of Colonial Times. By an Utopian. 2 vols. 12mo. Philadelphia: 1828.

MONTHLY RECORD.

RELIGIOUS.

The last Missionary Herald contains a Retrospective View of what has been done in the great work of evangelizing the world. The article is longer than we can well afford room for in our Record, but on perusing it for the purpose of selecting, we find but little that we are willing to omit. It is valuable particularly as it gives in one view the present state of benevolent operations; and it will serve as a reference with which to compare these operations in their future progress.

The fires of Christianity, which have been kindled by missionaries in various parts of INDIA, have been seen, the past year, to flame in many places, with increasing lustre. From *Culna*,—a populous city, a day's journey northward of Calcutta, and in the midst of a populous country where a thousand children have been taught in Christian schools,—we have heard of a written petition from the principal inhabitants for a Christian missionary to reside among them. Ten miles farther north is the town of *Burdwan*, where the Church Missionary Society has established a seminary for native boys, around which, in contiguous villages, are fifteen mission-schools, containing eleven hundred youths. We have heard, that a village in this vicinity has also requested Christian instruction. At *Dinagepore*, *Monghyr*, and *Benares*—the last of these the ancient seat of brahminical learning, and the "holy city" of their religion, and all of them in the interior of India,—we have seen animating evidence of a progressive Christian influ-

ence: and we have learned that the late bishop Heber, in a single tour through the upper provinces, had personal intercourse with more than two hundred native converts, the result of missionary exertion, and yet saw less than half of such as are connected with only the episcopal missions in those provinces.

Travelling south from Calcutta, we pass through a village, a few miles distant from that city, of which interesting accounts were received a year ago. These have been confirmed the past year. It is now rendered certain, that the inhabitants of *Rammakalchoke* have destroyed the image of their idol god, demolished his temple, and of the materials of that temple erected a substantial Christian church.—Proceeding down the eastern side of peninsular India, we enter the country where the apostolic Swartz labored fifty years as a missionary. Here, under his ministrations, more than 6,000 natives were induced to forsake idolatry; and the past year we have seen it stated in the correspondence of bishop Heber, who visited *Tanjore*, and is an unexceptionable witness, that this number has since been increased, and that the brahmins find difficulty in procuring victims enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Advancing still farther south, a more interesting scene opens. What we heard and stated a year ago, has since been amply illustrated and confirmed. More than one thousand families, in the district of southern India, called *Paracottah*, have lately renounced idolatry, and assemble, every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, the missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God. And this was in India, where some affirm that missions have failed!

After remarking that a fatal blow has probably been given, the past year, to the horrid practice of burning widows on the funeral piles of their husbands, we cross the straits of Manaar, to the island of Ceylon.

On this island, containing a million and a half of souls, about thirty missionaries are employed, and so great an impression is making on idolatry, by their joint labors, that, as the Methodist missionaries believe, the time cannot be remote when the entire population shall be rescued from the superstitions of Buddhism, and its dark and polluting system of demon worship.

We next direct our attention far to the north, to a line of German colonies skirting the northern shores of the Black Sea and the northern frontier of Turkey, even to the borders of Persia. These colonies have been brought out to our view the past year. They have been planted during the last twenty-five years, and have carried with them the seeds of Christianity. We have heard, that a missionary society in Germany has sent evangelical ministers among them, to fan the flames of piety, and prepare a Christian influence to be exerted on the neighboring millions of Russia, and Persia, and Turkey.

Turning our eyes now to that interesting region, which was anciently the dwelling place of the church of God, what do we behold? The inhabitants of Mount Lebanon—comparatively a hardy, courageous, and intelligent people—become so sensitive to the approach of truth, that the missionaries at Beyroot are obliged to restrain themselves from travelling, lest the country be thrown into uproar—as Ephesus was, by the apostle Paul; and yet, in their houses, they find full occupation in conversing with such, as brave the terrors of spiritual excommunication to call upon them. We almost tremble to hear again from that land, lest some of the messengers of our churches may have fallen beneath the scimetar of the Turk, or the dagger of the vengeful papist of the mountain.

We have heard, also, that Greece, through the merciful providence of the Lord of armies, is virtually free, and we shall watch with solicitude, during the present year, to see if the gifted minds of her population can be rendered accessible to the influence of the

Gospel. The same great event, which broke the chains of Greece, shook, also, the power of the Moslem in Europe; and we shall probably know this year, whether the baleful flood, which has so long spread desolation over the fairest portion of Asia, is to be speedily rolled back, and lay open the *Seven Churches* to the reanimating influence of the Sun of Righteousness.

And now, leaving Asia and Europe, let us look for a moment to AFRICA, and observe the indications of favor to that abused continent.

In the north-eastern part of it, and south of Egypt, lies ABYSSINIA, where the Gospel was planted by missionaries from Egypt, before the age of Mahommed. God, in his providence, preserved this people from the conquering sword of that impostor. During twelve centuries, though scarcely known to the rest of the Christian world, they have preserved a nominal Christianity, and have received their patriarchs from the Coptic, or ancient Christian church of Egypt. But lately, on account of the intemperance and other vices of their patriarch, he was expelled from the country, the alliance of forty generations with the Coptic church was broken off, and a messenger was sent to Egypt to request a spiritual head from the Armenians. Saying nothing of this movement in Abyssinia in favour of sound morals, behold the good providence of God in regard to their messenger. He comes to Egypt just as missionaries had arrived there from England, destined for Abyssinia — meets with them—forms an acquaintance with them over the New-Testament—becomes attached to them—accompanies them and one of our missionaries to Syria—resides in the mission families at Beyroot, and observes their manner of life, faith, long-suffering, charity—becomes acquainted with pious Armenians in those families—gives evidence himself of possessing humble, devoted piety—invites the missionaries, destined for his country, to accompany him on his return—and offers them all the protection he can give them by the way, and an introduction to his countrymen. Now behold the favor of God towards Africa: *first*, in preserving even a nominal Christian church in such a central position as Abyssinia; and *secondly*, in sending such a man into Egypt, and on such a message, and at such a time; and in sending missionaries to meet him, though they knew it not; and in leading him to such a full acquaintance with the nature, design, purity, and excellence of protestant missions.

Let us turn our eyes to the other side of Africa,——to its WESTERN SHORES. The intelligence of the last year seems to place beyond reasonable controversy the practicability and usefulness of colonising western Africa with a Christian population of free colored people. This is not all. The researches of the colony in Liberia have made us acquainted with a most interesting field of missionary labor in that country, and a society in Germany, and three societies in the United States have already resolved to take possession of it.—And how blessed will be the day, when missionaries from Liberia, and missionaries from Abyssinia, shall meet each other, for the first time, on the healthful table-lands of Central Africa!

From SOUTHERN AFRICA, we have heard, the past year, that about thirty missionary stations are there occupied; and if they flourish the present year as they have hitherto, some thousands of Hottentots and Caffres, who have been raised from the lowest depth of degradation, and collected into orderly and respectable villages, will, under the fostering influence of schools and a Christian ministry, make further advances in the career of civilization and social enjoyment.

We now take our departure from the eastern continents, and direct our attention, for a moment, to the ISLANDS OF THE PACIFIC, on the other side of the globe.

And *first* to the ISLANDS IN THE SOUTH PACIFIC.—The intelligence of the past year enables us to say, definitively and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands. Their inhabitants are no more alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons: and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian church upon a credible profession of piety.

When one island had received the gospel, its inhabitants had exerted themselves to send it to another. The intelligence of the past year states, that a missionary society of one group, and not the largest, contributed in a single year, of the productions of the country, to the value of more than a thousand dollars; that thirty pious natives had gone as missionary teachers to islands and a people, which to them were strange and foreign; and that seven missionary stations are occupied by native missionaries alone.

From our own mission at the SANDWICH ISLANDS, we have heard of animating success among the natives, and of bitter opposition from foreign residents and visitants:—which opposition, however, has been the means of making the existence and prosperity of the mission known to thousands in this country and in England, who otherwise might have remained in ignorance of it; and so the wrath of man has been overruled for good.

We are now about to end our long, but delightful pilgrimage through the land, in survey of the divine goodness and the progress of the reign of righteousness.

It is but a little distance from the Sandwich Islands to the WESTERN SHORES OF THE AMERICAN CONTINENT, on which we hope to see a missionary station within two years. From this—crossing the Rocky Mountains, and coming four hundred miles this way—but at a distance from us of more than half the space to the Pacific ocean—we may be surprised at hearing the voice of Zion, where, perhaps, we were trembling lest we should hear the war-whoop of the savage of the wilderness. At a more remote distance,* the American Board of Missions has missionary stations. After we had travelled still farther towards the abode of civilized life, we should find other missionaries,† and cheer our minds by intercourse with pious natives of the forest. There we should hear, if we had not heard before, that the venerable Indian, the mother of Catherine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

In our progress eastward, we should cross the Mississippi, and then should find the benevolent missionaries, with their schools and preaching houses, occupying numerous spots in the wide forest. In less than a month, we might visit, perhaps, twenty of these interesting stations.

Among the CHOCTAWS we should find, in many of their families, books in their own language. And if we inquired *how* and *when* they were obtained, and *who gave their language a written form?* we should be informed, that these books were prepared by missionaries, that their language was reduced to writing by missionaries, that the books were printed for them by a missionary society, and that most of them were prepared during the past year.

Among the CHEROKEES, if we arrived early in the present year, we might find a printing press erecting in the midst of the wilderness, but at the seat of their now regularly organized government—a printing press, purchased by the Cherokees themselves, and to be conducted by one of their own people;—who had been, however, taught by the missionaries, and became hopefully a child of God in consequence of their labors.

We have now returned from our wide survey into the bosom of our own country.—In respect to that, the past year has been more remarkable, than any one that has preceded. Never a year commenced with so many revivals of religion. They were not confined to one district, or State, but were in almost all the States and districts of the land. How many were added to the churches of our Lord Jesus Christ in consequence of them, we have not the means of knowing;—probably more than 50,000—perhaps 100,000.

The year has also been remarkable for great designs in Christian benevolence; and as remarkable for their prompt and rapid execution. The standard of devotedness, of self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a year, who before were content with subscribing an hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible, and the example is exerting a strong influence.

* Among the Osages. † At Dwight.

It has been resolved in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and missionaries for its destitute places; and this example will doubtless be followed.—What are to be the events of the coming year, we know not; but our expectations are raised. The demand upon our prayers, our liberality, and our exertions, will doubtless be great; and so, also, will be the reward.

Missions of the American Board.—The following summary of the operations of this Society, as given in the Herald for January, presents us with forty-one stations, occupied either in countries where the Gospel has not before been proclaimed, or where it had been obscured and perverted by the corruptions of declining ages. At these stations, laborers are employed in the numbers and proportions stated in the following table.

Ministers of the Gospel, (in the survey called *Missionaries*,)	41
Physicians, (besides one who is also a clergyman,)	4
Teachers,	27
Printers,	3
Farmers,	17
Mechanics,	6
Females, married and unmarried,	102
Whole number,	200

Several of the clergymen acquired, before leaving this country, a considerable knowledge of the medical and surgical arts. One, who is enumerated among the physicians, is also a licensed preacher, and all are employed more or less in the business of instruction. A few of the *teachers* have received licensure to preach the Gospel.

The number of pupils in the schools connected with the stations, is not less than 30,000; and about 500 native teachers are employed in them. Not far from 300 persons have been received into the mission churches.

The missionaries will employ the press, during the present year, for the dissemination of knowledge in nine languages;—the Mahratta, Tamul, Italian, Greek, Armenian, Arabic, Hawaiian, Choctaw, and Cherokee. The Hawaiian and Choctaw languages they were the first to reduce to writing; and the same is true of the Cherokee, so far as the English alphabet is used: the *syllabic* alphabet was the invention of a Cherokee. Presses are owned and employed by the missions at Bombay, in Ceylon, in Western Asia, and at the Sandwich Islands. The printing for the Choctaws has been executed in Ohio. Among the Cherokees, the printing for the mission will be performed at a press belonging to the Cherokee government.

We have not the means of exactly estimating the amount of printing in the several missions. The following table may be regarded as exhibiting a near approximation to accuracy.

	No. of copies.	
At Bombay, in the *Mahratta* language, previous to 1827; general size, 8vo, average number of pages in a copy, 47;—		
For the mission,	181,210	
For others,	25,500	
		206,710
At Malta, previous to 1826;—In *Modern Greek;* 12mo and 18mo; average number of pages 36; for the mission,	60,200	
For London Missionary Society; average number of pages 254,	2,000	
In *Italian;* average number of pages 29; 12mo and 18mo,	27,000	
In *Graeco-Turkish*,	450	
		89,650
At the Sandwich Islands, in *Hawaiian*, previous to 1827; average number of pages 18; 18mo,		130,000
Whole number of copies,		426,360

The New Testament in Mahratta printed in different portions, is included in the above estimate. The printing in the Choctaw language consists chiefly of elementary school books, scripture extracts, and religious biography: the number of copies not reported. The printing in Cherokee will commence soon after the erection of the native press in the Cherokee country, which will be early in the present year.

American Jews Society.—The Board of Directors of this Society have purchased a farm of 500 acres, in the town of New-Paltz, on the margin of the

Hudson, directly opposite Hyde Park, at a cost of $6500. A committee has been appointed to procure a suitable person to superintend the farm; and also to supply it with stock, and in all respects fit it for the reception of Jewish converts.

Christian Liberality.—We are happy in witnessing that the flame of Christian benevolence which broke out with so much splendor at the late memorable meeting of the American Board, has been visible since in other parts of our country. A meeting on the subject of Foreign Missions was recently held at Charleston, at which the Rev. Messrs. King and Kirk, agents of the American Board, were present. Among other subscriptions, were three of $1000 a year for five years, by members of the Third Presbyterian Church.

Popery at the Sandwich Islands.—Several Roman Catholic Missionaries, Mechanics, &c. have recently arrived at these Islands, with a view of settlement. The friends of religion will regard the event with deep solicitude.

POLITICAL.

Constantinople.—The Ambassadors of the Allied Powers having ultimately failed of inducing the Porte to accept of their intervention in respect to the affairs of Greece, have departed from Constantinople. Active preparations were making for war by the Porte: but it was supposed, notwithstanding, that the Porte had no intention of coming to such an issue. No violent proceedings have followed the battle of Navarin.

Russia and Persia.—A late victory over the Persians by the Russians has resulted in a treaty of peace on the following conditions: That the Russians are to retain in full territorial possession all the country to the north of the Araxes, and a small portion of that lying to the southward; that all the expenses of the war are to be paid by the Persians; and that the Russians are to hold certain fortresses and additional territory as guarantee for the fulfilment of this part of the treaty.

Arabia.—The Wahabites, taking advantage of the absence of the Pacha of Egypt with his principal forces, have again appeared in rebellion, and attacked the Mahometan holy city, and put to the sword 4000 of its inhabitants.

Java.—An armistice has been concluded between the Dutch authorities and the natives. This measure, it is hoped, will result in the restoration of peace.

MISCELLANEOUS.

The Greeks.—The intelligence which is brought us by the late arrival of our countryman, Dr. Howe, is such as to strengthen our expectations concerning this oppressed nation. The battle of Navarin has entirely changed their prospects. Instead of retreating to the islands, and there making their last stand for Grecian independence, they now confidently hope to be able to rescue the Morea as well as the islands from their oppressors. "If left," says Dr. H. "to continue the struggle single-handed with Turkey, she will probably come off conqueror: her fleet will be able to resist the enemy's, and if supplies are cut off from Egypt only three months, Ibrahim Pasha *must* quit the Morea, or starve; and in six, every fortress in it *must* fall into the hands of the Greeks."

Greece still needs assistance, and must continue to need it till peace gives her an opportunity to cultivate the soil; and it is the object of Dr. H. to this country to solicit our aid, particularly in the establishment of hospitals for the sick and destitute. Our citizens, like those in many other parts of our country, are now making commendable exertions for their relief.

The Hon. De Witt Clinton, Governor of the State of New-York, deceased very suddenly on the 11th of February. The deep-felt emotions which that event has produced throughout the community, particularly in the State over which he presided, show the high estimation in which he was held; and he has left behind him the monuments of his useful life, which will render him memorable among future generations.

Major-General Jacob Brown, Commander-in-Chief of the Army of the United States, and the firm and devoted friend of his country, expired at his residence in Washington on the 24th

of February.—He was one of the oldest and warmest friends and admirers of Gov. Clinton; whom he is thus speedily called to meet in another world.

Lotteries.—A memorial on the subject of Lotteries has been presented to the Legislature of Pennsylvania, signed by the Mayor and other highly respectable gentlemen of Philadelphia. As a system of revenue, the memorialists show that a more absurd and extravagant mode of raising money could not well be devised. They take for example the Union Canal Lottery, and show that while only $18,530 are derived for the use of the State, $41,870 go to the brokers and managers.

The cost of collecting this tax, therefore, amounts to upwards of two hundred and twenty-five per cent. more than the sum realized for the object, for which the lottery is granted. And what renders this extravagant levy more lamentably disastrous is, that the money is principally abstracted from the hard earnings of those classes who are pressed by their wants and necessities on the one hand, and on the other, are deluded by the golden promises incessantly reiterated, enforced, and thrust before them, by designing and interested lottery brokers.

And such is the infatuation of the people, that these lotteries are produced and succeed each other with ruinous rapidity, at the rate generally of one per month; which, if this be taken as an average, will make the enormous annual tax of $724,800, obtained almost exclusively from the uninformed, and labouring class of the community. No data have been obtained to ascertain the fact, but it is supposed, that the amount of foreign lottery tickets, sold in this state, is not less than that of our own lotteries, and if this supposition be well founded, the aggregate tax paid annually for the support of lotteries, by the inhabitants of this commonwealth, is $1,419,600.

But the pecuniary loss to the people, great as it is, is not to be placed in comparison with the injury which has been done to their morals. It is believed, that many cases of total loss of character, gross licentiousness, poverty, ruin, and even suicide, might be traced to gambling and lotteries.

ORDINATIONS AND INSTALLATIONS.

Dec. 2.—Rev. ISAAC S. DEMUND, over the Reformed Dutch church at Walpack, N. J. Sermon by Rev. C. C. Elting.

Jan. 16.—Rev. Mr. HUBBARD, as Pastor of the Congregational church in Monson, Me.

Jan. 21.—Rev. EDWIN HOLMES was installed as Pastor of the Reformed Dutch church of Linlithgow, town of Livingston, N. Y. Sermon by Rev. G. W. Bethune of Rhinebeck.

Jan. 24.—Rev. JOSIAH S. HAWES, over the Congregational church at Great Falls, Somerworth, N. H. Sermon by Rev. Mr. Greenleaf of Wells, Me.

Jan. 24.—Rev. JERVIS B. BUXTON, to the holy order of Deacons, in Elizabeth city, N. C., by Bishop Ravenscroft.

Jan. 31.—Rev. BENSON C. BALDWIN over the church at Norwich Falls. Sermon by Rev. John Nelson.

Jan. —.—Rev NATHAN STERN, to the holy order of Deacons, at Worthington, Ohio, by Bishop Chase.

———.—Rev. SAMUEL A. BUMSTEAD, at Boston as an Evangelist.

☞In consequence of the unexpected length to which we have suffered ourselves to be carried in our review of Bishop Hobart, we are obliged to omit one or two smaller reviews, as well as some other matters.

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RELIGIOUS COMMUNICATIONS.

OF TITUS AND CRETE.

When Paul and Titus first went to Crete, before any church had been planted on the island, Titus must have been an attendant upon Paul, and a preacher, without any relation to, or connexion with the Cretans. Some have been of opinion, that Paul, after his liberation, sailed from Rome into Asia, and taking Crete in his way, left Titus there. But it does not appear, that Titus went to Rome with Paul, when he was carried a prisoner to be tried by Cæsar. Nor do any of the letters written from Rome, during that imprisonment, to the Ephesians, Colossians, Philippians, or Philemon, mention Titus, or even imply that he was at Rome. On the contrary, his presence with Paul is excluded by Colossians iv. 11, "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me;" and Titus is not named as one them.

That Paul purposed to visit Colosse, soon after his liberation, appears from his letter to Philemon, ver. 22. But the bespeaking of lodgings there would have been premature, if it had been intended consequent upon the arduous labours of planting churches in Crete. The epistle to Philemon preceded the letter to the Hebrews; in that, Timothy was joined, in this, he is mentioned as absent; "with whom if he come shortly," xiii. 23, Paul promised to see those to whom the letter was sent. He had gone, probably to Philippi, Phil. ii. 19. This purpose of visiting Judea was, therefore, after his direction to Philemon to procure him lodgings at Colosse. Accordingly some have imagined, that Paul went, with Timothy and Titus, to Crete, where he left Titus, and proceeded to Judea, returned through Syria and Cilicia, tarried some time at Colosse, wrote from thence to Titus in Crete to meet him at Nicopolis, came to Ephesus, left Timothy there, and proceeded to Macedonia. But neither does Titus appear to have been with Paul at Rome, during his imprisonment, nor is there the least evidence, that such a journey was ever undertaken or accomplished. It was the opinion of Pool, that Paul left Titus in Crete, when he touched there a prisoner, on his passage to Rome. But as Titus is not named in the enumeration of either of the companies who left Macedonia for Jerusalem; nor mentioned in the history of their going to, remaining at, or coming from Jerusalem; nor spoken of in the account of the voyage, two years afterwards accomplished from Cæsaria to Rome, this opinion seems unfounded. It does not even appear, that Paul landed at Crete on that voyage.

Many have thought Paul, at or prior to the period of his separation from Barnabas, sailed with Silas and Titus

from Cilicia to Crete, and returning to the Asiatic continent, left Titus to perfect the settlement of the churches. But there is no hint of such a thing in the Acts or any of the Epistles. Yet the native language of Titus was that of the inhabitants of Crete. Also Titus, who was in years and office older than Timothy, and commanded more respect, must have been as competent for that service, as he was to settle the differences in the Corinthian church, or to preach the gospel among the rude inhabitants of Dalmatia. But conjectures are as unprofitable, as endless. Paul took Titus to Jerusalem with him and Barnabas, when the exoneration of Gentile converts was determined; Gal. ii. 1, and though a Gentile, he was not required to be circumcised; ver. 3. But we cannot collect from the Scriptures, that Titus was with Paul from the time of his separation from Barnabas, during all his travels through Asia, Macedonia, and Greece, his subsequent voyage to Jerusalem, and return through the Asiatic churches; nor until he came to Ephesus, when Apollos, from Corinth, met him at that place. But Titus was then at Ephesus, for Paul sent him thence with his first epistle to the Corinthians. He might have been previously sent with the epistle to the Galatians, and when Paul came to them, have gone down with the Apostle and his company to Ephesus.

There is also great difficulty in ascertaining when the epistle to Titus was written. Some place it before the imprisonment of Paul, as Lightfoot, Lardner, and other learned critics. But though we will neither mark the precise time for Paul's going with Titus into Crete, nor the particular winter which they spent together at Nicopolis after the recall of Titus from that Island; yet it appears to be correct to assign them, and the writing of the epistle to Titus, which was not from Nicopolis, Titus iii. 12, to a period after the Apostle's enlargement at Rome, and prior to his return.

From the direction, Tit. iii. 13, to bring Apollos, Paul was then acquainted with him, but he was not prior to his second coming to Ephesus, Acts xviii. 24–28, xix. 1, 1 Cor. xvi. 12. It is certain, therefore, that the epistle to Titus was not written before that period. From the Apostle's arrival at Ephesus until the termination of his first imprisonment,(a) there was no possibility of leaving Titus in Crete, Tit. i. 5, except he landed a prisoner there on his voyage to Rome, and had Titus then with him, neither of which appears.

(a) This portion of the apostle's labours, being usually misrepresented, may be understood by any who will open unto the following proofs:

From Ephesus Paul, having sent Erastus and Timothy into Macedonia, Acts xix. 22, 1 Cor. iv. 17, xvi. 10, wished Apollos to return to Corinth, 1 Cor. xvi. 12, to settle the discord, 1 Cor. i. 10—12, but he refusing, Titus was sent with the first epistle to that church, 2 Cor. ii. 13, vii. 6—13, Paul remaining at Ephesus three years, Acts xx. 31, Timothy must have returned to him, 1 Cor. xvi. 11, where he left him, 1 Tim. i. 3, after the riot, Acts xx. 1, and went to Troas, expecting to meet Titus, 2 Cor. ii. 12. Although he found an "open door" there, ibid. 12, he went into Macedonia, ibid. 13, and whilst "going over those parts," Acts xx. 2, Titus came to him, 2 Cor. vii. 6, and Timothy also; for he is joined in the second epistle to the Corinthians, c. i. 1, with which Titus was sent back to Greece, 2 Cor. viii. 18. Then Paul who had intended to have gone by Corinth into Macedonia, 2 Cor. i. 15, 23, went from Macedonia into Greece, and abode three months, Acts xx. 2, 3, and there wrote his letter to the Romans, Rom. xv. 25, 26. His design of going from Corinth to Judea, 2 Cor. i. 16, Rom. xv. 31, by Ephesus, 1 Tim. iii. 14, iv. 13, being prevented by the Jews, Acts xx. 3, he went through Macedonia to Troas, ibid. 4, 5, sailed past Ephesus, called at Miletus, Acts xx. 16, 17, and came to Jerusalem, Acts xxi. 17. There being apprehended he was sent to Cæsarea, and remained two years in prison, till Festus came into office, Acts xxiv. 27, who sent him by sea to Italy, Acts xxvii. 1. The company touched at Crete, Acts xxvii. 8, but left it, ibid. 13, 21, were wrecked on Miletus, delayed three months, ibid. xxviii. 1, 11, and arrived at Rome, ver. 16, where

Titus was appointed to discharge an important duty, when Paul sent him to Corinth, with his first epistle to that church, to rectify the disorders of a congregation, which possessed high advantages for language, science, and polished manners, and in which no officers appear to have been appointed. He was successful, and met Paul in Macedonia, to communicate the particulars of the affairs at Corinth. Being sent to them with the second epistle, he was followed by the apostle in person. This confidential service, compared with the circumstance, that no such apology was written in behalf of Titus, as of Timothy, affords some ground to presume, that Paul had previous experience of the prudence and fidelity of Titus.

The epistle to Titus expressly limits his service in Crete to the arrival of a substitute, who was to be sent, Titus iii. 12; it can never, therefore, let us suppose it to have been written when it may, prove a permanent connexion between this evangelist and the churches of Crete.

As Titus was to ordain elders, in every city, it may be inferred, there were none until constituted by him, this being one of the things *left undone*, τα λειπομενα, Titus i. 5. To suppose there were, is also to conflict with his practice of first planting, and afterwards ordaining. But when this work had been performed or progressed in by him for some time, he was to meet Paul at Nicopolis. Those whom he had ordained and others, whom Artemas, or Tychicus, might afterwards commission as elders, continued, it may be fairly presumed, the succession of their ordinary office, as every where else.

If it could be proved, that Titus died in Crete, it would no more establish that he was bishop of Crete, than his death at Corinth or at Dalmatia, where the scriptural record leaves him, 2 Tim. iv. 10, would have evinced that he was bishop of either of those places.

The verb translated "appointed," Titus i. 5, is never once used in the New Testament in the sense of, to ordain to an office; but was in this instance designed to refer Titus to the particular directions Paul had given him, when he left him in Crete. The apostle gave him no new commission; he was to exercise the office, which he already had towards any people to whom he was sent.

The apostles received an extraordinary commission, which may be said to have virtually contained all the offices, which have been legitimately distinguished by the church since the day of pentecost; and thus they were the predecessors of all other church officers. This high commission was necessarily limited to them, 2 Cor. i. 15, Gal. i. 12, 1 Cor. ix. 1. And there is little more propriety in bringing the apostolic office down to a level with that of presbyters or bishops, or of elevating the latter to the grade of the former, than of supposing every governor an alderman, or every alderman a governor of a state, because commissioned by such.

Titus exercised an office evidently inferiour to that of Paul, for he went and came, preached, planted churches, and ordained bishops according to the directions of the apostle. He attended upon his person, and did the work of an apostle, in subordination to him. So far as appears from the New Testament, his work was not fixed, or stationary, more than that of the apostle; but

Paul remained a prisoner in his house for two years, ver. 30. Here he wrote his epistle to the Philipians, Collossians, and Philemon, in which Timothy is joined. He also sent at this time his letter to the Ephesians by Tychicus, Timothy having probably gone to Philippi, Phil. ii. 19, is not named; but was expected, when he wrote to the Hebrews, Heb. xiii. 2, 3, a little before his enlargement. It is therefore also clear that Paul had not written his letter to Titus, prior to his discharge at Rome.

it as far exceeded that of a modern diocesan bishop, as this does that of a bishop in the days of the apostles.

The practice of Paul was to carry the gospel into strange places, collect worshipping assemblies; and afterwards to return and ordain elders, of those who had some experience. Pursuing the same reasonable course, he first collected churches in Crete, left them worshipping assemblies, and having given instructions to Titus to ordain such as were fit to be officers in the churches, he left him to accomplish what the apostle would have done, had he tarried longer, and gone through those congregations a second time. Thus the churches in Crete were furnished, as other places were, with presbyters, or bishops, who could afterwards continue a regular administration of ordinances, by commissioning others of the same order in succession.

J. P. W.

HISTORY OF THE APOSTLE PETER.

PETER, the apostle, whose original name was Simon, was the son of Jonas, and a native of Bethsaida, on the shore of the sea of Galilee. He was, probably, a disciple of St. John the Baptist, and became acquainted with Jesus soon after the Saviour's baptism. From this time, he undoubtedly had a knowledge of the Saviour, and might have witnessed some of his miracles; but he did not leave his occupation and become the constant attendant on Christ, until some months had elapsed when Jesus said to him and Andrew, "follow me, and I will make you fishers of men." From this time, Peter was particularly honoured with the intimacy and confidence of the Saviour. Sincerely attached to Christ, he was zealous and intrepid in the cause of his master. Naturally bold, daring, and self-sufficient, he was the first to reply to all questions proposed by our Lord to his disciples, and hesitated not to rebuke even the Lord himself. His self-confidence appears from his solemn asseverations that he would never abandon his master. But his weakness is seen in his subsequent denial of him.

For some years after the ascension of our Saviour, he acted a distinguished part among the disciples. It was he who proposed the election of a successor to the traitor Judas. He was chief speaker on the day of Pentecost; performed miracles; defended himself and his fellow disciples, when arraigned before the Sanhedrim; and denounced the punishment of Ananias and Sapphira. The sick were healed by his shadow, as he passed along the streets of Jerusalem. When it was reported that the Samaritans had received the gospel, he was deputed to go down to them with John; and there he detected and reproved Simon the sorcerer.

About three years after the conversion of Paul, or in the year 40, Peter visited the coast of Palestine, and preached and wrought miracles at Lydda, Saron, and Joppa, towns of Judea. Thence he proceeded to Cesarea, the capital of Palestine, where he abode sometime, and then returned to Jerusalem.

In the year 44, he was apprehended and imprisoned by Herod; but being soon after miraculously delivered by an angel, he left the city and fled. Where he went, the Bible does not inform us. He probably returned soon, as we find him in the great consultation at Jerusalem, in the year 51, engaged in discussing the question, whether the Gentile converts ought to be circumcised. Soon after this, he was at Antioch in Syria, where Paul withstood him, "because he was to be blamed." This is the first and only intimation we have, in the Bible, of his ever being at Antioch, or any where else beyond the bounds of Palestine; and here authentic records leave him. Where he lived, and what he did, during the remaining sixteen years of his life, we

are left to ascertain from the doubtful accounts of traditional history.

These affirm, that Peter continued in Judea, about three years only, after the ascension of the Saviour, and then went to Antioch, there establishing his episcopal throne, and remained bishop of that see, seven years; in the meantime visiting Pontus, Asia, Cappadocia, and Bithynia. In the eleventh year after the ascension, or in the year 44, he returned to Jerusalem, was imprisoned by Herod, delivered by an angel, and went immediately to Rome, and there established his throne. After residing there some years, he was driven from Rome by the emperor Claudius, and visited Jerusalem, and was present at the consultation in the year 51. Claudius soon died, and Peter returned to Rome, where he resided, except occasional journeys, until the year 68, when he and Paul suffered martyrdom on the same day. He was crucified, they say, with his head downwards, because he would not suffer in the same manner that Christ did.

Thus, according to tradition, after about three years spent in Judea, he was seven years bishop at Antioch, and twenty-five years bishop at Rome.

But we have credible evidence, that he never was at Antioch before the year 51, and then he certainly appeared to no good advantage, especially as a bishop. And from the most authentic records, it appears that he was never far from Jerusalem, if he was ever out of Palestine, before the year 51. Indeed, it is now generally acknowledged by the most moderate and candid defenders of popery, that he never visited Rome previous to the year 54.

But since so much is conceded, the question naturally arises, was he ever there? On this point, the testimony of the Fathers is not decisive; as they appear to have relied upon no better authority, than the spurious works ascribed to Clemens Romanus, and to oral tradition, which cannot be traced back beyond the middle of the second century. In the absence of all other evidence, this might be sufficient ground for a probability, were not the negative evidence from the Scriptures so strong as to be nearly irresistible.

About the year 58, or 59, Paul wrote his epistle to the Roman Christians, in which he speaks not a word of Peter. He occupies a whole chapter with salutations to his acquaintances at Rome; and throughout the epistle, instructs them in the great principles of Christianity, and exhorts them to live like Christians; but sends no salutation to Peter, nor refers to the instructions, the counsel, the rules of conduct, or the exhortations, they had received from Peter, their supposed apostolic bishop. He exhorts them to obey magistrates, but says nothing of obeying their spiritual guides and rulers, as he does in his epistles to other churches. If Peter was at Rome, why did Paul write in this manner? And if he had been there nearly twenty years, had instructed them, and ordained elders over them, and had laid his hands on the heads of many, imparting to them all spiritual gifts, did not Paul know it? Why then did he long to visit them, that he might impart unto them, "some spiritual gifts," such as only an apostle could bestow?

About three years after this, when Paul first went to Rome, in the year 62, the Christians there came out to meet him, "as far as Appii Forum and the Three Taverns;" but Peter was not among them, nor is his name once mentioned. Paul seems also to be the only apostle there at that time, and the first that had been there. He assembled the leading Jews, who seemed to know very little more about Christianity, than that Christians were "a sect every where spoken against." Could Peter have been a faithful apostle of the circumcision at Rome for twenty years, and the Jews remain so ignorant? And

could he, at that time, be resident there, as a pope, just as at the present day?

In the four or five of his epistles, which he wrote during two years residence at Rome, Paul sends the salutations of a multitude of individuals, but none from Peter. At that time, also, he is supposed to have written his epistle to the Colossians. How happened it then, that in this epistle he mentions Aristarchus, Marcus, and Justus, and says, "These only are my fellow-workers unto the kingdom of God," if Peter was at Rome?

But catholic writers say, Peter might happen to be absent during these two years. True, he might; but where is the evidence, that he had ever been there? Where were the effects of his preaching? Where, the flourishing church, he had planted there? Where, the enlightened Christian community? Where, the vicar of Peter to preside over it in his absence? And where, the elders and deacons to assist the vicar?

Again. In his second epistle to Timothy, supposed to be written from Rome, during his second captivity there, and a little before he and Peter suffered death there together, Paul speaks of his own bonds, and anticipates his own martyrdom, but says not a word of Peter. He sends salutations from others; but none from Peter. He represents himself as being alone, and as needing the presence of some fellow-preachers. He requests Timothy to come speedily to him, and to bring Mark with him; and says expressly, "Only Luke is with me." He is particular in mentioning where those who had been with him, were gone; and sends the salutation of Linus, the supposed immediate successor of Peter, to whom no reference is made throughout the whole epistle.

Now can we suppose, that Paul would have written in this manner, if Peter had been with him at Rome, the bishop there, a fellow-prisoner, and, in a few days, to suffer martyrdom with him? So doubtful is it whether he ever was at Rome at all, that it amounts almost to a certainty, that he never was the regular bishop of that see. But if Peter was never head of the church at Rome, the Romish bishops are not the successors of St. Peter. The very foundation of the papal throne, is therefore undermined. No longer is the bishop of Rome, the sovereign of the universal church, and the vicegerent of Jesus Christ on earth. The fact that Peter never was bishop of Rome, demolishes the whole fabric of the papal hierarchy and infallibility; and shows that it originated, not from a divine institution through Peter, but from man's insatiable avarice and ambition.* A. B. C.

THOUGHTS ON THE REVIVAL UNDER WHITEFIELD.

I WAS much struck with the ingenuity of a review in the Christian Examiner,† in which the writer attempted to shew from the admissions of Edwards and Whitefield, that the revival in their day was not a revival of real religion, but an excitement got up by artful men. The reviewer professes himself very friendly to religion in general, and of course to a *revival* of religion in general. His only objection is to that particular revival of that particular religion, and to all the other particular revivals of religion in modern times.

If the reviewer had taken pains to descend to particulars, it is possible he might have heard of multitudes of individuals who lived and died like Christians of eminent piety, and who traced their religion to these revivals. And he might have obtained some considerable amount of evidence, that the great body of these supposed converts held out to the end of life in the exhibition of Christ-

* Read at the Anniversary, Andover, 1826.

† No. VI. 1827.

ian feelings and conduct. And thus he might have been led to the conclusion, that the evils, which are acknowledged to have existed, were not so great as to overbalance the salvation of a vast number of precious souls. Says Luther, "It is not easy to get over these scandals, when Satan, or when subtle and able men set them forth in glowing colours, and charge us as the authors of them." But "the kingdom of Christ is of more worth, not only than peace—especially such a peace as existed under the Papacy—but than heaven and earth themselves."

It has appeared to me that the principles and reasonings of this reviewer might be advantageously exhibited, by applying them to the supposed *revival of religion*, which took place under the preaching of the apostle. A real revival of religion is so desirable, and a counterfeit revival is so much to be deprecated, that we ought to be able to discriminate between the true and the false. If the *stir* under the apostles can be fairly proved not to have been a genuine revival, we must look somewhere else to find one with which we may safely compare the excitements of modern days. I have neither time nor ability to do justice to the subject, and moreover have not the article in question before me. I will merely then cast out a few hints as suggestions to some more competent person to take up and complete and methodize what I exhibit loosely and unfinished.

1. One of the things which go to prove the spuriousness of the Whitefield revivals, was, the censures which were cast by some good men upon some of the principal promoters of them. In like manner, we find that Peter was openly censured by Paul, for his conduct in refusing to eat with the gentiles, and in forming a party in the church of Antioch, Gal. ii. 11—14.

2. Another thing was the approval of Davenport by Wheelock and some other of the leading men. But Philip approved of Simon the sorcerer, so far as to baptize him, though he knew so little of the spirit of the gospel that he thought the Holy Ghost could be purchased with money. Acts viii. And the whole bench of apostles must have received those disorganizing Jews who made the difficulty recorded in Acts xv. The church at Antioch must have selected Barnabas as an eminent Christian to send forth to more extensive labours, Acts xiii. 2; though in a short time he had such a sharp contention with the great apostle, that he parted from him, and refused to labour any longer under his directions, Acts xv. 39.

3. The dissensions among the leaders in the work is evidence of its spuriousness, especially when we consider the small importance of the things about which they differed. So Paul and Barnabas had such a hot debate that they separated, and the cause which thus divided two eminent preachers, who had so long laboured together and with such success, was no other than the question whether they should have Mark or Silas for their companion and steward. Paul and Peter also had a public quarrel on the mighty question whether Peter should eat in the house of one brother or another. There must have been a supposed difference between these leaders, which was still more marked and important, as we find the converts soon beginning to array themselves into parties in their behalf, one claiming to be of Paul, and another of Apollos, and another of Cephas, and another of Christ.

4. The prevalence of contention, litigation, indecency, and the most scandalous vices in the churches, so soon after the revival, proves it to have been spurious. So it was with the apostolic revival. It is the opinion of chronologers, that Paul preached in Galatia and planted the churches there, about A. D. 50, and wrote the epistle to the Galatians, about A. D.

52 or 53. He first began to preach at Corinth, in the year 51, and labored there eighteen months. He wrote the epistles to the Corinthians, A. D. 56.

Let us see what was the state of the church in Galatia, *only two years* after the revival, chap. i. 6. The apostle marvels that they are *so soon* removed from him that had been the instrument of their conversion. This was in just about the same time that the people of Northampton were turned from Mr. Edwards. Only the Galatians did not dismiss Paul because he was not their settled pastor. And with this further exception, that they turned *unto another gospel*, but I never heard that the body of the Northampton church renounced Mr. Edwards' doctrines. They had contracted such a suspicion of Paul's moral honesty, that he felt obliged to confirm his statements by a solemn oath. Behold, before God, I lie not, v. 20. He says they were most foolishly bewitched with the error of the Judaizers, c. iii. 1. In c. iv. 9—11, we find them so far turned to superstitious observances and beggarly elements, that he is afraid of them, lest he had bestowed upon them labor in vain. Though they had loved him so, that if it had been possible, they would have plucked out their own eyes and given them to him; v. 15, yet now he had become their enemy because he told them the truth, v. 16. So transient had been their feelings of zeal, that he reproaches them, v. 18, as if it had lasted no longer than while the apostle was among them. Not more evanescent, certainly, were the fruits of Whitefield's itinerant efforts. So complete was their defection, that even such a decided maintainer of the saints' perseverance as Paul confessed that they had fallen from grace. They had set out well, but had so little consistency in their new religion that some one had hindered them, had excited a strong jealousy against Paul, which he found extremely difficult to remove, and had opened the flood-gates of oppression, disorder, and mutual injury, vain glory, and neglect of that mutual watchfulness, tenderness, and forbearance, which are essential to the prosperity of the church. These hopeful converts were led astray from truth and duty, and gratitude, to this gross degree, not by a man of superior talents, or excellency of character, but by a mere pretender, who wished to make a fair show in the flesh, v. 12. Such were the evils which followed in the train, and close upon the heels of the revival in Galatia. Turn we now to Corinth and see whether there are not great proofs there of the deceptive character of the apostolic revivals.

Here the leaven had had a little more time to work, and its effects were proportionably more disastrous. And yet, the advantages of the Corinthian church, had been so great that one would expect to see very evident fruits of the revival. In the first place Paul himself had labored here a year and six months, a man certainly as well qualified as either Edwards or Whitefield, to conduct a church skilfully through such a time. After his departure, Apollos, "an eloquent man, and weighty in the Scriptures," seems to have been the principal laborer. Aquila and Sosthenes also were eminent preachers in this church. Still it was not long before a dreadful declension followed this revival, notwithstanding the means which were used to retain its fruits. The Jewish converts were still bigoted and the converts from heathenism licentious. They divided into parties, one for Paul and the other for Apollos, c. i. 12, ii. 3, 4. As they came behind in no gift, v. 7, and were noted for their knowledge and eloquence, v. 5, so they had become puffed up with vanity, c. viii. 1, and considered eloquence every thing, c. ii. But this was not the worst of the case. The gentile converts had not entirely eradicated the lascivious

habits of that licentious city. There was fornication among them, and such fornication as is not so much as named among the gentiles, that one should have his father's wife, chap. v. 1. This was even more gross than the wantonness which existed among the young people of Northampton. And still the church kept company with them and suffered them to pass without censure, just as they did in Northampton. v. 9. Others regarded the practice of fornication, as a very trifling affair, chap. vi. 15. Covetousness, railing, idolatry, and drunkenness also existed among them. Christians prosecuted one another before heathen magistrates. Husbands and wives separated, chap. vii. 10. Others considered the eating of things offered to idols as an indifferent thing, and so went into the idol's temple to eat, chap. viii. They disliked the apostle because he had been a charge to them for his support, chap. ix. There were many disorders in their public assemblies, women threw off their veils when they prayed and prophesied, chap. xi. 5. There were public quarrels in the church. The richer members gave way to the grossest excesses at the Lord's supper, and made that holy ordinance like a heathen bacchanalian feast. Those who had spiritual gifts quarrelled for opportunities to display them, and contended for precedence, chap. xii. 14. And sometimes a number of men and women were speaking all at once to the destruction of all order and solemnity, chap. xiv. 26, 40. This was fully equal to the disorderly conduct of any of Whitefield's converts. Others denied the gospel doctrine of the resurrection and eternal life, chap. xv. Such were the evils, of licentiousness, covetousness, contention, and false philosophy, which followed in about four or five years after the apostle had left them.

But I do not suppose this *examiner* would really consider Paul as the accountable cause of these evils, or that they sprung naturally out of the Christian religion. In fact the evils that remained only shewed what was the state of things before religion was introduced there: as the shattered frame of the convalescent still bears deep traces of the disease from which he is hardly recovered. Christianity would have appeared less needful, if it had found mankind so moral under the prevalence of idolatry as to need very little change. Or even if we admit that the new religion was the occasion of any of these evils, will this Reviewer therefore maintain that Paul's preaching was wrong and its results to be deprecated? Will he overlook all the blessed fruits of holiness which are found in the churches of Corinth and Galatia? and in his zeal for order value as nothing the salvation of so many souls, who were washed, sanctified, and justified, in the name of the Lord Jesus and by the Sprit of God? Will he not remember that though their concern for the purity of the church at Corinth slept, it was not dead? For when they received the apostle's rebuke, the body of the church instantly awaked to godly sorrow and carefulness in clearing themselves, and indignation against sin, and zeal in purifying the church, 2 Cor. vii. 2. Will he choose to forget, that in spite of all these evils springing up in the apostolic churches so soon after the revival, Christianity still commended itself to the consciences of a multitude of converts, and still lived and spread, and the gates of hell have never prevailed against it? The true friend of religion sees these evils and mourns over them, but tries to remove them in a gentle, patient manner. But what sort of a friend is that who has no eyes for any thing but blemishes?

After all, I am willing to believe this reviewer *did not know* that the allegations which he brings so triumphantly forward against the revivals under Whitefield actually lay with more force against those which followed the preaching of Paul. This extreme ignorance of scripture *facts*

is a lamentable thing for one who sets himself up to instruct the public. It leads men to attack the impregnable walls of revelation, when they imagine they are only levelling their artillery against the works of men. And thus instead of pulling down the fortress of evangelical religion, they pull down confusion upon their own heads. J. L.

ILLUSTRATIONS OF FAITH.

No. I.

Heaven is open to the believer: it is shut against the unbeliever. *He that believeth shall be saved: but he that believeth not shall be damned.*

What is Faith?

In the 11th of Hebrews we have just such an answer to this question as we need; if it be not such as might have been dictated by human wisdom. The inspired penman has given us a definition, perfect and complete, and illustrated his definition by numerous and various examples. He does not dwell on negatives, and tell us what faith is not, and go round and round it; but he tells us in plain terms what it is. *Now faith is the substance of things hoped for; the evidence of things not seen.* And, that we may not misunderstand his definition, or confine it to one particular object, as though faith could have respect to one thing only, he has arrayed the elders before us; and by selecting what was most striking in the character of every one, he has presented a complete picture, and enabled us to see the nature of faith in the actions of believers.

The definition contains two clauses, each of which is very concise, and may be explained by a few remarks.

1. *Faith is the substance of things hoped for.* This expression is so remarkably concise, that many find it difficult to obtain a distinct and clear apprehension of the apostle's meaning. *Things hoped for* are such as believers are to obtain hereafter. They hope to obtain them because God has promised them. The conditions, on which he has promised them, is laid down in the covenant of grace. As his promises cannot fail, believers now receive the substance of things hoped for. They are in covenant with God. He is their God. He has made them heirs of the inheritance of heaven through faith. Hence are they now viewed and treated by him as such. Though they are in a state of minority, while in this world, yet are they really princes of the kingdom. The throne, the crown, and all the insignia of royalty are prepared, and laid up and kept for them, till the day of their coronation; but they are now secured to them with infalliable certainty. No earthly *regalia* were ever so secure. And as young princes during their minority are under *tutors and governors till the time appointed;* so are believers. As the former are viewed by such as know them, as really the children of a king, so are the latter. But the security of princes is not to be compared with that of believers; for the security of the former rests on earthly power, and the continuance of life; while the security of the latter rests on the unchangeable covenant and oath of God. Just in proportion therefore, to the immutable security which God gives, does the believer rely on the promises, and feel and act as one assured of attaining future realities. Thus is *faith the substance of things hoped for.* Believers receive them as realities.

2. *Faith is the evidence of things not seen.* Faith is not itself the evidence; but it receives the evidence which God gives. And it receives it so as to rely upon it with certainty, though the objects of it be entirely beyond the reach of all the senses and of philosophical research. By our senses we converse with the objects of sense. But faith discerns

objects entirely beyond the objects of sense; even beyond those of "sight, which is the most perfect of all our senses, and converses with its objects at the greatest distance." Faith discerns objects entirely beyond the reach of the most improved optical instruments, even though by them we may discern worlds, ranged beyond worlds, altogether removed from the paths of ordinary vision. In regions more remote, than such as astronomers survey, are the *things unseen*, which faith credits on the testimony of God. Moreover, philosophical research does not find out, and bring to light, and set forth and confirm the objects of faith. The philosopher and the child must behold *things unseen* through the same medium; and that medium is faith. Imagination even if it could soar so high as to become familiar with those things, could never give us such assurance of their reality and their glory, as to influence our conduct. But, in many respects, faith serves the purpose of a new sense; it kindles up a new light in the soul; and it enables the believer to realize a whole system of beings and worlds, which to unbelievers seem not to exist; or if they exist, yet they produce no commanding effect. By faith he sees what they do not see: he hears what they do not hear: he feels what they do not feel. Hence does the believer many times act so contrary to the common course of this world, as to be viewed as a simpleton, or a maniac. His eyes and ears and whole soul are so open to the great things of revelation and eternity, that he shuns what others pursue and seeks what others avoid. When they presume, he fears; and when they fear, he hopes. What causes joy to them, often causes sorrow to him. While they esteem, as wisdom, all that tends to secure the favor and friendship and smiles of the world; he always fears such wisdom, as though it might be folly. And finally, he foregoes the friendship, the riches, the honor, the power, and the pleasure of the world, and counts them nothing, that he may obtain and secure the favor of God, and the portion of believers. Hence that truly sublime passage in the second of Corinthians; *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.* F. D. S.

To the Editor of the Christian Spectator.

HISTORICAL SKETCH OF THE RECHABITES.

To the biblical student every part of the sacred volume must be interesting. He will be desirous of tracing the *historical*, as well as the didactive and preceptive parts, and will be gratified by any attempts to elucidate the obscure notices there given of any singular facts or people. It is presumed therefore that the following sketch of the Rechabites may be interesting to a few at least of your numerous readers.

Of the people distinguished by the appellation of Rechabites, nothing more can be certainly known than what is recorded by the sacred historians: and even in the sacred Scriptures, there are but a few brief notices, affording very scanty materials to guide our inquiries into their origin and history, and their civil and sacred relations. But making the best use I am able of the few sketches transmitted to us in the Bible, I shall notice first their

Origin.—The Rechabites appear to have been a people entirely distinct from the Israelites and the other surrounding nations descended from Abraham and Lot, among all or most of whom some portions of them dwelt. They probably were descended from Ham, in the time of Cush or Canaan, and perhaps both. This may be partly inferred from 1 Chron. ii. 55, and partly from what is said respecting Zipporah, Moses'

wife.—In 1 Chron. ii. 55, it is said, 'These are the Kenites that came of Hemath, the father of the house of Rechab.' From this assertion of the inspired writer it clearly appears that the Kenites and Rechabites are the same people; and that they are the posterity of Hemath, or Hamath, their common ancestor. As there is no other person mentioned in the Bible of this name, it seems, that this Hamath must have been the father of the Hamathites, who were a tribe or family of the Canaanites, settled in the land of Canaan at a very early period, and that the Kenites must have been a branch of that family, though their immediate ancestor, from whom they derived their name is not mentioned: See Gen. x. 18. Hence in the grant which God made to Abraham of the land his seed should afterwards inherit, the Kenites are numbered among the tribes who then possessed the land of which they were afterwards to be dispossessed: Gen. xv. 19. As the Hamathites, and especially their brethren the Kenites, appear to have been a scattered and wandering people, it appears that a part of them settled at the north of the land of Canaan, where they founded a small kingdom, called Hamath, which existed for many ages, and of which frequent mention is made by the sacred historians.—Another branch of the same family, called Kenites, removed south and spread themselves among the nations which inhabited Arabia, on the eastern coast of the Red Sea, where they mingled with their brethren the children of Cush, in the line of Sebor and Dedan, who inhabited a district of country lying in that region, and most probably took their name. This Cush was the oldest son of Ham, and is the father of the Cushites or Ethiopians of whom we so frequently read in the Scriptures. The Midianites, descended from Abraham by Keturah, settled in the same region, and afterwards became a considerable nation. Among these a part of the Kenites, or Cushites, as they may now be called, dwelt, while other parts of the same family dwelt among the Amalekites, and probably among other nations, who inhabited that part of Arabia, during the time Israel sojourned in Egypt, and in the wilderness. Hence when Balak King of Moab, called Balaam from the East to curse Israel, he blessed them; and having, from the top of mount Peor, pronounced the irrevocable doom of Amalek, 'He looked on the Kenites;' whose dwellings might then be in his view, in the fortresses of the mountains, 'and took up his parable and said; strong is thy dwelling place, and thou puttest thy nest in a rock. Nevertheless the Kenites shall be wasted, until Ashur shall carry thee away captive:' Num. xxii. 21, 22. At the head of that branch of the Kenites which dwelt in Midian, was Jethro, one of the remote ancestors of the family about which we are now inquiring. He is sometimes called Reuel, or Raguel, and perhaps Hobab, all which appear to be different names of the same person. He is styled the *priest* or *prince* of Midian. Perhaps he was both a priest and ruler, as was usually the case in those patriarchal times. To this man's dwelling Moses repaired when he left Egypt for fear of the wrath of the King. He fled into the land of Midian to the dwelling of Jethro where he remained as a stranger, forty years, or until God sent him back into Egypt, to bring his people Israel from that house of bondage, and lead them to the promised land. While Moses sojourned in Midian, he married Zipporah, one of Jethro's seven daughters, who appears to be the only wife he ever had.

This Origin of the Kenites from Hemath in the line of Canaan, or Cush, in whose land they dwelt, appears fully confirmed by what is af-

terwards said of Zipporah, Moses' wife.—While Israel was in the wilderness, Aaron and Miriam reproached Moses, and 'spake against him, because of the Ethiopian woman he had married; for he had married an Ethiopian woman:' Num. xii. 1. The Ethiopians were evidently the posterity of Cush, the son of Ham, and are therefore indifferently called Ethiopians or Cushites. A part of the descendants of Cush, according to Bochart, and the Bible, settled on the eastern border of the Red Sea, where travellers report a remnant of them live to this day: and a part removing farther south, or to the southern parts of Arabia, which country was the ancient Ethiopia, at length passed the straits of Babelmandel, and spread themselves over the vast country now called Abyssinia, which is the modern Ethiopia. Jethro one of the same race, and probably incorporated with them, still resided in the land of Midian; and his daughter Zipporah, was unquestionably that Ethiopian woman whom Moses married. She was a Cushite, or Ethiopian, descended from Ham. Hence the story of Josephus about Moses' being a general of Pharaoh's army, and marrying a daughter of an Ethiopian king, whom he had conquered far south upon the Nile, is considered as altogether apocryphal; and no better founded is the common vulgar opinion, that Moses' wife was a black woman or negress.

This origin of the Kenites from Ham, appears to be well founded in Scripture. I am aware that a different origin has been ascribed to them. Dr. Parish supposes they were descended from Abraham; and Bishop Newton infers, that the Midianites and Kenites were the same people. But it is certain that the Kenites were cotemporary with Abraham, and existed long before the father of the Midianites was born. Calmet supposes they were the same people with the Midianites, who descended from Midian, the son or grandson of Cush, and who settled on the eastern shore of the Red Sea. These, he supposes, were a different people from the Midianites, who were descended from Abraham by Keturah, whose country lay to the eastward of Moab and Ammon. But, unhappily for Calmet's hypothesis respecting the origin of this people, we do not find that Cush had any son or grandson by the name of Midian. And though he is correct in deriving their origin from Ham, yet he seems not to have duly regarded the account of the sacred historian, who declares that the Kenites came of Hemath, &c.: Chronicles ii. 55.

History.—The history of this singular people, before the days of Jethro, may appear, like that of most other ancient tribes, obscure; but after his times, it becomes more distinct, and the notices given of them in Scripture, though few and scattered, become more clear and certain. From this man, who flourished at the time of Israel's redemption from Egypt, and the people among whom he officiated as priest and ruler, the Rechabites, by common consent, were descended. When Moses had brought Israel out of Egypt, they were suddenly attacked by the Amalekites, who were overcome, and doomed to utter destruction; but the Kenites showed them kindness, and on this account, as well as for other causes, they were ever afterwards treated as the friends of Israel: 1 Sam. xv. 6. While Moses and Isreal were encamped near Mount Sinai, Jethro, having heard of the wonders which God had wrought for his people, took Zipporah his daughter, Moses' wife, and her two sons, and brought them to Moses in the wilderness, near to the mount of God, where he was respectfully received and kindly treated. There Jethro showed his piety as a priest, in blessing and worshipping the God of Israel; and also his superior wisdom

as prince or ruler, by advising Moses to establish courts of subordinate jurisdiction—a policy which prevails among all enlightened nations to the present day. After this friendly interview with Moses and the elders of Israel, and communing with them in spiritual things, Jethro departed and went his way into his own land: Ex. chap. xviii.

This Jethro, or Raguel, Moses' father-in-law, had a son named Hobab, whom Moses invited to accompany him, as a guide, through the wilderness, and to settle in the land of Canaan: and, to encourage his compliance, he assured him, that he should be a partaker in all the blessings God had promised and should bestow upon Israel: Num. x. 29–32. At first Hobab declined this invitation; but afterwards, it appears, he and others with him accepted it, and entered with Israel into the promised land, where they pitched their tents, and dwelt near Jericho, the city of palm-trees. From thence, in process of time, a part of this family removed into the southern parts of the land, into the wilderness of Judah, and dwelt on the south of Arad, among the people of that tribe: Judg. i. 16. These are the Kenites, against whom David pretended to Achish the king of Gath, that he had made a plundering excursion, in order to conceal the real object of his expedition: 1 Sam. xxvii. 10. But Heber, with his wife Jael, and probably some others of his brethren, separated themselves and removed to the north of Canaan, and pitched their tents upon the plain of Zaanam, where they lived in peace with Jabin, king of Hazor, while he was warring against Israel. They showed Sisera, the chief captain of Jabin's army, that Deborah and Barak, with Israel at their feet, had come up to Tabor. Soon the battle was joined, and Sisera, being defeated and closely pursued, fled to the tent of Jael the wife of Heber the Kenite, where he was, at first, kindly received; but soon Jael, actuated doubtless by a divine impulse, seized a hammer and nail of the tent, with which she smote Sisera so that he died at her feet. This heroic exploit of Jael, the victorious Deborah and Barak afterwards celebrated in a triumphant song of praise: Judges iv. 11, 17–22, and v. 24–27.

After this we have no further notices of the Kenites until the reign of Saul. When God sent that monarch to execute his vengeance, and utterly to exterminate the Amalekites, for their unprovoked hostility to Israel, when they came out of Egypt, a part of the Kenites dwelt among that devoted people. Saul remembered the kindness their ancestors had shown to Israel, and the relation they stood in to them; and therefore he warned them, in the most friendly manner, to depart from among the Amalekites, that they might not perish with them. They regarded the warning, and saved themselves, while judgment without mercy was executed upon those ancient enemies of Israel and of God. But these Kenites appear to have been a different branch of the same scattered family, and not the offspring of those who were related to Moses, and came in with Israel into Canaan: 1 Sam. xv. 6.

Some time after the conquest of Canaan by Joshua, and probably in the days of the Judges, or of the first kings of Israel, lived Rechab the Kenite, who, it seems, was a great and good man in his day. Of him we have no particular account. But it appears he was regarded as a chief or head of the house of his fathers, and gave his name to his posterity, who, from him, were afterwards called *Rechabites*.

Jonadab, a son or lineal descendant of this Rechab, was one of the greatest and best of men, and distinguished among his people. He was a man of great authority, a legislator in his family and among his descendants. He established laws

and ordinances for the regulation of the lives and conduct of his posterity, which though somewhat singular and self-denying, they religiously observed; and one especially, which it would be well if other people would observe. This Jonadab flourished in the days of Jehu, the son of Nimshi, and accompanied that furious prince while he cut off the house of Ahab, and destroyed the worshippers of Baal out of Israel. He countenanced the terrible execution which Jehu was commissioned to effect upon that idolatrous house: 2 Kings x. 15, 23.

The last account we have of the Kenites in the line of Rechab, is in the last days of the kingdom of Judah, as recorded by the prophet Jeremiah, chap. xxxv. When the king of Babylon invaded Judah these Rechabites, who resided in the open country removed to Jerusalem and dwelt there, as a place of apparent security, for fear of the army of the Chaldeans. There the prophet Jeremiah, at the command of God, took Jazaniah the chief, and the whole house of the Rechabites, and brought them into the house of the Lord, and set wine before them with the request that they would drink it. But they utterly refused, and alledged for their excuse and justification the authority of Jonadab their father, who had commanded his children not to drink any wine forever. This the prophet did, not with a view to tempt these abstemious people to become intemperate, but in order to instruct, reprove, and shame the rebelious house of Israel for their disobedience to the command of their God. Soon after this Jerusalem was taken by Nebuchadnezzar, and the Jews, with the Kenites, and several of the surrounding nations were carried into captivity beyond Babylon, and thus was fulfilled the prophecy of Balaam, 'The Kenite shall be wasted until Ashur shall carry thee away captive.' After this we hear no more of the Kenites. Perhaps they were swallowed up and lost among the nations like many of their fellow captives; though from the promise God then gave them, we may safely suppose that they still exist among the pious in the earth. 'Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever.' This promise seems to secure the perpetuity of the race, and a succession of pious men among them as long as the world shall endure.

Character.—As to the civil or political character of the Kenites, they lived in detached families or clans, scattered among the Israelites, Midianites, and Amalekites, and probably among other nations, where they sojourned as strangers, distinct from the people among whom they dwelt, governed by their own chiefs, laws, and customs, much like the Jews and Gypsies of modern times. They were a wandering people, residing in tents in the open country, and removing from place to place, as best suited their convenience or inclinations. They were a sober, peaceable, temperate, and virtuous people, strongly resembling the patriarchs of more ancient times in their manners and habits of life. They were also a people of steady habits—strongly attached to the customs and ways of their ancestors, and remarkably observant of the rules and orders sanctioned by their chiefs and fathers. This is a very noticeable trait in their character, which will still further appear as we consider their religious character.

The *religious character* of the Kenites, so far as the Scriptures inform us, was generally good, and in some instances remarkably so. Jethro or Raguel, the priest of Midian, one of their remote ancestors, was a man of superiour talents, wisdom, and piety. He appears indeed to have been a priest of the Most High God, and able to give counsel to one of the wisest and meekest of men, and

one of the best statesmen that have lived in the world. He took a deep interest in the welfare of Israel, and was highly respected and honored by their wisest and best men. He blessed and extolled Jehovah; and in his priestly character he brought a sacrifice and offered it to the God of Israel, even in the presence of Moses and Aaron, and with them and the elders of the people he ate bread before God, thus communing with them in holy things, in a manner somewhat resembling the supper of our Lord: See Ex. xviii. 1—12. Jael, the wife of Heber, the Kenite, was doubtless a woman of strong faith and ardent piety, and even of a divine impulse. She is highly celebrated in sacred song for her heroic deeds in aiding in the destruction of the enemies of Israel and of Israel's God. Respecting the religious character of Rechab, who gave name to a branch of the Kenite family, we have no particular account. From the very circumstance, however, of his giving name to his posterity, it appears that he was famous in his day; for among a sober and virtuous people none can attain to eminence but such as are distinguished for their wisdom and piety. But in respect to Jonadab, his son or descendant, there is the best reason to say that he was a man of distinguished excellence—a man of piety—a man of God. Jehu, when anointed king, was glad to meet him, and to receive him into his chariot, when he went to destroy Ahab and Baal out of Israel. The people seeing Jehu in company with so good a man, would naturally believe that he was acting under a divine commission, and would more readily receive and submit to him as their future king. The piety and goodness of Jonadab are further manifested in the regard he had for the virtue and welfare of his posterity. He was solicitous for their purity and happiness; and most ardently desired to preserve them from the pollutions of the world, and to guide them safe to heaven. His pious efforts for their good were religiously regarded by his children, and especially by those whom Jeremiah brought into the temple. They appear to have been people of eminent piety and worth. God himself approved of their conduct, and on that account gave them special promise of future good. Considering there were characters of such distinguished piety and goodness among that scattered people, and the salutary influence they must have exerted upon their offspring and contemporaries; and considering their remarkable attachment and submission to the authority and will of their pious ancestors, we are compelled to believe that the Kenites were, generally, a sober, moral, and religious people.

Their relation to Israel and the true God.—The Kenites in the line of Jethro and Hobab, were naturally allied to Israel by the marriage of Moses with one of that family, whose posterity were numbered and served among the common Levites, chap. xxiii. 14: they were also their acquaintances, neighbors, and friends, dwelling among them, and partaking with them in all the blessings of Canaan. In respect to their spiritual relation to Israel and to God, all the pious among them doubtless belonged to the true Israel or church of God, and were related to him in the covenant of his mercy, and were his children by a spiritual regeneration and adoption, and thus became heirs to his heavenly kingdom. But in respect to their *outward* and visible relation to God and his church, the matter is not quite so clear. Moses indeed promised Hobab that if he would go with him he should be a partaker in all the good which God had promised Israel; and this promise was doubtless fulfilled. But how far it extended and what it embraced beyond mere outward benefits, does not clearly appear. There is no account that the Kenites were ever

incorporated with Israel in their national covenant, or received any inheritance among them in the division of Canaan. They always lived as strangers in a strange land. Nor does it appear that they ever practised the rite of circumcision. It is evident they did not practise it in the days of Jethro; for Moses did not circumcise his sons, who were born in Midian; and Zipporah, his wife, reproached him as a bloody husband, because of that bloody rite: Ex. iv. 25, 26. Nor is there any evidence that Hobab, and those of his people who accompanied him into Canaan, nor any of their posterity who lived and died there, ever submitted to be circumcised, without which no one could belong to the house of Israel, and partake in their religious privileges; and for the same reason they were not *proselytes* to the Jews' religion. They observed none of the rites and ceremonies, feasts nor fasts, established by Moses, by which the Israelites were distinguished from all other nations, and became the visible church and people of God. The conclusion then is, that the Kenites bore no visible relation to Israel, or to the true God, by any visible covenant, token, rite, or privilege. They were entirely a distinct and separate people, and of a different religion, so far as externals are regarded. They dwelt in a land in which they had no inheritance—a land indeed of friends, but among a people with whom they had no visible religious connexion. They were undoubtedly much instructed, and their religious views and feelings were greatly enlarged and purified by the revelations which God gave to Israel, and the religious observances he had established among them; but in the outward forms and ceremonies of that religion they had no immediate or special concern. They did not belong to that visible church.

It will here, probably, be asked, of what religion then were these Kenites or Rechabites? They appear to have been a pious people, worshippers of the true God, and heirs of his kingdom; and yet they did not belong to the house of Israel, which then constituted the only visible church of God in the world; to what church then did they belong? or what was their religion? The proper answer to such questions is this; that they belonged to the patriarchal church, which existed from the fall, down to the days of Moses; and their religion was the same with that of Adam, of Enoch, of Noah, of Shem, and of his pious offspring till the times of Abraham. It was the same with the religion of Job and his three friends, of Jethro, and doubtless of many other pious people, who lived in those ancient times, and before the heathen nations were wholly sunk into idolatry. The church and true religion existed long before the dispensation given by Moses, as it does still exist since the law is abolished. People, therefore, may belong to the true church, and possess the true religion, who never belonged to the house of Israel, or to the church as modelled by the Mosaic ritual. And this was the case with the Kenites. They believed in and worshipped the only living and true God, who created the heavens and the earth, and who governs and disposes of all things after the counsel of his own will. They believed in the promises made to the fathers in the earliest times, and trusted for deliverance from sin and the curse, in that Seed of the woman who should bruise the serpent's head. As the manners and habits of that singular people were of the most ancient stamp, so also was their religion. It was purely patriarchal, and of the most simple form; yet being founded on God's early revelations of mercy, it was sufficient for all the purposes of piety and salvation. This religion the Kenites inherited from their remote ancestors; and such was their attachment to it, that they retained and practised it during all

the days of their sojourning in Canaan. And thus, though they sustained no visible relation to Israel, or to the church of God as formed by the Sinai covenant, yet they belonged to the true spiritual church, as founded on the sure covenant of grace, and the promises made to the fathers; and there can be no doubt that many of them now belong to the church triumphant in heaven.

JOSEPHUS.

MISCELLANEOUS COMMUNICATIONS.

SKETCHES OF SOUTH AMERICA.—RIDE TO PENA FLOR.

(Continued from page 141.)

DURING my residence in Santiago I was invited by two acquaintances to accompany them to Peña Flor, a small village, twelve leagues to the south-west of the capital. The object of my companions in this excursion was to inspect a *chacra* (farm) which they had designs of purchasing; my object was to see the country and its people.

The ground over which we travelled was generally level, and, at this season of the year, exceedingly dry, except along the neighborhood of a stream of water. I was particularly struck with the gravelly character of the soil, and gravel of such coarseness as to show that the whole surface over which we passed was but a deposit from the continued washings of the Andes. You see these round smooth pebbles in the beds of the deepest canals; and in one instance where they were digging a well of sixty or seventy feet in depth, the earth thrown up contained a large portion of small stone evidently rounded and polished by the action of the water which brought them from the mountains.

Our journey was across the celebrated field of *Maypo*, where, under San Martin, the second great battle was fought, in the history of Chilian independence. The ground consists of two long, but not high, parallel ridges, with an intervening valley of two or three miles in width. On one of these ridges the Spanish army under Osorio was to the patriots unexpectedly stationed during the night of April 5th, 1818, and when the sun arose was within full view of the capital. The Spanish general was boldly attacked by the patriot forces, and at length driven from his entrenchment, but again fixed himself on the second ridge. After another severe engagement, the royal army was forced from this position also, and sought for protection in a large farm house enclosed by a high and thick wall. This enclosure was soon demolished, and a cruel slaughter, with swords and knives, ensued, and the lives of some hundreds were sacrificed. Osorio, by assuming the dress of a country peasant, escaped, and a few others with him, while the greater part of his army were either slain or taken prisoners. As this was a battle from which the liberty of Chile sprung, as I had often heard it described by the citizens of Santiago, who saw and heard it from their house-tops, and by a countryman too, an officer, who was severely wounded in the engagement, I surveyed the field with deep interest.

A little incident of the battle was related to us by an aged widow, whose hut is near the centre of the field, and which account, with the earnest gesticulation of the narrator, I shall not forget. "O sir," said she, "there never was such a battle as this, so many men and horses, and such loud guns, and all so unexpected."

Osorio, by a rapid march from the south of Chile, reached the field of Maypo at a dead hour of the night.

The good old lady was awaked from her slumbers by the trampling of horses, and found on reaching the door that a troop of cavalry were sweeping by, as if fleeing before a threatening enemy. She found by their noise that this army halted, and was soon stationed on a distant elevation. She thought the army was of course that of the patriots, as she knew of no other in the immediate vicinity. But fearing that the opposite party might be in pursuit, she left her defenceless dwelling, and hastened over the dark valley to seek protection among the troops on the ridge, expressing to them her gratitude, on arrival, that she had not been overtaken by the vile *Godos*, (old Spaniards,) and their brutal leader, Osorio.

"*O Señor, Señor*," said she, "what do you think were my feelings when an officer cried out with a voice of thunder, 'Silence, old woman, be careful what you say; you are not in company of the rebels, as you suppose, but among the troops of his majesty Ferdinand the VIIth—not another word against the royal veterans.'"

Panic struck at her situation, and incapable of reasoning, the aged matron instinctively fled from the Spanish camp; and after wandering several hours over fields and swamps, arrived just before the dawn of day at the station of the patriot army, and gave the surprising intelligence of the proximity of their foes.

The battle soon commenced, and obliged her again to flee from both the contending parties, and to seek shelter among the rocks of a neighboring hill until the bloody struggle was ended.

This story concluded, which occupied from ten to fifteen minutes, we galloped over the remaining six leagues, and reached the *chacra of Peña Flor* before the hour of ten. Riding after the fashion of the country, we were but about three and a half hours in passing over the twelve leagues, including our stop on the field of Maypo.

This chacra, which is a sample of many in Chile, contains thirty squares of ground, (squares of 450 feet,) a large house made of sun-burned bricks, a small tannery, grist mill, wine press and cellar, brandy distillery, a good vineyard and fruit orchard, together with a portion of arable land, and is offered to those whom I accompanied for fourteen thousand dollars. It is true that these buildings, mills, &c., are not of the class of those in our older states, yet the whole property is placed at a much lower estimate than I had anticipated. The property is claimed by two contending parties, and is consequently in a neglected state, and must be sold for ready money. This must account for its cheapness, as an intelligent citizen, who is familiar with the place, told me, that, with moderate repairs, it would yield an income of four thousand dollars per annum.

After my friends had finished this survey of the chacra, we returned about half a league towards Santiago, to a village of Christian Indians, when as the sun had become oppressive, we halted under a cluster of figtrees, in the garden of one of these natives, and gave ourselves to repose, until the heat of the day was passed.

As this was the first considerable body of Aborigines which I had met in Chile, I was anxious to learn their history and present condition. Our host, if so he may be called, under whose *figtrees* we were lounging, being of a loquacious turn, soon gave me all he knew of his village.

Of its origin he could not speak farther, than that his ancestors, so far as he knew had always lived there. From other sources I learned that they had resided there ever since the conquest, and that the place has now about two thousand inhabitants, and who, though the most devoted of catholics, are still unmixed American blood. Their dress is almost wholly conform-

ed to that of the white Chilian peasantry, as is their employment and mode of living. They raise besides Indian corn, a variety of fruits and vegetables, which give them a bountiful subsistence, and a surplus of which, carried to the market of Santiago, procures them bridle ornaments, red shawls, ribbands and calicoes, rosaries, wax candles, and other articles which they may need for luxury or devotion. They have a chapel for worship, and as I was told, one of the most consistent and faithful chaplains of the country, as their spiritual guide. No one suffers a Sabbath to pass without attending mass, and no year without auricular confession.

I wish I could say that they added to these outward observances, a thorough knowledge of the Bible and a disposition to obey its precepts. But it is far otherwise. When the morning mass is ended the remainder of the Sabbath is given to amusements, and apparently without a suspicion of its impropriety. The family where we stopped were not only without a Bible, but had never seen it, and seemed not to know distinctly what it was, farther than that it was some good book belonging to the church. Not one of its numerous members could read a syllable, and such is, with few exceptions, the situation of every individual in the village.—I was happy to see, however, what I witnessed in every part of South America, that parents seem deeply anxious to have their children taught to read and write. They every where speak of this subject with an earnestness and sincerity which induces the hope, that, with their new system of government, schools will ere long be generally established among them.

As we had now travelled nearly forty miles since morning, and had most of the distance to re-travel in the evening, we felt that the mid-day meal would be desirable if it could be obtained. This subject was laid before our host. He seemed to doubt his capacity of preparing a meal suitable for *cavalleros*, but yet kindly consented to do the best he could, advising us, in the mean time, to give ourselves to rest.

In the course of two hours our dinner was ready, and we were awaked and summoned with great modesty, to its participation. A strong bench about two feet square, and as many in height, was placed in the shade of an adjoining olive, and sustained a huge rough platter, containing a smoking assemblage of beef, pork, chicken, beans, cabbage, corn, onions, indeed every thing, nearly, which the animal and vegetable kingdoms of Chile afforded.

By the side of our table were placed three enormous pumpkins evidently intended as a substitue for chairs. A long butcher knife for our mutual accommodation, together with a wooden fork and a horn spoon for each were also provided. With appetites too keen to regard outward appearances, we soon gave our anxious host evidence that he and his companion had succeeded in preparing a dish highly acceptable to us, however ignorant we might be of its mysterious combinations. The dish on acquaintance, proved to be an imitation in fact of the famous Spanish *olla*, but with many additional ingredients, derived from the systems of Indian cookery. A portion of *caldo*, (broth) was next furnished to each in brown bowls of their own manufacture, then succeeded a variety of rich melons and fruits so that we had no cause or wish to complain of our rural repast.

After remunerating these friendly natives for their kindness, though contrary to their wishes, we saddled our fleet animals at four, and when the sun went down were near the environs of Santiago. I had before heard of the speed and power of the Chilian horse, and knew that they were taken hence to the other republics for the use of San Martin and Bolivar in the field. I had now evi-

dence that they could gallop over a distance of twenty-four leagues in a single day, and apparently without fatigue.

For the Christian Spectator.

"C'est l'amour qui a fait ça"*

SHE wore a sweetly pensive mien,
She had a wildness in her eye,
Her words were few with sighs between,
Awaking deepest sympathy.

She cast a fitful, withering glance
On all that met her tearless eye;
As starting from a fearful trance,
Or dark perplexing mystery.

Her smiles were joyless, and no tear
Yielded the breaking heart relief;
Unmoved alike by hope, or fear,
She smiled alike at joy and grief.

She heeded not that she was fair,
Her robes unheeded loosely hung;
The tresses of her auburn hair
Were o'er her shoulders careless flung.

She wandered through the wood-land bower,
She sought alone the flowery glen,
A nosegay cull'd of every flower,
And cast it to the earth again.

Her wild notes through the vacant air,
Floating in sweetest minstrelsy,
Betray'd no sorrow, no despair,
But seemed like angel notes on high.

She sung of blissful scenes—the hour
That first she struck the bright guitar,
And dreamed of love, and trod the bower
When evening lit her first bright star.

The brave, the generous, the sincere,
Her lost heart tried to win in vain:
She gave to love no listening ear,
Tho' woo'd in love's enchanting strain.

She sighed,—but never would unfold
The secrets of her troubled breast;
She chose—but why she never told—
To tread life's lonely way unblest.

She breathed alone to ONE above
The sorrows of her care-worn breast—
She breathed the tale of blighted love
To him who gives the weary rest.

Her blue eye sank, her heart was sere;
She lingered beautiful and pale,—
She fell as falls the dying year,
Its red leaves floating on the gale.

CLIFTON.

* Love has done that.

HOURS IN A LIBRARY.

EVERY visitor of a public library turns over authors, and meets with ingenious passages, which are not likely to be familiar to readers in general. In the hours I occasionally spend in this way, I am accustomed to transcribe such passages into a pocket album for the fireside entertainment of my younger friends. The leisure thus spent I consider not idly employed. Select fragments and mottos embody beautiful sentiments in beautiful language. As the novelist hunts after them to set off his fictions, so the young mind may make them gems among its treasures. Desultory reading, moreover, though pernicious as a habit, is profitable as a relief from severer application. It mingles in the flow of easy conversation: it elicits remark, and enlivens the circle around the family *astral*, when otherwise it might be silent from lassitude or vacancy. And—to give a reason more—there are "odds and ends of time" which, too brief for more serious employment, may be gratefully filled up with the culled beauties of authors.

If, therefore, selections from my light miscellany be deemed admissible among the graver productions of the Christian Spectator, I shall, as I have leisure, cheerfully furnish them. They will cost me no labor except to transcribe them, and may at least make a serious magazine more welcomed and more read by the young, or the thoughtless, of the families it enters.

GLEANER.

The Miser Demar.

"He walked the streets and wore a threadbare cloak,
And dined and supped at charge of other folk;
And by his looks, had he held out his palms,
He might be thought an object fit for alms.
So, to the poor if he refused his pelf,

He used them full as kindly as himself.

* * * * *

His coffers from the coffin could not save,
Nor all his interest keep him from the grave." *Swift.*

Beauty.

"It will prove singular indeed, if the frost does not nip it, or the wind beat it down; if it is not pinched with the nail of some enemy's hand, or demolished by the rough heel of some sickness passing by."
Petrarch.

—

The following comparison is as applicable to piety as to knowledge.

"How is the world deceived by noise and show!
Alas, how diff'rent to pretend and know!
Like a poor highway brook, pretence runs loud;
Bustling, but shallow, dirty, weak, and proud:
While, like some noble stream, true knowledge glides,
Silently strong, and its deep bottom hides." *Hill.*

The Theatre.

There is an old proverb touching bad company, which, with augmented force, may be applied to the Theatre:

"He that goes to Rome once, sees a wicked man; he who goes there a second time, learns to know him; but he that goes there the third time, brings him home with him."

Slander.

Her nature is, all goodness to abuse,
And causeless crimes continually to frame;
With which she guiltless persons may accuse,
And steale away the crowne of their good name:
Ne ever knight so bold, ne ever dame
So chast and loyall lived, but she would strive
With forged cause them falsely to defame:
Ne ever thing was done so well alive,
But she with blame would blot, and of due praise deprive.
Spenser.

Wrath.

"His ruffin raiment all was stained with blood
Which he had spilt, and all to rags yrent,
Thro' unadvised rashness waxen wood;
For of his hands he had no government,
Ne cared for blood in his avengement;
But when the furious fit was over past,
His cruel facts he often would repent,
Yet, wilful man, he never would forecast,
How many mischiefs would ensue his heedless hast." *Ib.*

—

To show that the weak performance of prayer is better than none at all, an old author tells the following story of "an ignorant papist dwelling in Spain."

"He perceived a necessity of his own private prayers to God, besides the Pater nosters, ave Marias, &c., used in the Romish church. But so simple was he, that how to pray he knew not; only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven, he would deliberately *repeat the alphabet*. 'And now,' said he, 'O good God, put these letters together to spell syllables, to spell words, to make such sense, as may be most to thy glory and my good.' And so [says the old writer] let us do too: if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet."

THEOLOGICAL COLLECTIONS.

HISTORIES OF THE INQUISITION.

A WRITER in the British Critic has given an estimate of the principal histories, which have been written, of the Inquisition. As such histories are commonly republished and widely read in this country, I have thought an abstract of the article might profitably occupy the department for Collections in a number of the Christian Spectator. The Inquisition is bad enough, beyond the possibility of doubt, and more will for ever remain in the secrecy of its dungeons than has been brought to light by the most appalling of its histories,—yet the evidence of its iniquity cannot always be made to rest on the authenticity of these productions. For, as the reviewer in the British Critic remarks, "Secrecy was one of the leading principles of the institution, and that which it sought to hide could be revealed by two methods only; the treachery of its agents, or the disclosures of such victims as had escaped its extreme vengeance." But the faith of traitors cannot commonly be relied on, and the vigilant policy of the "Holy office" suffered few of the subjects of its cruelties to return to upper day with the story of its horrors; and even such as did escape could detail only their individual sufferings with little knowledge of the policy and transactions of the institution generally. "Hence it is, that in the professed histories of the Inquisition, we are presented with little more than transcripts of each other; that the mode of arrest, the conduct of audiences, the horrors of the torture-chamber, and the final dismission to penance or liberty, have been copied with slight variation from quarto to duodecimo, and recopied back again from duodecimo to quarto, without sufficient vouchers for authenticity or accuracy."

"The earliest account of the *Spanish* Inquisition, with which we are acquainted, is contained in a small French volume, without the name of the place in which it was printed, but bearing date 1568, *Histoire de l'Inquisition d'Espagne;* and this, in many points, more especially in the disgusting description of the question, is copied nearly to the letter, by almost every succeeding writer on the subject. The work is anonymous, and does not present any *data* upon which a judgment of the pretensions of its author to our confidence can be founded. As far, then, as this tract has been followed by others, we may be forgiven if belief in it is suspended. In 1656 an English narrative of the enormities of this tribunal was dedicated to Cromwell, then Protector, under the title of *Clamor Sanguinis Martyrum;* but this, in like manner, is devoid of authorities. Geddes, who was Chaplain of the English Factory at Lisbon, from 1678 to 1686, was a man of acute observation; he had witnessed an *auto-da-fé* in that Capital in 1682—and he recounts the pathetic exclamation of one of the condemned, who, during the short interval between the gate of his dungeon and the stake, raised his eyes with rapture to the sun, which he had not beheld for many years, and asked how it was possible that those who saw that glorious body could worship any being but Him who created it. He was immediately gagged, and the procession (*horrendum ac tremendum spectaculum*, as Pegna, himself an Inquisitor, has fitly termed it,) moved on. The exercise of ministerial functions by a Protestant clergyman gave offence to the Portuguese Inquisition, and Geddes was summoned before it. He pleaded the existing treaty between the two Governments, and contended boldly, but ineffectually, for his privilege; and, in the end, notwithstanding the manly support which he received from the English merchants, who wrote home representing their case, and claiming a right to a Chaplain and the free exercise of their Religion, he was suspended by the Ecclesiastical Commission, through the

agency of which James II. was at that time labouring to restore Popery in England. Of that which Geddes relates in his *View of the Inquisition in Portugal*, (*Misc. Tracts*, I. 5.) whenever he speaks from his own knowledge, there can be no occasion to doubt; and the picture is sufficiently terrific. He had seen, with his own eyes, the insane barbarity, and heard the deafening yells of the populace when they were preparing to "make the dogs beards." Before the piles were lighted, the miserable victims, who were chained on a seat near their summit, were exposed to the insults of the crowd which surrounded them; and, at a given signal, bundles of lighted furze, fastened on long poles, were thrust in their faces, till their chins were singed to a coal; and this prelude of torture lasted during more than half an hour, before the fagots were kindled, and they expired under a slow flame; for their height above the fire was such that it barely reached their seats.

Limborch, who comes next in order of time had doubtless received much information from Orobio, a Spanish Jew, who, after escaping from the Inquisition, had returned to Amsterdam. But Orobio probably had little to communicate beyond that which respected himself. It was the possession of a Book of Sentences of the Inquisition of Thoulouse which gave Limborch deeper insight into the mysteries of this accursed Court. This black register contained all the Sentences passed between 1307 to 1323, and Limborch appended it to a *Historia Inquisitionis*, 1692, in which many valuable facts are ably and ingeniously deduced from writings of certain Inquisitors, of whom a catalogue is prefixed to his work. This is by far the most legitimate, and, indeed, the only safe basis on which the discoveries of such an Historian can be founded. It is scarcely necessary to state, that this work of Limborch was translated into English in 1736, by the learned and laborious Sam. Chandler who prefaced it by a copious Introduction, from his own pen, on the rise and progress of Persecution, and the real and pretended causes of it: a paper which led him into controversy with Dr. Berriman. Wherever Limborch relies solely upon his own acuteness and sagacity, he presents his readers with a narrative ably and substantially put together, upon framework not likely to be disjointed—but occasionally he has condescended to borrow; and whenever he does so, our confidence ceases. His work, however, on the whole, is not only the fullest but by far the most important with which we have met on this subject.

A French work, *Memoires Historiques pour servir à l'Histoire des Inquisitions*, was produced at Cologne in 1716, in two volumes, 12mo. It contains some pretty cuts in *taille douce*, and is put together without any deficiency in the flimsiness and presumption which, for the most part, characterize *Memoires pour servir*. Mr. Barker, a clergyman, in 1736 compiled an English quarto, which pretends to little, and fulfils its pretences; and we believe that the booksellers, from time to time, have put forth sundry minor works on the Inquisition, as often as a demand seemed to present itself; in which the undigested *crambe* of former Histories has been diligently recooked, and engravings of the vault of torture, the *san benito*, the *fuego rivolto*, and the skulls, marrowbones, and devils of the *relaxed*, have been carefully inserted.

The work of Paolo Sarpi relates more particularly to Venice, *Historia dell' Inquisitione e particolarmente della Veneta*. It contains a great mass of official *formulæ*, from which a distinct view may be obtained of, at least, the outward modes of procedure, in the particular Court of which it treats. Michel Angelo Lerri, Inquisitor of Modena, has left a similar tract respecting his own tribunal. *Breve informatione del modo di trattare le cause*, 1608.

In English we have three narratives, furnished by separate individuals who have been imprisoned in the dungeons of the Inquisition. William Lithgow's account of his travels and sufferings, is very generally known; and although largely interspersed with the marvellous, it bears internal evidence of truth in many of those parts relating to the inquiry now before us. Lithgow was a pedestrian, of the school of the fantastic Tom Coryat; and he verified the adage which adjudges to pupils a superiority over their masters: for Coryat was far outwalked by him.

"In his three voyages," as he himself informs us, "his painful feet have traced over, besides passages of seas and rivers, thirty-six thousand and odd miles, which draweth near to twice the circumference of the earth." But his evil stars put an end to his ambulatory powers, by throwing him into the grasp of the Inquisition at Malaga. He was arrested at first on suspicion of being a spy, in 1620; but the charge was speedily converted into one of heresy, and attempts were made to compel him to change his faith. During the progress of this regeneration, he was so cruelly subjected to torture, as to be crippled for life. A fortunate accident enabled him to make his circumstances known to the English ambassador, and he was demanded from and surrendered by his persecutors. Of the miserable state to which their barbarities had reduced him, sufficient ocular testimony was afforded to the most incredulous; for, on his arrival in England, such was still his mangled condition, that when James I. expressed a wish to see and converse with him, he was obliged to be conveyed on a feather bed to Theobald's, where he was repeatedly exhibited to a crowded Court.

Isaac Martin passed two thirds of a year in the prisons of the Inquisition at Granada, in 1718. He also was released by the interposition of the English ambassador, but not until he had received 200 lashes. His story may be found in a small volume published by himself at the time, and it is repeated by Baker. The latest prisoner who has recounted his sufferings in English is John Coustos, a lapidary, and a native of Berne. He was arrested on a charge of Freemasonry, which he did not attempt to deny, by the Inquisition at Lisbon; and, after numerous unavailing attempts to seduce him from the profession of Protestantism, he was condemned to the gallies: an application from George II. procured his discharge after a short service; and he found an asylum in England, where he published his adventures in 1746. From the tone of the Preface which introduces them, it was plainly the intention of the existing Ministry, under whose auspices they were edited, to address them to a political object: since an exposure of the frauds and cruelties practised by the great public organ of the Roman Catholic Church, might be thought well calculated to strengthen the national abhorrence from that Religion, for the revival of which, under the expelled dynasty, the flames of Civil war had so recently been kindled. Notwithstanding this party purpose, we see no reason for discrediting the narrative of Coustos, and still less that of Martin; and *as far as they go, i. e.* as affecting the individual cases, they both afford damning evidence of the iniquity of this institution.

But by those who will take the trouble of weaving their own texture from the raw material, and of creating for themselves that most powerful and incontrovertible of all convictions, which is furnished by deductions fairly drawn from the statements of the very parties concerning whom they seek information—deductions which these parties, when they made these statements, never imagined, and still less intended, should be drawn,—a plentiful harvest may be found in the works of the Inquisitors themselves. Nicholas Eymeric, a Dominican, was created Inquisitor General of the Kingdom of Arragon in the year 1356. He was afterwards named Chaplain to Gregory XI. at Avignon, and Judge of Heretical Causes, and he died a Cardinal, having filled these high and confidential offices during four and forty years. No one, therefore, can be supposed more competent to tell all which the Holy Office permitted or desired to be told; and, accordingly, the patient investigator of truth will meet with a rich treasure in his *Directorium Inquisitorum*. This work was first printed at Barcelona in 1503; afterwards twice at Rome in 1578 and 1587, and at Venice in 1596, each time with the commentaries of Pegna, of whom we shall have occasion to speak presently. It is divided into three parts. The first treats of the Articles of Faith: the second of the punishments assigned to heretics by the Canon law and the Decretals; of heresy itself and its different kinds; and of the crimes which fall under the jurisdiction of the Inquisition: the third of the various processes of this tribunal; of the power and privileges of its officers; of witnesses, criminals, judgments, and executions. It is not possible within our present limits to do more than offer this slight abstract of the principal heads of this important work. Its value, how-

ever, may be estimated by a recollection that it is the fruit of the experience, during almost half a century, of one who was the prime mover of the great engine, the machinery of which he partially describes.

The tract of Johannes Calderinus (he must not be confounded with his namesake, Domitius, who was an admirable classical scholar, and flourished near a century before,) *de Hæreticis*, appeared in 1571. Like that of Eymeric, it is a copious Directory, but we know too little of its author (alas! for fame! he is stated at the head of his first chapter to be *inter primarios suæ ætatis celeberrimus*,) to determine his competence to the task. Pegna, a Spaniard, whom we have before mentioned, in 1588 was Auditor, and subsequently Dean of the Roman Rota. Besides commenting upon the work of Eymeric, he edited the *Lucerna Inquisitorum* of Franciscus Bernardus Comensis, and himself wrote an *Instructio seu Praxis Inquisitorum*; titles which sufficiently declare the nature and contents of the works to which they belong. To these may be added the names of three other volumes; one by Francesco Bruno, *De Indiciis et Torturâ*—Lyons 1547; another by Paramo, *De Origine et Progressu Officii Sanctæ Inquisitionis, ejusque dignitate et* UTILITATE: Madrid, 1598; and last by Carena, who writes himself *Advocatus Fiscalis Off. Inq.*, and who published at Cremona, in 1642, *De Off. Inq. et Modo procedendi in causis Fidei*.

Of Archibald Bower we have purposely forborne to speak. We believe him to have been a cunning and needy Scotchman who would have said and done any thing for money, and who therefore can have little claims upon our credence. That he was educated at the College of Douay, was admitted into the order of Jesus, publicly taught Humanities (as his learned countrymen express themselves) and Philosophy under its direction, and in the end became Counsellor of the Inquisition at Macerata, we see no reason to deny. After this hopeful training, at forty years of age, in 1726, he abandoned his offices, escaped from Italy, and turned a hackney Protestant scribbler in England. He himself stated that this exchange arose from disgust at the enormities which he had witnessed in the Holy Office. Others boldly asserted, that it was in consequence of the discovery of an intrigue with a Nun to whom he was Confessor; and there appears nothing in his general character, or subsequent conduct, which justifies us in pronouncing this accusation to be untrue. His *Faithful Account of his Motives for leaving the office of Secretary to the Court of Inquisition*, was printed in 1750. Little credit was attached to it at the time, and his reputation, which was at a very low standard among his contemporaries, has not been elevated above it by the judgment of posterity.

A predecessor in the same line with Bower, and as much his superior in honesty as he was below him in abilities, (for the Scotch Ex-Jesuit possessed a considerable coating of knowledge, and a truly national dexterity in displaying and applying it,) was Hieronimo Barthelemi Piazza. He had been a Dominican, a Reader of Philosophy and Divinity, and one of the Delegated Judges of the Roman Inquisition. Having taken refuge in England, he published in 1722, *A Short and True Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular Cases, by H. B. P. &c.; and now by the grace of God a convert to the Church of England.* Piazza married and settled in Cambridge, where he obtained a livelihood by teaching French and Italian, more, as is recorded, to his own profit than that of his pupils. But his integrity was never impeached, and his book contains some curious particulars, which we have no doubt are authentic.

A single other name will bring to an end our references to the writers on the Inquisition with whom we chance to be acquainted: a list which we feel that we have already extended beyond its due limits. Of the personal history of Reginaldus, or Gonsalvius Montanus, very little can now be learned, except that he was a Spaniard and a Protestant. He is supposed by Limborch to have collected a reformed congregation at Seville, about the time of the decease of Charles V.; and it is evident from his writings that he afterwards was a Professor at Heidelberg, where he published, in 1567, *Sanctæ Inquisitionis Hispanicæ Artes aliquot delectæ ac palam traductæ*. Most of the cases

with which he illustrates the enormities of this tribunal, are repeated by some student who heard them from his mouth, and who printed them at Heidelberg, about forty years after the appearance of this work under the form of *De Inquisitione Hisp. oratiunculæ* vii. *ex narrationibus* R. C. M.; and from one or the other of these sources they have been unsparingly borrowed by later compilers.

One other work remains to be mentioned, the work placed at the head of the review from which this abstract is taken; viz, the *History of the Inquisition of* Spain, *from the time of its establishment to the reign of Ferdinand VII., composed from the original documents of the archives of the Supreme Council and from those of subordinate tribunals of the Holy office.* Abridged and translated from D. Jean Antoine Llorente, formerly Secretary of the Institution, &c. From his official connexion with the Institution, and from the fact that on its suppression under the reign of Joseph Buonaparte, all the archives were placed at his disposal, and from his zeal in collecting documents from various sources, the author avers, that he has been able to give the world a more complete history of the Inquisition than it had yet seen. Nevertheless, the reviewer finds in the book some things to abate his confidence in the future credibility of the author. I have not time to weigh his scruples, nor do I think them of sufficient importance to be transcribed at large.

To the thirteenth century, in common with other writers, Señor Llorente attributes the establishment of a General Inquisition; planned by Innocent III. against the Albigenses, furthered under his auspices by St. Dominic, and finally established by Gregory IX., who was elected to the Popedom in 1227. The Arragonese branch can be traced by authentic records as far back as the year 1232, and in the course of this century, Courts were established in the Dioceses of Tarragona, Barcelona, Urgel, Lerida, and Girona. Castile adopted it in the fifteenth century. The crimes over which the old Inquisition professed to exercise jurisdiction, were heresy, sorcery, the invocation of dæmons, schism, concealment or assistance of heretics, and refusal by a noble to take an oath that he would expel heretics from any possessions over which he had power. Bishops were ordinary Inquisitors, by divine right; but the delegates appointed by the Pope were independent of them; and although the Inquisition had a particular prison for the accused, yet Bishops, if called upon, were obliged to lend their houses for the abode of prisoners. No reader of any English history, unless it be Dr. Lingard's, is likely to have forgotten the tender mercies of Butcher Bonner's Coal Hole.

On the accession of Ferdinand and Isabella, and the consequent union of the kingdoms of Arragon and Castile, the Inquisition was permanently established in both, under much more severe regulations, and in that which may be considered its *modern* form. Its efforts at first were principally directed against the Jews; many of them, though outwardly converted through fear, and called *New Christians*, or *Marranos*, (the cursed race,) secretly returned to the Religion of their fathers. Confiscation was a grand object with the avaricious Ferdinand, and the Inquisition afforded him a ready instrument for wringing their treasure from the golden Hebrews. The unbaptized were forbidden from exercising the profession of physician, surgeon, barber, merchant, and innkeeper, they were compelled to wear a distinguishing badge, and to inhabit separate quarters, to which they were to retire before night.

"A convert was considered as relapsed into heresy, if he kept the sabbath out of respect to the law which he had abandoned; this was sufficiently proved if he wore better linen and garments on that day than those which he commonly used, or had not a fire in the house from the preceding evening; if he took the suet and fat from the animals which were intended for his food, and washed the blood from it; if he examined the blade of the knife before he killed the animals, and covered the blood with earth; if he blessed the table after the manner of the Jews; if he has drunk of the wine named caser,

(a word derived from caxer, which means *lawful*,) and which is prepared by Jews; if he pronounces the bahara or benediction when he takes the vessel of wine into his hands, and pronounces certain words before he gives it to another person; if he eats of an animal killed by Jews; if he has recited the Psalms of David without repeating the Gloria Patri at the end; if he gives his son a Hebrew name chosen among those used by the Jews; if he plunges him seven days after his birth into a basin containing water, gold, silver, seed-pearl, wheat, barley, and other substances, pronouncing at the same time certain words, according to the custom of the Jews; if he draws the horoscope of his children at their birth; if he performs the ruaya, a ceremony which consists in inviting his relations and friends to a repast the day before he undertakes a journey; if he turned his face to the wall at the time of his death, or has been placed in that posture before he expired; if he has washed, or caused to be washed, in hot water the body of a dead person, and interred him in a new shroud, with hose, shirt, and a mantle, and placed a piece of money in his mouth; if he has uttered a discourse in praise of the dead, or recited melancholy verses; if he has emptied the pitchers and other vessels of water in the house of the dead person, or in those of his neighbours, according to the custom of the Jews; if he sits behind the door of the deceased as a sign of grief, or eats fish and olives instead of meat, to honour his memory; if he remains in his house one year after the death of any one to prove his grief."

It was in 1483 that Father Thomas de Torquemada, a Dominican and prior of the monastery of the Holy Cross at Segovia, was appointed the first Grand Inquisitor General of Spain. His name was most appropriate to his office, (perhaps it sounds still more so in Latin, *de Turrecremata*,) and it must be admitted that the Inquisition has frequently been lucky in the same way: thus we meet with Philip de Barbaris, as Inquisitor of Sicily; Gaspard Juglar, of Saragossa; Philip de Clemente, as Prothonotary of Arragon; Ximenez de Cinazas, as a Commissioner, and Cardinal de Judice, as Grand Inquisitor. Torquemada drew up the first *instructions* of the Spanish tribunal; they consisted of twenty-eight articles, and their general spirit may be deduced from the fifteenth.

"If a semi-proof existed against a person who denied his crime, he was to be put to the torture; if he confessed his crime during the torture, and afterwards confirmed his confession, he was punished as convicted; if he retracted he was tortured again, or condemned to an extraordinary punishment."

In 1732 Donna Aguida, a lady of noble birth, and of great reputation for sanctity, expired under the torture. The charges against her were infanticide and compact with the devil; and of the truth of one of these, at least, very adequate proof seem to have been adduced. Still later, in 1781, a Nun was burned for a similar diabolical connexion. She was the last person who was committed to the flames by the Inquisition. In 1808 Buonaparte decreed the suppression of this tribunal: in 1813 the Cortes-General of Spain renewed the decree as on their own authority; and in the following year, one of the first measures after the return and restoration of our then faithful ally, Ferdinand, was the re-establishment of the Holy Office in its former power and privileges.

We shall add in conclusion, Senor Llorente's calculation of the number of victims whom the Inquisition has sacrificed. From the *data* on which he professes to have formed them, they by no means demand implicit assent. The first statement, however, is furnished by the parties themselves, and, horrible as it is, its truth therefore must be admitted. In the castle of Triana, at Seville, wherein the Inquisitorial tribunal was held, an inscription, erected in 1524, imports that between that year and 1492 about 1000 persons had been burned, and 20,000 condemned to various penances. In the four years of the Marian persecution 288 persons were burned; so that Gardiner and Bonner exceeded Torquemada in zeal by a ratio of more than two to one. During the 300 years from 1481 to 1781, 31,912 heretics are said to have perished in the flames—and, adding to this period the years up to the present time, 17,659 effigies have been burned, representing such criminals as the Inquisition could not catch for more substantial vengeance—and 291,456 have been condemned to severe penances.

REVIEWS.

An Examination of Charges against the American Missionaries at the Sandwich Islands, as alleged in the Voyage of the ship Blonde, and in the London Quarterly Review. Cambridge: Hilliard, Metcalf, & Co. pp. 67, 8vo.

When the Frigate Blonde returned from the Sandwich Islands, after conveying to the natives the remains of their king and queen who had died in England, it naturally occurred to the wakeful mind of a London bookseller, that a profitable work might be wrought up from the incidents of a voyage under the conduct of Lord Byron, whose grandfather had been distinguished for his discoveries in the Pacific, and whose predecessor had immortalized the name, by the splendor of his genius, and his recent fall in the service of Greece. The journals of the Chaplain and of some of the under officers were therefore obtained; and a Mrs. Graham, a sort of literary *redacteur*, or intellectual mechanic, was charged with the office of preparing a regular narrative from these materials. Mr. Stewart, the American Missionary, being then in England, was applied to by this lady on the subject. He frankly told her that much of her information was incorrect; that the younger officers especially, being unacquainted with the language, had misconceived many things of serious importance. This, however, was of little moment. She was making a book to *sell*, and a spice of the marvellous was well suited to her design. A little abuse, too, of Missionaries and of Missionary efforts was adapted, she well knew, to please the public taste; and the admonitions which she had received from Mr. Stewart, had no tendency to conciliate the lady's favor. In due time, therefore, a splendid quarto was ushered into the world full of frivolous details, of half-information about subjects which she did not comprehend, and of erroneous statements respecting the conduct and designs of the Missionaries. The thing would have died, as such things always die, without doing the least harm, had not a writer in the London Quarterly Review sought to give currency to these calumnies, with new ones of his own, through the medium of that widely extended work. Under these circumstances, Mr. Stewart thought proper, some months since, to state the subject in its true light, in the Boston Daily Advertiser. In the pamphlet before us, which was originally, in part, an article in the North American Review for January 1828, the discussion is resumed, and the character of the Missionaries vindicated in the most triumphant manner.

As an example of Mrs. Graham's total ignorance of the subject, on which she has undertaken to write, we extract the following.

> The account of the religion of the islanders, which is presented in the 'Voyage,' is totally unsupported by evidence, and directly against the testimony of Mr. Ellis and the other missionaries. It is just such an account, as might with equal propriety be inserted in any other book of travels among a heathen people; and, in almost all cases, it would be directly opposed to facts. But let us look at one of these passages.
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> 'The belief of a Supreme Being, the author of all nature, and the peculiar protector and father of the human race, was the foundation of their creed, in common with that of all the tribes of men, who have begun to think of more than the supply of their physical wants.' p. 10.
>
> 'They deified the operations of nature, and placed between man and the Supreme Creator, a race of intermediate and generally benevolent beings, to support and comfort them.' *Ibid.*

Now it will appear, on a very slight examination, that the *creed* here men-

tioned is a mere fiction, without a particle of evidence to sustain it; though it has been so often repeated, that superficial writers and credulous readers believe it to be a reality. In some few tribes of North American Indians, there seem to have been traces of a belief in an omnipresent and all-powerful Deity; and in these tribes there was no idol-worship. But among other tribes of our continent, there is not the slightest proof, that the conception of God, as a spiritual being, or as a being who takes an interest in human affairs, ever entered the minds of any of the people. And the same is true of almost all the human family, who have not derived their religious faith, either directly or remotely, from revelation. But to return to the Sandwich Islands. The natives had no idea of a 'Supreme Being, the author of all nature, and the peculiar protector and father of the human race,' nor of a 'race of intermediate and generally benevolent beings to support and comfort man.'

In an account which Mr. Ellis gave of the religion of the South Sea Islands (which is literally applicable to the Sandwich Islands, and which is taken from a statement prepared by him with much care while in this country,) he says;

'The only controlling principle in their religion was fear. Their gods were confessedly evil, revengeful, cruel. No amiable trait of character was attributed to them. Consequently, they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which was frequently made.'

The only motives to religious worship, seem to have been a hope of averting the malevolent influence of evil deities, or of directing that malevolence upon enemies, in time of war, or of keeping the common people in a state of servility to the chiefs. The thought of support, or comfort, to be derived from these odious beings, or of moral accountability to a superior power, or of moral principle as applicable to the conduct of either gods or men, much less of a pure, spiritual essence, governing the world and pervading all things,—never entered the mind of a Sandwich Islander, till he derived it from European and American visiters. The ascription of sublime and enlarged thoughts of the Deity to the Polynesian tribes, is as mere a fabrication, as it would be to pretend that they were acquainted with the astronomical discoveries of Newton or Laplace. It is doubtful whether any of their deities were of a higher character than that of deceased kings and giants. Polyphemus and Enceladus would come up to their standard; and probably Hercules, certainly Neptune, would greatly transcend it.

One great source of error, with writers on this subject, is, that they almost uniformly assume, that heathen nations are now, or have generally been, *in a rising state*. Thus it is said, in the passage above quoted, that the foundation of the Polynesian creed was held by the natives, 'in common with all the tribes of men, *who have begun to think of more than the supply of their physical wants*.' It is here taken for granted, that men gradually rise to juster views of the Deity, without the aid of revelation, by the operation of their own minds. We ask for the proof of this doctrine. All Scripture is against it. Much history is against it. The present state of the heathen world is against it. We have yet to learn, that there has been a single instance, upon the face of the earth, of an ignorant and heathen people making advances in the knowledge of God, unless they derived aid from some extraneous source. If there is such an instance, let it be produced, and let the matter be thoroughly investigated. On the other hand, the instances of deterioration are innumerable. They can be found in every period of authentic history. The Indians of our own continent are very striking examples. It can be proved from their languages alone, that they are descended from a highly cultivated race of men. But they have been sinking lower and lower, till, in regard to any theory of morals and religion, most of the tribes have sunk to the very bottom. Far from employing their minds upon such subjects, they never think of them at all. They are in a state of perfect moral darkness, so that, when asked the plainest questions, they reply without

the least concern, *We do not know; our fathers never told us; we never think about it.* pp. 15—17.

Equally erroneous is the Quarterly Reviewer's account of the character of the natives. He represents them as a 'simple-minded people;' meaning undoubtedly that they are honest, frank, and confiding in their intercourse with others. Now this is directly contradicted by the testimony of those who have known them best, and is opposed to universal experience as to the character of savage nations.

Distrust and treachery are among the vices of almost all savages. For their distrust, however, they are not so much to be blamed; because it is the result of their painful experience. This universal want of confidence is perhaps their greatest source of torment; and it is the great evil with which missionaries have to contend, for a series of years, at the commencement of every mission. So much have savages usually seen, both among themselves and their visitors, of treachery, fraud, and villainy, that they do not believe it possible, that any man should be actuated by other than selfish and sinister views. They utterly discredit professions of disinterested friendship; though they do not always tell you so to your face. They know nothing, either from what passes within their own bosoms, or from what takes place within the range of their observation, which would make them think that missionaries should leave their homes, and reside in a foreign land, merely for the sake of doing good. But when they have looked on for a few years, and have witnessed the coincidence between professions and conduct; when they have seen missionaries labor patiently for the benefit of froward and heedless strangers; and when they experience the salutary influence of such labors; it is not uncommon that they yield a confidence unlimited, in the same proportion as it had been pertinaciously withheld. The Reviewer, in the case before us, seeing this confidence reposed in the American missionaries, and not knowing how laboriously, and against how many obstacles it had been won, supposed it was to be accounted for by looking at the simple-mindedness of the natives.

When the first missionaries arrived, in the spring of 1820, the mass of the people were in a state of ignorance, degradation, and misery, greater than can be imagined by any one who has always resided in a Christian country. There is no doubt, that they were much more wretched than when the islands were discovered by Captain Cook. Two most frightful causes of calamity had been introduced by foreigners; namely, a loathsome disease, and the use of distilled spirits; and both these causes, with many others, had been in such a state of aggravation, as to threaten the islands with absolute depopulation. It is believed, on good grounds, that the number of inhabitants had diminished one half, in little more than forty years; and that the downward course was never more rapid than at the time here alluded to. The common people were poor in the extreme, almost utterly destitute of clothing, living in hovels, with the loose straw on which they slept, and their matted hair, filled with vermin. To raise up such a people, from their degradation, did the missionaries devote their lives.

But the moral condition of the islands cannot be more forcibly represented by any one fact, than by the notorious practice of celebrating the death of a high chief by Bacchanalian and Eleusinian orgies; or, in plainer language, by an unbounded license, extended through several days, for every individual to do what he pleased. One would think that now was the time for a *kind-hearted* people to show their kindness; and for an *inoffensive* people to do no harm; for here was no constraint of any kind. The theory of the custom, or what may be called *the fiction of the law*, was, that the grief of the people was so excessive, that they knew not what they did, and therefore they could not be held responsible for their conduct. In accordance with this fiction, immediately on the death of a chief being announced, a most ungovernable wailing ensued; all the people of both sexes crying, screaming, shrieking, and expressing their sorrow by most vehement gesticulations, and working themselves up to a most extravagant frenzy. They tore out their hair, beat their breasts, knocked out

their teeth, cut themselves, and struck themselves on the head, with clubs, or any hard substance, which fell in their way. Then followed a universal, promiscuous, public, shameless prostitution of females, from which neither age nor rank was exempt. In these days of riot and debauchery, robberies were perpetrated, every old grudge was remembered, and murders were not uncommon. Language is inadequate to describe the scene. pp. 23—25.

The first charge against the Missionaries, is, that when Lord Byron had his first public interview with the chiefs, "Mr. Bingham, *who loses no opportunity of mingling in every business*, proposed prayers." If he had done so on an occasion so affecting to the nation as that of receiving for interment, the remains of their king and queen, it would surely have been a pardonable offence. But the fact is, that prayer was *not* proposed by Mr. Bingham, but by Karaimoku, the Regent of the Islands.

This was stated in the journal of the missionaries, written at the time, and since published in this country, and has lately been confirmed to us verbally, by one of them who was present. Soon after the formal introduction of Lord Byron, the delivery of the presents, and the reception of them with suitable acknowledgments, Karaimoku turned to Lord Byron, and, in a very respectful and dignified manner, expressed himself in words, which were interpreted nearly as follows: "Would it not be well to unite in a prayer of thanksgiving to Jehovah, that He has inclined the king of England to show favor to us poor people, in sending to us the remains of our king and queen, and that he has preserved you safely during the voyage, and brought you to our islands?" To this proposal, which was made spontaneously, and without any consultation with the missionaries, Lord Byron readily assented. Karaimoku then requested Mr. Bingham to offer the prayer, which was a matter of course, as he was the only missionary present who had long been in the habit of speaking the native language; and, indeed, the only ordained missionary, who resided permanently at that place. pp. 28, 29.

A disposition to accuse and misrepresent on such a subject, must arise from a settled hostility to the Missionary cause in the Sandwich Islands. Such an hostility, our readers are aware, has existed for the last three years, on the part of many who visit those Islands for the purpose of traffic. The causes may be reduced to three heads. First, The natives becoming civilized and intelligent under the instructions of the Missionaries, are no longer an easy prey to every sharper who may wish to deceive and over-reach them. Secondly, Laws have been enacted under their influence, to enforce the observance of *the seventh commandment*. And we blush to record, says the writer whose work is before us, that individuals, who call themselves gentlemen, and who went from a Christian land,—men who know very well the miseries which lewdness has inflicted upon these islanders, and how impossible it is to raise them to a state of comfort or civilization, while vices of this class are unrestrained,—should yet be held in such slavery to their brutal passions, as to be willing, for the gratification of these passions, to consign the natives, through all succeeding ages, to poverty, disease, and hopeless debasement. There have been sea captains and others, who have given their decided influence to the cause of morality and good order, and who have honorably distinguished themselves in this manner; but we are sorry to add, that these must be considered in the light of exceptions; and it grieves us still more to say, that there have not been wanting instances of the perversion of official station to embarrass the chiefs, in their efforts to promote morality among their people; and that the direct and known tendency of this perversion of influence was to make

the reign of vice and crime perpetual and universal. It is safe to affirm, that three quarters of the opposition, which has raged so furiously at the islands, has arisen from the fear that the missionaries would exert such an influence, as to prevent the illicit intercourse of foreigners with the women. p. 30.

Thirdly, The remaining cause of opposition is a jealousy of the Missionaries as *Americans*, which is felt by many English captains, and has given rise to the misrepresentations of the "Voyage," and of the London Quarterly. In this jealousy, however, we are happy to say, Lord Byron has no share. On the contrary, he has uniformly given the most honorable support to the Missionaries, and has publicly testified, before the British nation, to the benefits conferred by their exertions, on the Sandwich Islands.

The next charge is made in the following terms by the London Quarterly Review.

"There was one point, however, on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner, and line of conduct of the American missionaries, particularly one of the name of Bingham. The influence which this man had acquired over the simple natives, and his uncalled for interference in petty concerns wholly unconnected with his mission, were but too manifest on several occasions, but never more openly nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, "that on so near an approach of the Sabbath, prayer was a fitter employment!" and such was the ascendency which this man had gained, that "the two poor children were carried off in tears, and many of the chiefs and people followed to the missionary meeting." pp 33, 34.

The following are the remarks of the writer before us.

When stripped of verbiage, this all amounts to the single charge, that on a certain occasion, *one* of these missionaries expressed his opinion, that *prayer was a fitter employment for Saturday evening, than an attendance upon an exhibition of the magic lantern;* and the inferences are, that the missionaries impose an intolerable strictness upon the people; that they interfere in political measures; that they domineer over the chiefs; that they have acquired a threatening influence over the conscience; that, through this influence, they aim at the government of the islands; and that, to crown the whole, they are destitute of common sense. Now we insist, in the name of justice, that this whole string of inferences be stricken out of the indictment. Not one of them follows from the mere fact, that a missionary should think an established religious service a better preparation for the Sabbath, than attending an exhibition of phantasmagoria.

We have gone thus far upon the admission, that Mr. Bingham expressed the opinion imputed to him; but we now deny the fact altogether.

The circumstances were briefly these. While Boki and his party were on their passage from England, they were amused with the wonders of the magic lantern; and Boki, apprehending that these wonders would be exhausted, begged that the show might proceed no further; and that some part of it might be preserved for the gratification of his friends at the islands. One Saturday morning, when Kaahumanu, a female of high rank, and now principal regent, was breakfasting on board the Blonde, the magic lantern was mentioned, and the inquiry made, when she would like to see the exhibition. She replied, *this evening;* either not reflecting what day of the week it was, or not adverting to the regularly appointed religious services, to which some of the chiefs had recently begun to attend, on Saturday evening. Not long after, that is, some time in the forenoon, Lord Byron met with Mr. Stewart, and informed him of the appointment; to which Mr. Stewart made no objection, saying, that he presumed the chiefs would be highly gratified. Not considering the intimation of Lord Byron in the light of an invitation, he did not mention the fact to the other missionaries. What is more remarkable, Kaahumanu did not mention the appointment to any of the chiefs. This omission was probably the result of mere inattention or forgetfulness.

Toward evening the chiefs began to assemble for their religious service, which had been established and was conducted

by themselves alone, and to which some of them were strongly attached. At this moment, the phantasmagoria occurred to the mind of Kaahumanu; and she inquired what was to be done. The general voice was, that the religious service should proceed, and the amusement should be deferred till Monday night. A messenger was despatched to Lord Byron; but all was too late. His lordship and suite, with the band of music, were rapidly approaching. The messenger met them at the gate; and, not having received any discretionary orders, cried *tabu*, and shut the gate; as much as to say, *You must not come; all ingress is forbidden*. This was, indeed, quite unceremonious, and not very civil to Lord Byron, who had come by express appointment, and merely out of kindness to do the chiefs a pleasure. It was natural, therefore, that he should speak with some decision, and call upon a native interpreter to know the occasion of such treatment. The native, not being able to speak much English at best, and being greatly disturbed by the apprehension that Lord Byron was displeased, did not express himself intelligibly; but could only say something about *chiefs*, and *prayers*, and *tabu*, and *Sabbath*, and *missionaries*. He probably meant something like this: *that, before the Sabbath, the chiefs were in the habit of attending prayers, or of holding meetings of a similar character with those which were held by missionaries*. On hearing this explanation, such as it was, Lord Byron thought it very strange, that an appointment of a religious service should be made at such a time, and in such circumstances. The chiefs, seeing him discomposed, and wishing neither to give up a solemn meeting, nor to afford any cause of offence, walked to one of the mission houses, where Mr. Bingham and Mr. Stewart were together. This was the time, when Mr. Bingham is stated by the Quarterly Reviewer to have acted so 'offensively.' On hearing the circumstances of the case, Mr. Bingham declined saying more than that he did not think it wrong for those to attend the amusement, who felt disposed to do so; and that he thought it should be left to the inclination of each individual. The chiefs, acting according to this suggestion, went, some of them to the exhibition, and some to the prayer meeting, which was removed at a little distance. Some left the show in disgust, and retired to the prayer meeting. The young king was persuaded to be present at the entertainment, where he witnessed the whole; and with him Karaimoku and Kaahumanu stayed to the close. The minds of the chiefs were discomposed by the various blunders of the evening. Uncivilized men, of all others, do not like to enter upon a party of pleasure by compulsion, or while in a state of disappointment. The young princess would not leave her hiding-place; and, as the voyager correctly says, 'the phantasms were played to a thin house.'

It afterwards appeared, that Lord Byron felt more than any thing else the seeming interference between his intended kindness to the natives and a religious service appointed, as he then supposed, by the missionaries. When he became acquainted with all the facts, and learned the true cause of the disappointment, he declared himself, in a note now in the possession of Mr. Stewart, to be perfectly satisfied, and added, that the transaction had left upon his mind no impression unfavorable to the mission. pp. 36—40.

Such is the eagerness of the Editor of the London Quarterly to circulate accusations against the American Missionaries, that he inserts, at the distance of a hundred pages from the principal article, a pretended letter, in broken English, from Boki, Governor of Oahee, and brother of Karalmaku, containing additional charges against the Missionaries. This letter is thus clearly shown to be a glaring forgery, though the Reviewer pledges himself for its authenticity.

To bring the matter to a close at once; Boki cannot understand, or speak English, except a little, in short broken sentences, on the most common subjects. He transacts all business with Englishmen and Americans, by the aid of interpreters; and his ignorance of the English language is so well known to all, that, in the autumn of 1826, plain sentences, uttered by Captain Jones, of the United States navy, were designedly misinterpreted to him in public, and without any fear that he would detect the error. Nor was he able to do it. Had it not been for the kind interposition of Providence, much injury would have resulted from these attempts to deceive him.

As to *writing* English, the thought never entered Boki's mind. He never learned to *read* it; and such parts of sentences as, 'trying every thing in his power to have the law of this country in his own hands,'—'nothing done in these isl-

nds, not even cultivation for their own ...—no redemption for any of the ...ls of the English or American na...—would be utterly beyond his comprehension, if written by another.

As to the feelings of Boki, in regard to the mission, they were probably much affected by his daily intercourse with for...ers, who were constantly filling his ...d with falsehoods. It deserves to be ...entioned, however, that in December, ...2, (only a month before the date of the forgery,) he wrote a letter to be published, with the letters of other chiefs, in ...ct for distribution among the peo..., under the title of *Thoughts of the ...ers*. The object of this collection, ...d of Boki's letter with the rest, was to ...engthen the hands of the missionaries, ...ase their influence, and urge on the ...ness of evangelizing the people. The ...t forms a very suitable school-book, ...d as such it will probably be used for ...rs to come. pp. 65, 66.

In a postscript is given the following additional evidence.

Since these sheets were printed, the ...iter has received an English publica...from which it appears, that there ...a baseness, in the original insertion ...the pretended letter of Boki in the Quarterly, of a far deeper character than ...uld have been deemed credible without the most unquestionable evidence. ...the aid of a distinguished nobleman, ...derstood to be Lord Bexley, Mr. Ellis ...ained a sight of the manuscript letter, ...ch was in the possession of one of the ...partments of government. On the in...tion of this writing, which was ...med to be the autograph of the Sand...ch Island chief, and of which a literal ...py had been professedly published, for ...e genuineness of which the Quarterly ...eviewers had pledged themselves, it ...peared that the pretended writer had ...t his wife's name "*Mrs. Bockey*," and ...o lines after had signed his own name *Boki*."

The writer of the article in the Quarterly, seeing that the forgery would be ...stantly detected, if Boki were to be ...presented as spelling his own name so ...ferently in the same breath, found it ...essary to *alter the spelling in both ...e cases*, so that it should conform to ...e common mode of spelling the name. ...an it be doubted, after this, whether the ...eviewer must not have known the let...to be a vile forgery?

We have thought proper to give this subject a more extended notice, because the London Quarterly Review being very generally read in this country, its misrepresentations ought to be exposed, on a subject involving the character of the American Missionaries.

On coming unworthily to the Lord's Supper: a Sermon, delivered in the south parish of Andover, Oct. 28, 1827. By James Murdock, D. D. Brown Professor of Ecclesiastical History in the Theological Seminary. Published at the request of the Hearers. Andover: 1827. pp. 22.

In this sermon Dr. M. has attempted to explain a declaration of Scripture which, among those that are difficult to be understood, has, in his opinion, "the most frequently and the most unreasonably burdened the consciences of the humble disciples of Christ."—*He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

The sermon is a happy specimen of the species which Campbell denominates the critical lecture, the object of which is to elucidate the meaning of obscure and difficult passages of Scripture. Here the occasion, the context, the things taught elsewhere by the same writer or by those with whom he agrees in sentiment, philology, and history are brought to the language and made to bear on the determination of the sense—forming what, in the language of the science, is termed an exegetical demonstration. We are much pleased with such discourses when the demonstration is conducted in a plain and popular manner, and employed on a passage which has an important bearing on the faith, the feelings, or the practice of hearers. We entertain this view of the sermon before us, though we have occasion to differ from it in some *minutiæ* of the explanation, of which we shall speak in place.

For an introduction, Dr. M. has glanced at the history of the Lord's Supper, as it has been explained and treated by professed Christians.

The history of the opinions and practice of professed Christians, in regard to the Lord's Supper, contains an account of gross *superstitions* on the one hand, and of irreverent *profanations* of the ordinance on the other. The Corinthians, even in the Apostle's days, *profaned* the ordinance, by observing it, much as their heathen neighbors observed their idolatrous feasts. A large part of the Egyptians, likewise, made the Lord's Supper an appendage to a common banquet. On the contrary, some of the Gnostics, like the modern Quakers, did not observe this ordinance at all. In the Catholic church many *superstitious* rites, borrowed from paganism, were at an early period joined with it. At length, in the hands of the Papists it became totally unlike the holy ordinance which Christ instituted. Both its form and its spirit or import were changed. It was no longer a *sacred supper*, observed in *remembrance* of Christ; but the solemn adoration of a wafer, considered as being the real body of Christ, offered afresh as a sacrifice to God. Real *merit* was also abscribed to mere ceremony of this imaginary sacrifice. The Protestants have from the beginning, discarded the idea of a literal sacrifice: yet they have too generally ascribed to the ordinance, a mysterious efficacy upon the soul of the communicant; and of course have regarded it with an awe too nearly resembling that of the Papist. Many a trembling saint has been afraid to approach it, lest coming unworthily, he should seal his own DAMNATION. Others from a belief that this ordinance was intended only for the most eminent saints, or for such as were certain that they were born again, have quieted their consciences, while disobeying a command which Christ addressed to his followers: "Do this in remembrance of me." It was an apprehension of a superior sanctity in this ordinance, beyond that of Baptism, which at one period led most of the New-England churches to adopt two covenants, and to divide their members into two classes, such as observed only Baptism, and such as came to both ordinances. On the other hand, some churches in America as well as Europe, admit all the members of the congregation to this holy ordinance. By many it is regarded as a mere ceremony; and some do not scruple to attend on it occasionally, as a legal qualification for public office.

The method adopted in explaining the meaning of the text is to answer two inquiries respecting it:

I. What is it to "eat and drink unworthily?"

II. In what sense will a person thereby "eat and drink damnation to himself?"

For an answer to the first inquiry, the Doctor very properly takes us to the nature and design of the ordinance itself, and to the particular abuse of it which prevailed among the Corinthians.

The former of these considerations—the nature and design of the ordinance—is the more interesting to us, as it forms the criterion in all ages of worthy communion and unworthy. For we understand by the term "unworthily" in this case, nothing else than a spirit or manner on the part of the communicant which is not consentaneous to the nature and design of the ordinance.

We doubt not that Dr. M. has brought us to the right conclusions as to what views and feelings toward Christ and fellow-communicants constitute the essence of worthy communion; yet we doubt a little of the manner in which he supposes the ordinance to enforce such views and feelings, viz.—that the ordinance is designed to be not only a memorial, but a feast upon sacrifice.

All Christian writers agree in representing the Lord's Supper to be a memorial of Christ and his crucifixion. This design is so clearly expressed in the words of the Saviour when instituting the rite, and in the comment annexed to them by Paul, when quoting them to the Corinthians, 1 Cor. xi. 26, that no room exists for any difference of opinion here.

This memorial, it is quite as obvi-

rus also, is of the nature of a supper or feast; and it is called the Lord's Supper,—the cup, the Lord's cup,—the table, the Lord's table—as being appointed by the Lord. But that it is specifically of the kind denominated a feast upon sacrifice, we confess our doubts.

The opinion has indeed been almost universal in the church, that there is involved in this memorial of the crucifixion, in one way or another, an expression of covenant, or union, on the part of those who celebrate it with their Lord and with one another; on which account it has received the names of a sacrament and a seal or sealing ordinance. Yet with regard to the manner in which the ordinance becomes expressive of the recognition of covenant, there has been variance of opinion.

Dr. Cudworth advanced, in a "Discourse concerning the true notion of the Lord's Supper," the opinion that it is a feast upon sacrifice—according to the custom, in the early ages of mankind and among the orientals, of ratifying their covenants by offering sacrifice to God and making a mutual feast upon the victim, and which, it is supposed, is recognised in the institutions of Jehovah among the Jews, Ex. xxiv. 11. It is this opinion—advocated also by Worthington, Chandler, Warburton, and opposed by Mosheim, Morus, Bell—which Dr. M. adopts in the present sermon, and by which he supposes the ordinance to be expressive of homage on the part of the communicants towards their Lord, and of friendship towards one another. The language of Dr. M. is the following:

> The Lord's Supper is not only the memorial of Christ's death, but has likewise the nature of *a feast upon a sacrifice*. This may need some explanation.—In all countries where sacrifices have been offered, whether Jewish or pagan, and particularly in the East, every sacrifice was followed by a feast, in which more or less of the sacrifice or consecrated thing was eaten by the offerer and his friends. And this religious act was regarded as holding intimate and friendly intercourse with the Deity himself. It was considered as sitting and eating at the same table with him: and of course, agreeably to Oriental views, as a sacred pledge of inviolable union and friendship. For to this day, no oath is so binding upon an Arab or western Asiatic, as the simple act of eating with another.
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> Now the Eucharist is called "the Lord's *Supper*;" and the table at which it is eaten, "the Lord's *Table*." And the bread and the wine, though not literally a sacrifice, are the symbols of one, or the representatives of that body and that blood which were made a sacrifice for our sins. Hence the sacred Supper *represents* a feast upon a sacrifice: and by eating of it, we profess to eat at the same table with the Lord himself; or, agreeably to Oriental customs, we professedly enter into a solemn covenant with Christ,—a covenant of mutual and inviolable friendship.

We readily allow the natural significancy there is in eating together as a token of friendship, and in eating of sacred feasts in general as a mark of homage to God who appoints them—but why embrace in this case, more than is expressed in the plain words of the institution—"this do"—that is, eat the bread, drink the wine—in other words, partake of this feast—"in remembrance of me." Is not the feast itself to be observed in this case, simply as a memorial? Or should we allow, with Morus, the significance of sacred feasts in general to have entered into this institution as a part of its design, yet we must deny, as he does, the specific idea of feast upon sacrifice to be admissible. For, that were to render the ordinance, according to the notion of the Catholics, a literal feasting on the body and blood of Christ, who, instead of being offered up once for all, is offered afresh in the elements; otherwise, the idea of feast upon sacrifice does not apply. At least, the only sense in which the

idea can be applied to the ordinance by a Protestant, or a disbeliever in transubstantiation, is emblematical:—that is, it is a feast made to represent a feast on the real body and blood of Christ offered for us in sacrifice. But why suppose an emblem of that which is no reality? For we presume there are few but will admit that the scriptural expressions of eating the body of Christ,—drinking his blood—communion, that is, participation in his body and blood—are only figures of speech, descriptive of that faith which founds the hope of reconciliation on his atonement. And besides, if in the acts of eating and drinking the elements we represent a feast upon the sacrifice of Christ, then in breaking the bread and pouring out the wine we as much represent the offering of that sacrifice to God. They who adopt the former view, to be consistent, should also adopt the latter: which, we believe, is the very view set forth by bishop Hobart in his Companion for the Altar, and which approaches somewhat towards bringing that atoning power into the ordinance which has been decreed to belong to it by the council of Trent, and is believed in by all good and simple Catholics.

Others have supposed, again, that this ordinance ratifies the new covenant. Yet this opinion we regard as false in ascribing that to an emblem of the blood of Christ, which is attributable to his blood only. For as the first covenant was ratified by the blood of a sacrificial victim, sprinkled by Moses on the people—a rite typical of the introduction of the new Ἡτις παραβολὴ—so the second or new covenant was ratified by the blood of Christ himself—the one only sacrifice sufficient for the introduction of such a dispensation of heavenly grace. At least, so we think the apostle reasons in the ninth and tenth chapters of the epistle to the Hebrews, and so we understand the terms—the blood of the new testament or covenant—which Christ used in instituting the ordinance. There is not a ratification, of that covenant in this ordinance, therefore, in any other sense than that of a lively and confirmatory evidence, which is furnished of its establishment in this visible memorial of it which Christ has handed over to all generations.

To us it appears that the simple idea of a memorial feast, instituted in commemoration of so great an event as the death of Christ, involves in all who celebrate it, as a direct consequence, an open recognition of the faith and obligations of Christianity and of their mutual discipleship. Just as the feast of the passover was a token or memorial of that great event in the Jewish history: Ex. xii. 14, 26, 27; yet, being a visible and social rite, was an outward indication, in those who celebrated it, of their mutual belief in Jehovah's love and interposition. It is in the thing commemorated therefore—the amazing import of that sacrifice of Christ which is the foundation of the new covenant, and which brings the obligations and promises of it, its consolations, hopes, and joys, home to our bosoms—upon which we properly graff all right views and feelings: while the memorial itself is only the visible and social expression of those views and feelings, and therefore demands their real existence. On this ground we place the inconsistency which the apostle mentions, 1 Cor. x. 20, between partaking of this feast and of the sacrifices of the gentiles; and here we find the recognition which he describes 1 Cor. x. 17, that is made by those who partake of it, of the sacred bond of union which exists between them in the love and death of their common Lord. Hence also, it appears to us, that in the concluding clause of the verse on which Dr. M's. sermon is founded, the apostle sums up all unworthy communion in deviation from this one aspect of the rite—"not discerning the Lord's body"—not act-

ing in consistency with faith in that solemn sacrifice which is commemorated in the rite.

We have offered these remarks, because we think the opinion of Cudworth, however learned the reasons alleged in its favor, or however able its espousers, has no real foundation in this very simple and affecting rite of Christianity. We prefer the plain description which Dr. M. gives of it, in the introduction already quoted; "a sacred supper observed in remembrance of Christ."

On the second inquiry respecting the sense in which the unworthy communicant drinks damnation to himself, our readers will learn the sense in which Dr. M. thinks the expression to be erroneous and in which true, from the following remarks:

> I have already remarked, that there may be various *degrees* of unworthy communion, according as our views and feelings at this ordinance are more or less unsuitable to the solemnity of the occasion. Yet, according to our translation, Paul asserts universally, or without any exception, that whoever eats and drinks unworthily, eats and drinks *damnation* to himself. This language, to a modern English ear, conveys the terrific idea, that to eat and drink unworthily, in any degree whatever, is an unpardonable sin; —a sin which will infallibly lead to the perdition of the soul. But such, most certainly, was not the Apostle's meaning. He intended no more than, that such communion, instead of being acceptable to God and securing his blessing, is offensive to him, and will draw down rebukes and chastisements on the head of the communicant. pp. 13, 14.

The reasons by which he determines the sense to be this, are these: —that Paul in the same epistle acknowledges the very persons who had been guilty of this conduct to be Christians—that the context supports such a sense—that the original Greek word, translated damnation, is susceptible of being rendered condemnation or judgment—that the authors of our common version have so rendered the term in other instances —and that many judicious commentators have supported the same conclusion.

In this demonstration of the sense, Dr. M. has happily adapted his manner, at once to satisfy the thorough interpreter, and to meet the capacities of plain Christians; and in the general result to which he has come, we acquiesce: viz.—that this is not a declaration of the certain final condemnation of those who at any time partake of the Lord's Supper unworthily, but of a guilt meriting such condemnation, like every other sin.

After all, when this interpretation is given and fully supported, a question arises, and likewise on all similar declarations which announce condemnation, which perhaps needs solution, in order to render to the apprehension of common Christians the various parts of Scripture harmonious: how is it that condemnation ever applies to those who are interested in the promise of justification and final salvation? Shall we say, with the Wesleyan, that the sinning Christian ceases to have an interest in the promise? or shall we, on the other extreme, say that the promise destroys the very application of the threatening? To us it appears that such declarations as the text do, equally with the law of God, pronounce condemnation, and involve the necessity of penitence, reformation, and application for pardon; while the promissory declarations of the new covenant, on the other hand, proclaim not only the pardon of the one who is penitent, but the full intention of God so to guide him by his fatherly care and chastisements as to secure without failure, his recovery from all lapses, and sins, and imperfections, and his establishment in glory—a promise in which the true Christian never ceases to have an interest, though he may often fall under a condemning sentence of his Father, which requires his penitence and application for mercy. While therefore in such declarations we proclaim to burdened conscien-

ces that unpardonable guilt is not implied, it may yet be necessary to the interests of truth and righteousness to proclaim to every one, whether a real Christian or not, whether he have interest in the promise or not, that he brings condemnation on his soul by sin; and that he will find no relief and must perish forever, unless he return to God, with the prayer of penitent application, like David, "pardon mine iniquity." For our part, we believe in the truth of the hypothetical proposition—that the lapsing believer will perish unless he return, as firmly as we do in the truth of the absolute promise that God will recover the believer from his lapses—in the one declaration of Paul that "except these abide in the ship, ye *cannot* be saved," as in the other, "there shall be no loss of any man's life among you."

The sermon concludes with three practical reflections: that the text is not meant to deter the real Christian from attending upon the ordinance; that it does exclude from it the grossly ignorant, the unbelieving, and irreligious; and that it warns Christians to examine themselves in order to partake worthily. The first remark we subjoin:

> This text ought not to deter *any real Christian*, who understands the import of the ordinance, and who wishes to show his grateful love to the Saviour, from coming to the Lord's Table. It does not hold up the terrific idea, that unworthy communion is an unpardonable sin. The Lord's table is not like the tangible mount, that burned with fire, whose top was enveloped in blackness and tempest, and from which issued thunders and voices so terrible that even good men exceedingly feared and quaked. This holy ordinance was not designed to be a fiery *ordeal*, through which none but the sinless can safely pass. It was intended for the edification, and not for the destruction of the frail followers of Christ. The person who is duly prepared for communion with his God and Saviour in *any* religious ordinance, is prepared not only for a safe, but for a profitable attendance on this. And mistakes and imperfections in regard to this ordinance, are no more hazardous to the soul, than mistakes and imperfections in regard to Baptism. It is a table which Christ has spread for *all* his humble followers; and to which the meanest of them is made welcome. The consecrated bread and wine are nutritious aliment for every soul, that hungers and thirsts after righteousness.
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> Let no one, therefore, who loves and honors Christ, be afraid to approach his table. The denunciation in the text was never intended to frighten any humble Christian from the sacred feast, and thus deprive him of the benefits of this precious ordinance. Come, then, all ye that love the Saviour; come ye to this soul-refreshing feast. The Lord himself invites you—nay commands you. If you love the great Redeemer—if you are truly grateful for his mediation, and if you wish to make manifest before the world, your faith in Christianity, and your adoring views of Christ your Saviour, he bids you welcome—always welcome to his table. pp. 19, 20.

An Address, on the Character and Objects of Science: and especially, the Influence of the Reformation on the Science and Literature, past, present, and future, of Protestant Nations: Delivered in the first Presbyterian Church, on Wednesday the 9th of May, being the Anniversary of the Literary and Philosophical Society of South Carolina. By THOMAS S. GRIMKÉ. Published by request. Charleston, 1827. pp. 80.

THERE is something noble and impressive, even in the aberrations of a great mind daring to think for itself. But when we see the same independent energy, bowing with the simplicity of a child to the authority of revelation, and yet at the same moment casting off the bands of mental servitude to a multitude of opinions which have no foundation in reason or revelation, we recognize a master spirit, whose influence cannot be bounded by countries or ages. Of this cast of character appears to be the writer of the article before us. Humbly owning his unlimited

submission to all that God has said, and looking to the religion of the gospel as the only salt of the earth, he places himself on an eminence, and looks back upon the history of science, to inquire what she has done to meliorate the condition of man.

After a rapid survey of science, in the biography of its authors, he turns to the history of its fruits, or effects, as inseparably allied to the history of society. For he asks, "What is the value of human learning, if it do not bless, as well as adorn society; if it enlighten its professors only, and not the people?" Up to the age of Thales, 581 B. C. he finds little that deserves the name of science. In architecture and manufactures society had attained a high degree of improvement; but the moral improvement of man, and the cultivation of those sciences which relate to his political and moral welfare, were totally neglected. During the next period, reaching to the Christian era, Egypt and the nations of the East remained the same. But in the East we find the popular governments of Greece and Rome paying some regard to the people. Still however there is the same inverted social order, which builds the good of society on the glory of the state, instead of national renown on the happiness of the people. Let the author himself shew the bearing of these remarks upon the subject of the discourse.

Should I be asked, what relation has this survey, to the cause of science, I answer emphatically, as I have said, in a former part of my discourse, *science is nothing worth, except it bless the people, as well as adorn the state.* The same is equally true of literature and the arts. Of what avail indeed, were the original fires of Grecian genius, and the imitative splendours of Roman taste, if they produced so little effect on the actual happiness and improvement of the people? Take the whole body of Grecian philosophy, natural, political, moral, and social, and we must acknowledge, that it exerted scarcely any salutary influence on the mass of the community; that their education was no part of its theory or practice; that it lived, and moved, and had its being, almost independently of the very society which it adorned; and left behind no monument save the writings of its devotees. Considering the rights, happiness, and improvement of the people as the great objects of society; and government, as the most important of all human concerns, we desire in vain to find proofs, that the lawgivers and statesmen, the orators and philosophers of antiquity, rendered permanent essential services to the cause of the people, of social order, and of good government. It is a melancholy and humiliating reflection, that the genius and learning, the eloquence and taste of Greece and Rome, did so little, in the cause of truth,—moral, political, and philosophical. This, indeed, is so remarkably the fact, that we refer to Greece and Rome as authoritative guides in government and philosophy, no more than in morals. When, therefore, I reflect upon this surprising state of facts, that science and literature, were cultivated with such energy and enthusiasm, by the Greeks and Romans; that minds of the first order put forth all their strength, in a spirit of noble, generous emulation; that their works have been almost universally acknowledged as prodigies of intellectual power and literary excellence; that the glory of Grecian and Roman letters, has been generally considered, as unrivalled by the Augustan age of any modern nation; when I contemplate these things, I am compelled to believe, that those, who have thus admired and applauded, have overlooked *the only legitimate use of science and literature, viz. to bless and not to adorn.* We may gaze with astonishment, on the wonderful powers of a Crichton and a Mirandula, of a Servin, and a Magliabechi; but when we inquire what they did for the substantial good of their fellow men, the answer must be, almost nothing. It is the same with the science and learning of Greece and Rome. We admire them as phenomena, but we discover in them, comparatively speaking, very little of solid, durable, practical usefulness, whether we regard their own or any subsequent age. pp. 20—22.

One of these remarks, the barrenness of their institutions in political instruction, is so important that we add the author's note from the appendix.

About the time when the above was written, the Hon. Judge Story was delivering before the *Phi Beta Kappa* of Harvard, his oration, in which he commends so tastefully, and recommends so zealously, classical literature. In that interesting composition, the learned and eloquent author speaks of "those finished histories, which still enlighten and instruct governments, in their duty and their destiny." This sentiment awakened surprise, and led to a reconsideration of the opinion expressed in the text. That opinion, however, after mature reflection, has been retained, with a firm belief, that it is a just estimate of the value of ancient authors, whether political or historical, as standards for modern nations. The governments of Greece and Rome (to these United States especially) are, like heathenism, compared with Christian morals—*beacons* to *warn*, not *guides* to *instruct*. They exhibit the *crimes* and *follies* of *others*: but cannot teach *us* our *duty*, much less our *destiny*. Government and society, in ancient times, differed so exceedingly from government and society in modern days, and especially in our country, that ancient history (above all, as composed by *ancient* historians) is matter of *curiosity*, rather than of *instruction*. The history of England (to say nothing of the history of our own country) is worth more to us, *as a text book of knowledge and duty*, than the *whole* body of ancient history. Besides, the latter is eminently deficient in philosophy, in a knowledge of the human nature of nations, and in political economy; and is in a remarkable degree, the historical biography of a series of individuals, rather than the history of societies. It is, moreover, conspicuously the record of tyranny and oppression, of ignorance and folly, of treachery and weakness, whether the government, were the despotism of Persia, or the Democracy of Athens; the Oligarchy of Sparta, or the Aristocracy of Rome. In a word, ancient history may be set before the youthful American, as the Spartans exhibited intoxicated slaves, before their children: *not as models of duty, but as examples to shock and disgust*. Whilst the American shall resort to the ancient historians and standards of public duty, as prophets of the future destinies of his nation; and shall continue to neglect the profound, comprehensive, and minute study of our own peculiar government and society, he never can arrive at that elevation of wisdom and usefulness, as a statesman or political philosopher, which the intense examination and thorough developement of our own institutions and resources, can alone enable him to obtain. pp. 75, 76.

If any further illustration were needed on this point, it might be found in a survey of the political writings of our own country. If we look at the period from the first project of the United States' constitution to the change of administration in 1801, we shall find a multitude of speculations and theories among all parties, which were based on the histories of Greece and Rome. But what were they all worth? Neither the evils nor the benefits of our free institutions, have taken the form which was ever predicted from the experience of those ancient governments. The reason is, that its fundamental principle is so different. We have placed the pyramid on its base, instead of its apex, and maintain government for the welfare of the people, instead of protecting the people for the honor of the government. There is not a more striking exhibition of the falibility of all political maxims drawn from ancient history, than in the political writings of Fisher Ames. He had undoubtedly a spirit of as pure patriotism as ever blessed our country. He was a ripe scholar, with an imagination that made all nature and all literature his tributaries. His soul was taken up with the political institutions and events of his day. He would compare every measure and event, with all its parallels on the pages of antiquity. But we ask any person to look at the progress of our republic for thirty years

past, and tell us, which of all his gloomy forebodings have been realized. Which of all the dark pictures that he drew from his ample stores of classic learning now represents the smiling face of our land? To quote the language of his eulogist, "The last prayer of the dying patriot was—not for himself—not for the partner of his life—not for the pledges of his love—but, *Oh! spare my country!*" And yet the course of events which he so deprecated has resulted without the evils which he feared.*

Our institutions are not the offspring of any theory, but are the fruits of practical wisdom and common sense, discerning the true ends of government and finding materials to subserve these ends, such as no ancient lawgiver could command, in an educated and comparatively moral people, already accustomed to self-government. Above all, we unquestionably owe the perfection of our institutions to the influence of that light from heaven, which never irradiated the republics of antiquity. On this point our author judiciously and freely remarks:

That the absolute failure of Greece and Rome, in moral philosophy, both practical and theoretical, notwithstanding all their genius and taste, all their intellect and learning, teaches us, emphatically and eloquently, that man, unassisted by Revelation, however richly he may be gifted by Nature, must be the victim of darkness and error, on the most important of all subjects—DUTY—whether to our Maker, to ourselves, or to our fellow mortals; whether social or domestic, public or private. When that elegant scholar, Sadolet, was recommending to Cardinal Pole, with all the enthusiasm of a disciple, the study of the Platonic philosophy, he replied, with equal judgment and taste, that since the promulgation of Christianity, the ancient philosophy was like Tenedos, in Virgil's description:

"Est in conspectu Tenedos, notissima famâ.
"Insula, dives opum, Priami dum regna manebant;
"Nunc, tantùm sinus, et statio malefida carinis."

And do we not see, that the total failure of the Greeks and Romans in political philosophy, is due to the same cause, as their failure in morals? viz. an ignorance of the only true foundations of society and government, of the authority of public, and the obedience of private men, of the political and civil rights of the citizens? All these, according to the wise principles and experienced judgment of modern times, are laid in moral obligation, with God as its author, and Man as its subject. In a word, the code of public morals is founded on the code of private morals. Government is regarded as an institution for the good of society, and rulers but as agents; whilst the relative rights and duties of the governour and the governed, are referred to the plain, practical sense, to the divine, yet simple wisdom, to the pure, the just, the immutable principles of Christian morals. *In fine, the New Testament is the moral constitution of modern society.* pp. 23, 24.

From the Christian era down to the 15th century, Mr. G. still finds nothing very valuable in science as connected with the welfare of society,—with two exceptions; the first of which is the civil law, and the other Christianity itself. His remarks on both these points are worthy the consideration of reflecting men. We quote the first.

It is a bold opinion, but I express it with confidence, that the civil law did

* We do not mean by these remarks to be understood as saying, that no useful lessons in government are to be derived from the republics of antiquity. There is no government, administered by men, over men, whose experience will be wholly destitute of instruction. But only that our institutions are so different, and the people so different, and the general principle of administering government for the happiness of the people so unlike the ancient governments, that all political axioms drawn from the *ecritings* of Greece and Rome are exceedingly apt to prove inapplicable to our affairs. Their maxims and rules require so many modifications, exceptions, and provisos, that they amount to just nothing at all as axioms and rules.

as much, if not more for the substantial happiness of the people, among whom it was administered, than all the other Sciences and Literature of Greece and Rome. I hesitate not to say also, that the real welfare of the nations of modern Europe, has been more effectually promoted by the former, than the latter. That exercised a decided, permanent, meliorating influence over the feudal system of the North. It laid the basis of the law of nations, and of the improved municipal law of continental Europe: and we may justly say, that it was among the ancients, the only great effort of common sense, for the good of the people, in domestic and social relations. One important consideration must not be forgotten—it is, that the Civil Law, as compiled and settled by Justinian, was the work of a Christian prince, for a Christian people. For myself, I rejoice in the belief, that it never would have existed, but for the enlightening, purifying spirit, the mild wisdom, and the practical justice of the Christian system. Had the *political constitution* of Europe been as much improved, as its *civil administration*, by this admirable code, our own day of popular rights and popular happiness had not been so long deferred. But while it is expedient, even for despots, that the *civil* right of subjects should be well defined, generally understood, and faithfully protected; because these are efficient means to ensure domestic peace and order; yet absolute monarchs must ever act the opposite part, as to *political* rights. pp. 25, 26.

The author next proceeds to a consideration of the influence exerted by the Reformation in rendering science valuable to human happiness. "The essential principle of the reformation was *freedom, freedom of mind, freedom of the individual, freedom of the people.* The fundamental position was this—*each man has a right, each is bound to think for himself.* This principle and this position were at first the offspring of religious controversy; but it was impossible to limit the circle of their influence to such a field, spacious and fertile as it was."

After some kind and conciliatory remarks to these liberal minded Catholics who might feel bound by their principles to deny his conclusions, he proceeds to establish his position, that "the Reformation only, gave or could have given to *all literature*, not merely to the literature of theology, a decisive permanent character."

To illustrate this opinion, let us advert to the actual state of Europe, before the French Revolution, bearing in mind the remark of Montesquieu, that Loyola would have governed the world, but for Luther and Calvin. He, in defiance of the Reformers, has swayed Italy, Spain, and Portugal: they, in spite of him, have ruled Holland, England, and Scotland. Ignatius has governed South America: Calvin and Luther, these United States. Is there now an American, whether of the Reformed or Romish Creed, who would exchange the condition of the Protestant Countries, which have been named, for that of Southern Europe or Southern America? Is it not obvious, that Society has been comparatively stationary for 300 years, in these; while Protestant nations have been continually advancing? Look at the wonderful progress of Holland, Great-Britain, and our own country, since the Reformation. Place beside them, Italy, Spain, and Portugal: and assign, if practicable, any adequate causes, for the incalculable difference, except the principles of the Reformers. Every student of the philosophy of history, I feel assured, re-echoes the sentiment, THESE ONLY ARE THE CAUSES. If then, as I have already said, *Science and Art are nothing worth, unless they bless the people, as well as adorn the State*, and if in protestant countries, they have thus blessed, as well as adorned, beyond all parallel; it becomes a question most interesting and momentous, how have the principles of the Reformers wrought this change, in the use and application of the whole circle of knowledge? I proceed to attempt an explanation; though I believe that every improved mind, already comprehends the developement of my subject.

The freedom of inquiry, applied first to religion, then to politics and morals, developed four conclusions,

—that government is only a means for the welfare of the people; that every individual is a labourer for the common cause, both in church and state; that science is valuable only for its utility; that the New Testament is the only genuine moral constitution of society, and its principles the only safe and wise foundation of all civil and political establishments. He then proceeds to consider the immediate effects of the Reformation on the whole body of literature, shewing that it gave either original being or new form to all its branches.

1. On Theology.

The Church, as we have already seen, opposed an active resistance to all investigations into these matters. It prohibited, with all its power, the teaching of the Oriental languages, and the reading of the books of the old and new Testament. Its system was founded on passages and terms in these books, interpreted according to its own views; and on traditions, passages from the holy Fathers, decisions of councils, pontifical bulls, decretals, charters and other historical monuments. Such was the noblest of Sciences, according to the judgment of this admirable writer. The Reformers assailed, and overthrew this system. From the acute study of the Oriental and Greek Archæologia, by the Protestant Theologians, applied to the study of the sacred books, a perfection, which it had not before, has resulted to the Science, called Exegesis, or a critical examination of the text of the Scriptures.

2. Morality. 3. Political Philosophy. 4. Metaphysics. 5. Ancient Literature. "Who does not know," says Villers, "that in Protestant countries, the knowledge of Greek is perhaps more common than that of Latin in most Catholic countries?"

6. Modern Languages and National Literature pass next in review. At the date of the Reformation, the modern idioms, excepting Italian, were rude and uncultivated. In the rest of Europe, a Latin jargon was the language of the schools and of books. The learned might treat in Latin, what scholars only were able to read; and therefore, Mathematics, Physics, Philosophy, might appear with tolerable advantage, in this dress. But how could nations have a Literature, without a vulgar tongue, without a people, or, as it may be said, without a public? All classes, all ages, all sexes, are the proper audience of the literary writer. He must speak the language of courts and of taverns, of closets and of camps, of citizens and of peasants. His business is with all minds, all hearts; and more particularly with those, most ingenuous and open to all impressions, with those, who know least of Latin. In order, therefore, that each nation might have a Literature, it was necessary to write in its own language, it was necessary that all parties should be accustomed to read. A great event, a powerful interest, a subject, which should become the favorite topic of every one, which should agitate all minds, which should find access every where, was wanted. Then alone would be found authors, willing to write for the people, and a people, who would read their writings with eagerness. The Reformation was such an event. Brought forth within the narrow boundary of a Latin-speaking public, it could never have been consummated, within such limits. It was requisite that it should quit them, and gain millions of heads to arm millions of hands in its defence. An appeal to the people was the first step of the Reformers; and this must necessarily have been made in their language. This controversy, which had left the schools, and become the great business of Europe, was the first active principle, by which modern languages were fertilized. To these disputes on Religion, we are indebted for the restoration of the fine and good style. The universal animosity between the Papists and Reformists, the long troubles of Germany and Switzerland, those of the League in France, those of the Low Countries, those of Scotland and England, became so many furnaces, in which the different languages of these countries were elaborated and purified. The German Bible of Luther is the principal classical foundation of what is called high German. The same is eminently true of the English Bible of James I. It may be also added, that inhabitants of

towns and of the country, who hear divine service regularly in their own tongue, who sing rich pieces of sacred poetry in it, acquire by these means a crowd of ideas and a taste, which would be otherwise unattainable. The investigating and reasoning spirit of the Reformation was also introduced into works of imagination, and took refuge in the theoretic department of the Belles Lettres, in the systems, connected with sentiment and Taste, with the beautiful and sublime. pp. 45, 46.

7. The Mathematical and Physical Sciences. 8. History.

9. Education.

Within the last three centuries, more than twenty Universities have been founded in Germany, of which three-fourths are Protestant. There are 36 Universities in Germany, 19 Protestant and 17 Catholic, while the Catholic population is double the protestant. No reasonable person, says Villers, will doubt that the Protestant Universities have the advantage in the instruction given. It will not, says he, be thought very inconsistent to say, that there is more real knowlege in one single University, such as Jena, Halle or Gottingen, than in the eight Spanish Universities of St. Jago de Compostella, Alcala, Orihuela, &c. *The Protestants have founded and endowed a great number of schools; because their existence depends upon their being the best informed.* The Reformation is essentially learned—it received its impulse from Science, and can only be supported by Science—*knowledge is an affair of State in the reformed nations.* To the Reformation, the young of that day, and all that have followed them, and all that shall follow us, are indebted for the mildest, and at the same time, the most efficacious methods of instruction. p. 49.

He thus comes to the conclusion,

That more has been done, in three centuries by the Protestants, in the profound, and comprehensive, the exact, rational, and liberal developement, culture, and application of every valuable department of knowledge, both theoretical and practical, with a view to public and private improvement, than has been done by all the rest of the world, both ancient and modern, since the days of Lycurgus. pp. 49, 50.

In looking from the past to the future, he proposes to establish the position that the principles of the Reformation have become the focal point of the whole circle of knowledge, and that the Reformed writers will always go forward in the career of improvement. This rests on the fact that the grand results of the Reformation are in their nature imperishable. Particularly the universal and practical spirit of investigation on all subjects; the system of education, the diffusion of knowledge; the universality of social and individual effort; religious liberty and equality; and the security of popular rights. On the fourth of these points, that of combination and division of effort, we have these remarks, as true as they are important.

Formerly, the community was a mere bystander, a mere spectator, as to all that was going on. The government, a few ancient, well-endowed institutions, and a handful of individuals, were the only agents. Now, the people are every thing, and do every thing, through the medium of a vast multitude of organized associations, religious, and benevolent, political, civil, and literary, commercial, agricultural, and mechanical. What department of knowledge or business is there, indeed, in which the people are not at once the final and the efficient cause, from the country Sunday school, to the supreme œcumenical council of each denomination; from the village society, to the Parliament of England, or the Congress at Washington? pp. 54, 55.

Mr. G. thus arrives at his cheering and triumphant conclusion:

Such are the principles, which have conferred on Protestant communities, in my judgment, constitutional durability, untiring energy, and inextinguishable enthusiasm, in the cause of improvement, and pre-eminently in the cause of Science, in its noblest and most comprehensive meaning. Such

is the moral machinery, by which the Reformation has realized in Moral Science, the thought of Archimides; for it has moved the world of living men. Such the principles, which suggested to Henry of Navarre, and to the grand pensioner De Witt, the conception of a Supreme International Tribunal: and if it ever exist, its being, like that of the modern law of nations, will be due to the system of the Reformers. Such the principles which have enabled them to found the only empire of thought, free, rational, regulated, that ever existed: a Protestant, Confederate Republic of opinion and feeling, unrivalled in public and private liberty, intelligence, and happiness.

The fortunes of this, or of that country may fluctuate. Public calamities may embarrass and retard the progress of one or another. Usurpation or tyranny, conquest or treason, may oppress and trample down for a time, different members of this great international confederacy. Man may have sworn that they shall perish, and that no day of national resurrection shall ever dawn for them. But, like the witnesses in the Apocalypse, that died, and yet lived, they shall arise, and live again. The Angel, that hath the everlasting Gospel, to preach unto every kindred, and tongue, and people, bears testimony that the spirit of life shall again enter into them. Never, indeed shall the Reformation be, in the language of Byron, "the Mother of Dead Nations." Her children shall live to the end of time.

Our country is the youngest child in the family of Protestant nations. And when we contemplate our unexampled progress in freedom, intelligence, happiness, and virtue, may we not say, that the Reformation, like Jacob of old, has given the birthright blessing of the first born, to the youngest? And shall we ever part with that blessing, the blessing of National Independence; of civil, political, and religious liberty; of the investigating spirit; of universal education and knowledge; of a free press; of individual enterprize and social effort; of a glorious past, and still more glorious future? No, never!

What then shall be our destiny? As a *free* people, it is written in characters, that the world may read, from the Great Lakes, to the Gulf of Mexico, from the Atlantic, to the Missouri. As an *educated, investigating, practical* people, it is recorded in letters of light, on the countless institutions for social and individual improvement, that bless and adorn our land. As a *Christian* people, it stands forth in sculptured language, on the thousands of temples, which flourish side by side, in harmony and emulation, within our happy borders. As a *peaceful* people, it is registered, as with the pen of prophecy, on our national, social, individual character; on our sense of justice, and our sentiments of philanthropy; on our consciences—as Christians, our principles—as Americans, our feelings—as men. As a free, as an educated, as a Christian, as a peaceful people, I experience the settled, the delightful assurance, that our country shall live to the end of time. pp. 56, 57.

In his anticipations of our own unrivalled eminence in science and literature, he justifies himself by arguing that the ancients have been surpassed by modern writers in every branch of useful learning.

Whether in abstruse and comprehensive, or in refined and elegant speculation; in profound, energetic, logical reasoning; in powerful, commanding, persuasive eloquence; in the intellectual and imaginative poetry, in the descriptive and pathetic; in practical wisdom, moral, international, or political, civil, social, or domestic; in those arts, which employ, while they improve and bless the people; in a word, in all that makes man industrious and useful, virtuous and happy, and prepares him for the service of God, of his fellow men and of posterity—if, with a view to these things, we contemplate the great men, who have arisen since the year 1500, we must acknowledge them, unrivalled by the Ancients. This is my creed, I glory in it: and this, I speak it with triumphant confidence, this, before the close of the 19th century, will be the creed of my country. pp. 62, 63.

Then as there never has been since the Reformation a deficiency of ta-

lents in any department, we have no reason to fear there ever will be.

"While the earth remaineth, while seed time and harvest, and cold and heat, and summer, and winter, and day and night shall not cease," I believe that the human mind shall never again be enslaved; that the Protestant nations shall never again sit in darkness; that the bright career of improvement, begun by the Reformation, shall never terminate; till all the nations shall be gathered into the fold of the one Shepherd, and all sects shall be embosomed, in the holy Sanctuary of the Millenial Church. Then shall the triumph of the principles of the Reformation be complete. Then shall the Christian Religion have become, *the only standard of public and private conduct.* Then shall the New Testament have established its dominion every where, substantially and practically, as the only fountain of all rights, international, civil and social, as *the moral constitution of a world of nations.* p. 63.

We are not fully prepared to accede to all the author's opinions. We are not ourselves so far advanced in the career of free inquiry as to discard all the classical literature of antiquity, though we fully admit the ability with which he has supported his positions. The point is too difficult of proof to be decided, even by the verdict of so acomplished a scholar. He says, and we believe justly, "I have devoted as much time to the study of the classics, and with as much zeal and industry, as perhaps most scholars of our country, except Professors and other teachers. I desire to record here, emphatically my opinion, founded on the history of my own mind and the experience of twenty years, *that I have derived no substantial improvement from the classics.* I owe to modern writers, chiefly English, all that I have or am." Still we must venture to question, whether any lover of classical literature will be easily persuaded that this oration ever would have possessed its present beauties, thronging and brilliant from the beginning to the end, if its respected author had never drank deeply at the full fountains of antiquity.

But passing this, and perhaps some minor points, on which we are not prepared to go all lengths with our author, we will express the delighted interest with which we have read his address. Principles at once so Christian, and so republican, existing with such distinctness of conception in capacious and cultivated minds, afford the best security for the stability of our free institutions, and of course for the fulfilment of these sanguine anticipations of glory to the republic. We rejoice when we see so many of our best men engaged in advocating the combined principles of the Reformation and of '76. Religious and civil liberty, based upon the religion of the New Testament, and secured by the universal diffusion of knowledge, are topics never foreign to the mind of the Christian republican. We feel thankful that Mr. G. and several other gifted men, have with so much ardor devoted themselves to the maintenance of these principles. Though they be not followed by a crowd of litigious clients to the contentious bar, though they be not seen in the strifes of the still more quarrelsome political arena, though their names *literis majusculis non exarantur*, are ornamented with no decorous capitals on the triennial catalogue, yet we see them exerting an influence and acquiring a name, far more eligible than any political elevation, as friends of religion and humanity.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

History of the Greek War.—We are gratified to learn that our countryman, Dr. Howe, proposes to publish a Sketch of the Greek Revolution, from its commencement to the beginning of the present year. His intelligence and education, and particularly his residence in that country during most of the period of its struggle for independence, give us confidence that the work will be read with great interest. It will form an octavo of about 450 pages.

Ecclesiastical Documents.—Mr. Gardner B. Perry, of Bradford, Mass., wishes, for an object which he supposes will prove of public utility, to make a collection of documents of the following description, viz.

Decisions and results of Ecclesiastical Councils, Resolves of Associations general and particular, Articles of agreement and communion, Judicial decisions and declarations of local churches, and the doings of all other bodies of men, civil or ecclesiastical, touching the polity, privileges, and powers of the church; the condition and privilege of membership; the rights and responsibilities of Pastors, together with all other documents, printed or written, which are connected with the above subjects, by way of reply, exception, remonstrance, or in any other way; within the bounds of the New-England States, and wherever else in this country the Congregational form of government prevails.

He therefore respectfully requests the community, both Clergymen and Laymen, to afford him that assistance which they may have it in their power to render, by forwarding such documents, of whatever date, on the above objects, as they may possess, or when pieces of documents deemed particularly valuable cannot be sent, to inform him where they may probably be found. And to accompany such documents, if they need illustration, with such explanatory notes as shall be necessary for better understanding the same.

These documents, after he has made that use of them for which they are desired, shall be returned, if requested; and if not, put in some public institution where all persons may enjoy access to them.

They may be directed either to him, or left at the Bookstore of Messrs. Pierce & Williams, No. 20, Market-street, Boston.

The New-England Primer has been recently published in Maine, which omits those parts of the Shorter Catechism relating to the Divinity and Atonement of Christ, the Decrees of God, the Sinfulness of Human Nature, &c. &c.

Irving's Life of Columbus.—Two volumes of this work, which has been looked for with so much anticipated delight by the reading community, have been published in this country, and the third is in the press.

Scholar's Quarterly Journal.—Mr. Emerson Davis, Preceptor of Westfield Academy, Mass., has issued the first number of a periodical, with this title. The design is to cultivate and gratify a taste for the Sciences, and to excite a spirit of inquiry concerning them.

The Student's Manual of Languages.—A small quarto has been lately published in Philadelphia, under the title "*Tables of Comparative Etymology and Analagous Formations in the Greek, Latin, Spanish, Italian, French, English, and German Languages, or the Student's Manual of Languages; designed to facilitate the study of them, by a connected view of their declensions, methods of comparison, conjugations, interchangeable letters, and similar terminations.*" The author in part, and general editor, of these Tables, is Mr. John Lewis, of Virginia, a gentleman who seems, from this work and a pamphlet which he has recently issued, to have given a close and successful attention to philological studies. Mr. Long, the very learned Professor of Ancient Languages in the University of Virginia, prepared the Greek and Latin tables for the present Manual; and Mr. Lewis acknowledges himself, in his preface, to be indebted to Dr.

Blatterman, Professor of Modern Languages in the same University, not only for the German additions, but for a revision and correction of the Tables. The *Preliminary Observations* abundantly answer the purpose of explaining and facilitating the use of the work.

Shuckford's History.—The learned Dr. M. Russell, Minister of the Episcopal church in Leith, is continuing the work of Shuckford, on the connexion between Sacred and Profane History. Two volumes have been lately published, which contain, among other important things, a view of the Jewish History, during the government of the Judges, and the early history of Greece. In the two volumes which are forthcoming, much important information may be expected concerning the History of China, and India, the author having full access to the books and manuscripts of the Editors of the Memoirs of Muhamed Baber, Emperor of Hindostan. In this collection are some rare articles in oriental history, and antiquities.

Religious Newspaper in London.—A prospectus for the first religious newspaper in the United Kingdom, conducted on the principles of the religious journals of our country, has been issued at London. The price of the paper is seven pence for a single copy. It is well encouraged.

The Rev. Alva Wood, Professor of Mathematics and Natural Philosophy in Brown University, has been appointed President of Transylvania University, at Lexington, Kentucky.

A Commentary on the Epistle to the Romans is preparing for the press by Thomas Erskine, Esq.

Mechanical Association of Middlebury College.—A Society by this name has been formed by the students of Middlebury College, for the purpose of securing to them a regular and profitable exercise. The officers of the College give their sanction to the project, and have made arrangements for a suitable building, apparatus, and the appointment of an agent.

NEW PUBLICATIONS.

RELIGIOUS.

A Discourse, delivered in the Chapel of Yale College, on the day of the Annual Thanksgiving; Nov. 1827. By Eleazar T. Fitch. 8vo. pp. 34. New-Haven. Treadway & Adams. 1828.

Considerations for the American Patriot: A Sermon delivered on occasion of the Annual Thanksgiving, December 12, 1827. By Elisha W. Baldwin, A. M., Pastor of the Seventh Presbyterian Church in the city of New-York. 8vo. pp. 24. New-York. J. P. Haven. 1828.

The Exclusive System. A Discourse delivered in Groton, Massachusetts, at the Installation of Rev. Charles Robinson, November 1, 1826. By James Walker. Boston. Bowles & Dearborn. 1827. 8vo. pp. 56.

Unitarian Christianity free from Objectionable Extremes. A Sermon, preached at the Dedication of the Unitarian Church, in Augusta, Geo. Dec. 27, 1827. By Samuel Gilman, Pastor of the Second Independent Church, Charleston, S. C. Charleston. James S. Burges. 1828. 8vo. pp. 44.

The Peculiar Features of Christianity. A Sermon preached at the Dedication of the Meetinghouse of the Second Parish in Saco, and the Installation of the Rev. Thomas Tracy as their Pastor—November 21, 1827. By F. W. P. Greenwood. 12mo. pp. 22.

The Name of Christian the only appropriate Name for Believers in Christ. A Sermon, preached at the Dedication of the Third Congregational Church in Cambridge—Dec. 25, 1827. By Charles Lowell, Minister of the West Church in Boston. Cambridge. Hilliard, Metcalf, & Co. 1828. 8vo. pp. 24.

Means by which Unitarian Christians may refute Misrepresentations of their Faith. A Discourse delivered at Townsend, Massachusetts, February 10, 1828. By Nathaniel Thayer, D.D. Minister of Lancaster. Lancaster. F. & J. Andrews. 1828. 8vo. pp. 16.

A Discourse on Regeneration. By Bernard Whitman of Waltham. Boston. Bowles & Dearborn. 1828. 12mo. pp. 60.

A Sermon on the Nature and Extent of Christian Liberty. By John Whit-

Minister of the Third Parish in Dedham. Dedham. H. & W. H. Mann. 1828. 8vo. pp. 27.

MISCELLANEOUS.

The American Journal of Science and Arts. Vol. XIV.—No. 1. April, 1828. New-Haven.

The Life of John Ledyard, the American Traveller: comprising Selections from his Journals and Correspondence. By Jared Sparks. 8vo. pp. 325. Cambridge: Hilliard & Brown. 1828.

Electro-Magnetism: being An Arrangement of the Principal Facts hitherto discovered in that Science, with plates of the Apparatus. By Jacob Green, M. D., Professor of Chemistry in Jefferson College. 16mo. pp. 210. Philadelphia: 1827.

Love of Admiration, or Mary's Visit to B——. A Moral Tale. By a Lady. 18mo. pp. 160. New-Haven: A. H. Maltby. 1828.

A Sketch of the First Settlement of the Several Towns on Long Island; with their Continuation. By Silas Wood. A New Edition. 8vo. pp. 181. Brooklyn, N. Y. 1828.

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The History of Modern Greece, with a View of the Geography, Antiquities, and Present Condition of that Country. From the London Edition, with a Continuation of the History to the present time. 8vo. pp. 500. Boston: Nathan Hale. 1828.

Elements of Natural Philosophy, by E. S. Fischer, Honorary Member of the Academy of Sciences of Berlin, Professor of Mathematics and Natural Philosophy in one of the Colleges of the same city, &c. &c. Translated into French with Notes and Additions, By M. Biot, of the Institute of France, and now translated from the French into English for the Use of Schools in the United States. By John Farrar, Professor of Mathematics and Natural Philosophy in the University of Cambridge, New-England. 8vo. pp. 346. Boston. 1827.

Universal Geography, or a Description of all the Parts of the World, on a New Plan, according to the great Natural Divisions of the Globe: accompanied with Analytical, Synoptical, and Elementary Tables. By Malte Brun. Improved by the addition of the most recent information, derived from various sources. 4 vols. 8vo. Philadelphia. Anthony Finley. 1827.

MONTHLY RECORD.

RELIGIOUS.

Efforts to promote the observance of the Sabbath in the State of New-York.—The efforts which were made by ecclesiastical bodies and men of influence in various parts of this State for this purpose, the past year, have been followed the present year by more extended, and systematic, and, as we hope, more successful exertions. The public sentiment seems to have been awakened to the subject, particularly by the very rapid increase of business and travel on the Sabbath by boats and stages, and the consequent evils to be apprehended, along the whole extent of their rivers and canals.

A meeting was held in Rochester in January by a few friends to the right observance of the Sabbath, at which the following resolutions were adopted:

Whereas the violation of the Sabbath on our canal has become a most alarming evil in our State; and whereas, we believe the good sense and sound principle of the Christian community is decidedly against such immorality; and believing that the evil *can be corrected;* therefore—

Resolved, That we are of one heart and one mind on this subject, and will use our best exertions to prevent the violation of the Lord's day on the Erie canal.

Resolved, That we will give our business and patronage to such lines of boats as do not travel on the holy Sabbath.

Resolved, That we invite all the friends of sound morality, in all the villages and towns in the State, to cooperate with us in this important object.

To these resolutions the names of thirty-seven gentlemen were annexed.

On the 5th of February, a larger meeting of the citizens of Rochester was called, in order that there might be a more extended expression of opinion and feeling on the subject. About four hundred were present, and, after a temperate and friendly discussion, adopted the first and third of the above resolutions by a unanimous vote, and the second by a considerable majority. The division on the second, is understood to have been occasioned, by a belief, on the part of many, that its provisions were not practicable.

The proceedings at Rochester encouraged a few individuals at Utica to attempt a similar improvement in the travelling by stages between Albany and Buffalo. After consulting with other gentlemen in their vicinity, and in various parts of the country, they issued a circular, proposing a meeting of delegates for this purpose at Auburn, from all such places as should desire to be represented in a meeting of this description.

Accordingly on the 15th of February, the time appointed, delegates assembled in Auburn from Utica, Clinton, Manlius, Auburn, Geneva, Lyons, Canandaigua, Rochester, Palmyra, Penn Yan, Skaneateles, Mentz, and the counties of Yates, Ontario, Wayne, and Seneca. Twenty-two delegates were present. The following resolutions have been published as the results of this convention:

That this convention view with peculiar gratitude and joy the many evidences before us that the feelings of this community are opposed to the profanation of the holy Sabbath, by the running of stages on that day.

That we feel called upon by a voice from every part of the State, to adopt measures calculated to secure obedience to the fourth commandment.

That [thirteen gentlemen here named] be, and they are hereby appointed commissioners to establish a line or lines of stages between Albany and Buffalo and Niagara, that shall not travel on the Sabbath.

That we, as members of this convention, and for ourselves as individuals, pledge our patronage and support in favor of the said line or lines of stages, when put into operation, and that we will give our influence and exertions to promote this moral enterprise.

That the proceedings of this convention be signed by all the members present, and that the editors of papers in this State friendly to the Sabbath, be requested to publish the same.

That no ordinary circumstances will induce us to travel in packet boats which violate the holy Sabbath, when

the proposed line of stages shall have been established.

That we will concur with the friends of religion and morality in New-York, Albany, and Troy, in all proper measures for encouraging steam boats on the Hudson river which shall not run on the Sabbath day.

That this convention highly approve of the efforts recently originated in Rochester to check the violation of the Sabbath on the Erie canal; and that we pledge ourselves as citizens and men of business, to give our patronage to such men as do not permit their boats to run on the Sabbath.

A meeting was held for the same object at Albany on the last day of February, at which resolutions were passed expressing the peculiar satisfaction with which they regard the proceedings at Rochester and Auburn; the high value which they attach to the Sabbath, apart from its divine authority; the necessity of mutual co-operation and concurrence to prevent its profanation; its peculiar liability to be profaned in the State of New-York, on account of the great amount of travelling and transportation; and pledging themselves to use their best exertions to dissuade the owners of stages, steam boats, canal boats, and hackney coaches, from running them on the Sabbath. In pursuance of this design, the following pledge was unanimously adopted,—signed by sixty gentlemen present,—and ordered, in connexion with the resolutions, to be printed in a pamphlet form, and submitted to the public for signatures:

We, the subscribers, approving of the resolutions passed at a public meeting of the citizens of Albany on the 29th February, 1828, do, in pursuance thereof, pledge ourselves that we will use our best exertions to dissuade the owners of steam boats, canal boats, stages, and hackney coaches, from travelling on the Sabbath, and that to encourage such of them as shall cease running on that day, we will, and do now, solemnly agree with them, with each other, and with the Christian public, to patronize such of them as shall duly observe that day. And in like solemn manner, we agree to abstain from all travelling on that day, except in cases of necessity and mercy.

A committee, of twelve gentlemen, was appointed to correspond with other associations throughout the State, with a view to arrest the progress of so great an evil.

Similar exertions are also making in the city of New-York to suppress the same evil. Among the petitions lately presented to the Common Council, says the Observer, we notice one from sundry citizens, praying that measures may be taken to effect the closing of shops on the Sabbath;—which was referred to the Police Committee. The number of signatures, we understand, is *four thousand five hundred and twenty-six*; including many *firms*, which in all cases are reckoned as units. The length of the petition is upwards of *ninety feet*, with two tiers of solid names abreast, and much of the distance three. A great number of the petitioners are gentlemen of the highest respectability, influence, and wealth; while others are, in part, the very men who keep their shops open on the Sabbath, being compelled, as they say, to do so in self-defence.

The extent to which this evil prevails in New-York, is not probably known even to those who witness it as often as the Sabbath returns. We have facts to present, as ascertained by actual investigation. The number of shops found open on the eleventh of November, (either entirely or partially,) for the evident purpose of trade, WAS FOURTEEN HUNDRED AND SIXTY-NINE!! Of this number, 422 were dram shops, 420 groceries, 283 fruit shops, 26 clothing shops, 58 shoe stores, 10 hat stores, 1 tin shop, 18 confectioners' shops, 1 soap and candles shop, 4 segar shops, 1 furniture shop, 1 pawn broker's office, 1 vegetable store, 57 bread and cake stores, 10 dry goods, 1 paint shop, 53 oyster shops, 70 barbers' shops, 27 butcheries, 1 blacksmith's shop, 2 thread stores, 1 comb store, and 1 lamp and oil store. If at one half of the groceries, fruit shops, and oyster shops, liquors are sold by the small measure, which is probably a low estimate, then of the 1469 shops kept open on the Sabbath, 800 are in effect dram shops.

These facts are full of meaning. They tell us why our poor-houses, hospitals, and prisons, are so crowded with inmates, and so burdensome to our wealthy inhabitants, while the churches are so thinly attended in comparison

with the greatness of our population. They bid us to beware, lest, in its very youth, our city become as corrupt, as wretched, as debased, as some cities in the Old World, where human life is regarded less than the life of a beast. As yet we have not advanced in the downward course beyond the hope of recovery; but except the public can be alarmed, and made to feel their danger, the time will come, and is not far distant, when the stranger who visits New-York, will return to his friends, and tell them that our Sabbath is not distinguishable from other days in the week. We do hope and believe, that the men we have chosen for Municipal Officers, will feel the responsibility under which they act; and that every Christian, every virtuous man, every philanthropist, and every patriot, will sustain them by their influence and their votes, in any measures which they may adopt for the prevention of this great and growing evil.

Bible Cause in Kentucky.—At the close of a four days' meeting in the Second Presbyterian Church in Lexington, on the 18th of Feb. a resolution to the following effect was proposed, and adopted, viz.: That with the blessing of Almighty God, and the co-operation of our fellow citizens, of the different denominations throughout our State, we pledge ourselves to raise the sum of *Twenty Thousand Dollars*, with a view to furnish every family in Kentucky, who may be destitute of the Bible, with a copy of that blessed book within the course of two years. About *Seventeen Hundred Dollars* were immediately subscribed by the persons then present.

The Rev. Jacob Oson of this city, a man of color, was ordained at Hartford on Sabbath the 17th of February, by Bishop Brownell, preparatory to his being sent out on a mission to the American colony at Liberia, under the patronage of the Missionary Society of the Episcopal Church. He is, we believe, the first foreign Missionary sent out by this society.

Mission Press at Malta.—There are perhaps but few of the benevolent operations of the present day, which, at so little expense of labour or funds, produces so great an amount of influence as the printing establishment at this station. From a statement made to the Editors of the New-York Observer by the superintendent of the press it appears, that the number of Tracts which have been printed in Modern Greek, is 72; editions, 78; copies, 71,050; pages, 3,732,000. In Italian, 43 Tracts; 51 editions; 55,500 copies; 1,706,000 pages. In Greco-Turkish, 1 Tract, 2 editions; 1,500 copies; 36,000 pages. Total, 106 Tracts, (those which are printed in more than one language being reckoned according to the number of languages); 131 editions; 128,050 copies; 5,474,000 pages.

Of the Greek Tracts, 2,580,640 pages have been distributed; of the Italian, 850,112. Total, 3,430,750. Of the Greek, 1,151,440 pages remain in the Depository; of the Italian, 855,888. Total, 2,007,328.

The Rev. Elnathan Gridley, American Missionary to Asia Minor, died near the close of September, at Kaisarea, or Cesarea, a principal town in Cappadocia, about two hundred and fifty miles east from Constantinople.

Mr. Gridley was graduated at Yale College in 1820, and at Andover in 1823; and in September, 1826, sailed on this mission in company with Mr. Brewer. Being at first unacquainted with the languages of the country, he devoted much of his time to the interests of American and British seamen. He died, says the Editor of the Herald, about the same time in the year with Mr. Fisk, and sleeps not far from the grave of Henry Martyn.

POLITICAL.

Great Britain—By late arrivals we learn that there has been another dissolution of the British Ministry; and a new one formed, with the Duke of Wellington at its head. The cause of this dissolution is stated to have been disunion, growing out of a resolution adopted by Mr. Huskisson, to enforce a severe system of economy, and to render the public accounts more clear and intelligible. Mr. Herries, alone, refused his assent to Mr. Huskisson's plan of finance, as well as to the nomination of Lord Althorp, as Chairman in the House of Commons, of the Finance

Committee, and this opposition was found so determined and insurmountable, that Mr. Huskisson declared they could no longer remain members of the same cabinet. In consequence of this disunion, Lord Goderich, (the Prime Minister) having declared his inability longer to remain in the cabinet, the Duke of Wellington was ordered by the King to form a new one.

MISCELLANEOUS.

Intemperance.—The Medical Society of the State of New-York, taking into consideration the duties they owe to the public, as members of a profession to whose care is committed the health of its citizens, recognise with deep solicitude, one of the most alarming causes of disease that exist in human society, to wit, intemperance in the use of ardent spirits.

And whereas, it is an evil, that is growing to an alarming extent among all classes of society; and from the cheapness and facility of procuring distilled spirits, has become the common beverage of almost every class of the community: and whereas, there is reason to believe that the habitual use of ardent spirits is often the consequence of an opinion that their use contributes to the health of the body, and becomes necessary to sustain it under great fatigue and exhaustion; that it is a preventive of disease contagious and miasmatic causes, that it is necessary as a medicine in diseases, accompanied with debility, to restore tone and vigor to the system: and whereas, it is a duty, peculiarly belonging to the medical profession to oppose and correct these insidious errors:

Therefore resolved, That in the opinion of this society, the habitual use of ardent spirits is not a source of strength and vigor, but that it is generally productive of weakness and disease.

Resolved, That in the opinion of this society, ardent spirits are not a preventive of disease under any circumstances, but that more frequently their use predisposes the body to the reception of complaints of an aggravated form.

Resolved, That this society will discourage the intemperate use of ardent spirit as far as their example and influence will extend.

Resolved, That the free and habitual use of wine and fermented liquors, is often the source of obstinate and incurable diseases, and that although their moderate use may, under some circumstances, be beneficial in giving activity and vigor to the system, yet their use in many cases is often carried too far, and continued to the injury of the constitution.

School Education in New-York city.—The view which we have given, in a preceding column, of the moral condition of this city, as exhibited in their open violations of the Sabbath, is exceedingly painful to every friend of religion and good order. Nor is the mind at all relieved by looking at the condition of the city in respect to its primary schools, and means of education in general. Indeed we see, if we mistake not, in the great neglect in this particular, a fruitful source of the degradation and crime before described.

An Address of the Trustees of the Public School Society of the city presents the following estimates, as undoubtedly a near approximation to facts:

Whole number of children between 5 and 15 years of age,		52,300
Do. attending public schools,	10,000	
Do. attending private do.	17,500	
Do. do. Sunday do. not before included,	600	
Do. withdrawn before the age of 15,	12,100	
		40,200

Leaving the surprising number of *twelve thousand one hundred* children, between the ages of 5 and 15, who are entirely destitute of the means of instruction! and twice that number who at present attend no school whatever!! The whole number of children in the city between these ages, is estimated at 52,300. Consequently, *nearly one in four* of all these future men and women, are growing up in ignorance of the first rudiments of knowledge! and *nearly one in two* attend no school at present!!

The immense influx of foreigners—no less than 20,000 having arrived in the city the past year—while it accounts in part for these appalling facts, shows also the necessity of greatly increasing the means of education. In a government like ours, such a mass of ignorance is not only disgraceful, but dangerous. To suffer it to exist before our eyes, when by no extraordinary

sacrifices it might be removed, is inhuman and unchristian. Neither the sick nor the destitute have higher claims upon us than the ignorant. The want of knowledge is the most imperative of all wants; for it brings all others in its train.

The whole amount expended upon Common Schools in this city during the year ending 1st of May, 1827, including about $4,400 received from "pay scholars," and $2,155 50 distributed to the Mechanics', the Orphan Asylum, and the Manumission Societies, did not exceed $27,000: while in Boston, with less than one third of our population, the annual amount expended for similar purposes, is from 50,000 to 70,000. And the consequence is, that while New-York exhibits such facts as are stated above, in Boston scarcely an instance is to be found of a child who has not received some sort of education at school.

Young Men's Education Society of Boston.—This Society has been for years the largest contributor to the funds of the American Society, having paid $7,537 since 1819. The amount raised last year was $1200, and the sum paid to the Parent Society $1063. It is stated that they voted at the late meeting to support *thirty* young men at $75 each, making $2,250.

Large Bequests.—Mr. John Grandison, who lately died in Philadelphia, has left the following legacies:—to the Orphan's Society, the Indigent Widows' and Single Women's Society, the Pennsylvania Institution for the Deaf and Dumb, the Friend's Asylum near Frankford, $5000 each; the Pennsylvania Hospital, $3000; the Pennsylvania Society for Charity Schools, $1000; to the Pennsylvania Dispensary, $80 per annum, the Southern Do. $100, the Northern Do. $120; the Apprentices' Library, $75 per annum. It is said he bequeathed several houses to their respective occupants; and that a residuary legacy to the Apprentices' Library will probably amount to $40,000.

Duelling in New-York.—We are happy to state that the bill to suppress duelling has passed the House of Assembly, 61 to 37. The first section declares the inflicting of a wound in a duel, beyond the bounds of this State, from which death ensues in this State, murder; the second subjects the seconds to the punishment of felons, whether death ensues or not.

Lotteries.—From a detailed statement in the Pennsylvania Gazette, it appears that the Union Canal Lottery will cost the people the sum of *three millions five hundred and thirty-three* dollars, for collecting one hundred and fifty thousand dollars for the use of the Canal.

ORDINATIONS AND INSTALLATIONS.

Jan. 23.—Rev. ZENAS CASE was ordained to the work of the Gospel Ministry in the Second Baptist Church in Sweden, N. Y. Sermon by Elder O. C. Comstock.

Jan. 24.—Rev. HORATIO FLAGG was ordained Pastor of the Congregational Society in Hubbardton, Vt. Sermon by Rev. Mr. Walker, of Rutland.

Feb. 8.—Rev. JOSEPH PEPOON, as an Evangelist, by the Presbytery of Grand River, Ohio. Sermon by Rev. Luther Humphrey.

Feb. 12.—Rev. JAMES H. THOMAS was installed Pastor of the Associated Congregations of New Windsor and Canterbury, N. Y. Sermon by Rev. Jacob Green.

Feb. 27.—Rev. SAMUEL PRESBURY over the Second Congregational Unitarian Church in Northfield, Ms. Sermon by Rev. Mr. Pierpont, of Boston.

Feb. 16.—Rev. BENJAMIN DOLBEAR, at Craftsbury, Vt. as an Evangelist. Sermon by Rev. Jacob N. Loomis.

Feb. 27.—Rev. CHARLES J. WARREN over the First Congregational Church in Attleborough.

Feb. 27.—Rev. JOSHUA DODGE was installed over the Church in Moultonborough, N. H.

March 5.—Rev. WARREN BURTON, over the Third Congregational Society at Cambridge, Ms. Sermon by Rev. Mr. Greenwood.

March 12.—Rev. ASAHEL BIGELOW as Pastor of the Orthodox Congregational Church in Walpole, Ms. Sermon by Rev. Mr. Bigelow, of Rochester.

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RELIGIOUS COMMUNICATIONS.

ON THE COMMENCEMENT OF HOLY TIME.

I have read with considerable interest what has been published of late in the Christian Spectator, respecting the time when the Sabbath begins. This subject, though not of so much importance as some others, is nevertheless one on which it is desirable that our minds should be settled. Having recently paid some attention to it, the following is communicated as the result of my inquiries.

In ascertaining when the Sabbath begins, it is of no small importance to have correct and definite views of the word *evening* or *even*, as used in the sacred writings. The word more generally is used to denote the commencement of darkness, or sunset. But it is sometimes used to denote a part of what we call the afternoon, viz. the period from three o'clock to sunset. This is a point which we think it proper to establish. From Num. xxviii. 4, we learn that one lamb was to be offered in the morning and another at even. This direction was given in reference to the morning and evening sacrifice. Now can it be ascertained at what time the evening sacrifice was offered? In the Acts of the Apostles iii. 1, we read that Peter and John went up into the temple at the hour of prayer, being the ninth hour. The Jews, it should be remembered, reckoned their hours from morning to night making twelve in the day. The ninth hour, then, or three o'clock P. M. was the hour of prayer at the temple. But there was no stated hour of prayer at the temple except when the morning and evening sacrifice was offered. That their seasons of sacrifice were also seasons of prayer is evident from Luke i. 10. "And the whole multitude of the people were praying without at the time of incense." Indeed, such was the connexion between sacrifice and prayer under the Jewish dispensation that the former is sometimes used for the latter, as in Prov. xv. 8. From a comparison of the above passages I think it may be clearly inferred, that the evening sacrifice was offered at three o'clock P. M. On this point, so far as I know, all commentators are agreed.

To the same result, we are brought from a comparison of Matt. xiv. 15, with 23. "And when it was evening, his disciples came to him saying, This is a desert place, and the time is now past, send the multitude away that they may go into the villages and buy themselves vituals," &c. 23d verse, "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Observe, it was evening before the multitudes were fed; and after feeding them and sending away his disciples, and also the mul-

titude, and going himself into the mountain, the evening came. Here are *two evenings* spoken of after the hour was past, that is as I suppose, the hour of dining or refreshment. When did the first of these commence? Immediately after midday? or not till some time in the afternoon? Not immediately after midday; first, because at that time the multitudes could not have been in so suffering a state for food, as to excite the compassion of the disciples; secondly, because Mark tells us, vi. 35, that when the disciples came to Christ, the day was *far* spent, and the time *far* passed. But would the day be said to be far spent and the time far passed immediately after midday? But if we suppose the first evening to have commenced at three o'clock P. M. we can account for the compassion of the disciples for the hungry multitude, and see the propriety of the expressions used by Mark, "the day was far spent," and "the time now far passed."

In the opinion here offered, I am supported by the following commentators and lexicographers.

The Assembly in their annotations Matt. xiv. 15, on the word evening, say, "That is, the first evening, when the sun was much declined, about three o'clock P. M., and the second evening, verse 23, which began at sunset."

Campbell on Matt. xiv. 23, says, let it be observed, for the sake of removing this difficulty, (viz. between this and the 15 verse) that the Jews spoke of two evenings; the first was considered as commencing from the ninth hour, that is, in our reckoning, at three o'clock P. M., and the second from the twelfth or sunset. This he adds, appears from several passages in the Old Testament. In the institution of the passover, for instance, the people are commanded to kill the passover at evening, Hebr. *between the evenings*, that is, between three and six o'clock P. M.

McKnight on Matt. xxviii. 1, observes, "As the Jewish day began at sunsetting, they distinguished the evening into two parts. The first being the evening on which the preceding day ended; and the second the evening with which the new day began. Hence the expression in the institution of the passover, Exod. xii. 6, between the two evenings. Compare also Matt. xiv. 15 with 23, where both evenings are mentioned. The first evening was the space from three in the afternoon to sunsetting; the second began at sunsetting and lasted till nine."

Schleusner, on the word ὀψιος, after referring to the Hebrew, which is rendered between the evenings, says, "One was from the ninth hour of the day, our three o'clock P. M. until the setting of the sun; the other was from the last hour of the day until the beginning of night,"* (or entire darkness.)

Calmet on the word *passover*, says, "The paschal lamb was to be killed between the two evenings, that is, between the sun's decline and his setting, or rather according to our reckoning, between three o'clock P. M. and six o'clock in the evening."

Brown on the word *even*, says, "It is when it begins to grow dark, or at least when the sun is considerably declined," and adds "the passover was killed between the evenings about three o'clock P. M. when the sun was half declined."

There is no evidence which I have seen that the word evening is in the scriptures ever applied to the portion of time immediately succeeding midday; but there is evidence that it is applied to the latter part of the afternoon, or from three o'clock till sunset.

* "Una fuit ab hora diei nona, nostra tertia pomeridiana, usque ad solis occasum; altera, ab hora diei ultima, cum sol occidit, usque ad noctis principium."

I am now prepared to examine some of the passages which are brought to prove that the evening succeeding the day, even every day, is a part of it, and consequently that the evening succeeding the Sabbath is a part of the Sabbath.

One passage brought for this purpose is Lev. xxiii. 27, "Also on the tenth day of this seventh month, there shall be a day of atonement," compared with the 32d verse, "In the ninth day of the month at even." It is said that the evening preceeding the day of atonement is called the evening of the ninth, whereas if the day had begun at sunset, it would have been the evening of the tenth.

This difficulty is at once obviated by keeping in mind the two evenings; the first commencing at three o'clock and terminating at sunset, the second beginning at sunset and extending till nine o'clock, or through the first watch of the night. The ninth day at even therefore was the ninth day before sunset. When the ninth day closed, the tenth day, or day of atonement commenced according to the commandment,—"from even to even shall ye celebrate your Sabbath." It should not be forgotten that every day, according to the Jewish reckoning, began and ended with an evening. It began with the second and ended with the first.

Another passage is Exod. xii. 6, "And ye shall keep it, (that is the lamb) until the fourteenth day of the same month; and the whole assembly of the congregation shall kill it in the evening." It is said "if the fourteenth day began at sunset, then the evening would be the evening following the thirteenth, and the first day of unleavened bread would be the fourteenth day. But it was the fifteenth day." This reasoning is also set aside by the consideration of two evenings. The passover was killed on the fourteenth day at even, or between three and six o'clock P. M.; and the next day commencing at sunset would be the fifteenth day, or first day of unleavened bread.

Another passage is Matt. xxvii. 57, "When the evening was come, there came a rich man of Arimathea named Joseph, who also was Jesus' disciple. He went to Pilate and begged the body of Jesus." It is affirmed that if the Sabbath "had begun at sunset, Christ's prediction must have failed that he should be three days and three nights, or a part of three days (according to the Jews' manner of reckoning) in the heart of the earth, or in the tomb." A recollection of the two evenings will at once remove the difficulty in question. It was after the first evening had commenced, and probably not long after the death of Christ, when Joseph came to Pilate; as Pilate had not heard of his death and marvelled that he expired so soon. As therefore Joseph obtained the body soon after the commencement of the first evening, there would be time to put it in the sepulchre before sunset, though as I shall have occasion to observe hereafter, the approaching Sabbath accelerated the funeral solemnities.

Another text adduced to show that the evening succeeding the Sabbath is a part of it, is John xx. 19, "Then the same day at evening, being the first day of the week, when the doors were shut," &c. It is claimed that the evening after the Sabbath is spoken of as being a part of it. But whether the evening in this passage means the first or second evening, does not, for certainty, appear from the circumstances stated. One of the evangelists, it is true, says it was toward evening, and that the day was far spent, when Christ and the two disciples went in to tarry, on the road to Emmaus. But a similar phraseology is used by Mark vi. 35, in reference, as has been shown, to the first evening. And if the first evening be meant, then the meeting of the disciples was

before sunset, and consequently the passage furnishes no argument that the evening after the Sabbath was a part of it. But if the second evening should be thought to be the one referred to, the argument derived from the passage may be removed by the consideration that the apostle John, as he wrote his gospel after the destruction of the Jewish polity and for the benefit of the whole Roman empire, is supposed to have used sometimes the form and division of time in use among the Romans, who began their day at midnight. As evidence of this fact compare what Mark and John say respecting the time of Christ's crucifixion. Mark (xv. 25) says, "It was the third hour and they crucified him." John (xix. 14) says, (and the declaration was made before Pilate delivered Jesus into the hands of the Jews) "It was the preparation of the passover, and about the sixth hour." If John's division of time was the same as that of Mark's, it would be impossible to reconcile them; since according to Mark, Christ was hung upon the cross more than three hours before he was delivered up to be crucified according to John. But upon the supposition that John followed the Roman division of time, the accounts are easily reconciled. It was six o'clock A. M. when Pilate brought Jesus forth, and sat down upon the pavement; and it was the third hour or nine o'clock A. M. according to Mark when he was suspended upon the cross. The events which took place in the meantime would probably require the space of three hours. Now upon the supposition that John followed the Roman mode of reckoning time in the passage under consideration, it furnishes no evidence that, according to the directions which God gave to the Jews respecting the Sabbath, or even in the opinion of John himself, the evening after it made a part of it. In this case he was in the same situation with a man in this country who keeps Saturday night. While *his* Sabbath ends at sunset, in accommodation to the custom of others, he speaks of the evening after the Sabbath, as if it belonged to the day. Thus nothing is more common than to hear such an one speaking of what he did or where he went on the evening of the Sabbath, or Sabbath evening. But to infer from this phraseology, that he considered Sabbath evening holy time, would be as unwarrantable as to infer that a man believed the sun rolled round the earth merely because he spoke of his rising and setting.

In connexion with these remarks, I would take notice of an argument in favor of Sabbath evening, derived from the practice of the primitive Christians, who, it is said, used to meet for the celebration of the Lord's supper on that evening. That such may have been the fact will not be denied; but it is doubted whether any such fact can be found in the records of the New Testament. It is indeed said of the disciples at Troas, (Acts xx. 7) that they came together on the first day of the week to break bread. What part of the day it was their intention to break bread does not appear. But the fact is, that bread was not broken at that time, on any part of the Sabbath. Paul on this occasion was preaching to the church, and continued his speech until midnight. After this he raised the young man to life, who had fallen from a window. After all this had passed, and the people had returned again to the chamber of worship, the apostle broke bread or administered the Lord's supper. Now allowing that the Sabbath included the evening after the day, and extended until midnight, still it did not embrace the time in which the sacrament of the supper was administered. This was not done till sometime after midnight and consequently not till after the Sabbath was past, even in the opinion of all. Nor do I recollect any

instance, except the one now referred to, at Troas, in which it is positively certain that the disciples of Christ were ever assembled for public worship on Sabbath evening. And this, it should be remembered, was not an ordinary occasion. The great apostle himself was with them, ready to depart on the morrow; and so interesting was their meeting that they continued it not merely through the evening but until the very dawn of the next day. But though there be no evidence from the scriptures that the primitive Christians were in the habit of meeting on Sabbath evening for religious worship, it is not unlikely that they did so. Sabbath evening has ever been considered an evening very favorable to the holding of religious meetings. Labor is not expected of servants and domestics, nor usually performed by any, even if they keep Saturday night. Besides, people are then generally dressed in their better apparel, and therefore can attend meeting with less exertion and sacrifice than on other evenings. But if it could be made to appear that the apostles and primitive Christians met every Sabbath evening for religious worship, it would not, that I can see, furnish a shadow of evidence that they considered it holy time. Within the limits of my acquaintance, people who keep the evening before the day, are as much, if not more, in the practice of attending meetings on Sabbath evening, than those who keep the evening after. The writer of this article has attended a religious meeting on Sabbath evening, with a few exceptions, for more than twenty years; and yet he never dreamed that he was thus furnishing evidence of his belief that this evening is holy time.

Leaving the argument from Scripture, it is claimed in favor of the observance of Sabbath evening, that it is better calculated to promote the spiritual good of men. This argument, I think must be founded on the presumption that Sabbath evening is better remembered and kept than Saturday evening. It is indeed to be deplored that some who profess to keep Saturday night allow their business to drive them into their Sabbath. And it is a matter of equal lamentation that some who pretend to keep Sabbath night give and receive visits on that evening, as frequently perhaps as any other evening in the week. Without entering into a minute consideration of all that has been said on this part of the subject in favour of Sabbath night, I must be allowed to express my conviction that, as a general fact, those who keep the evening before the day, spend more time in religious duties than those who keep the evening after. I have already remarked that those who regard Saturday evening as holy time, usually spend Sabbath evenings in religious worship. It may therefore be presumed that they spend it, thus far, as devotionally and as much to the promotion of their spiritual good as those who actually deem it a part of holy time. In addition to this, they devote Saturday evening, more or less, not to say exclusively, to the duties of piety, while those who differ from them are engaged as usual in their secular concerns. Taking all these things into the account, it is believed that Saturday evening is as favorable to the growth of grace and the promotion of vital godliness as Sabbath evening.

Having examined the principal arguments urged in favor of the observance of Sabbath evening, it will be my object now to establish the opposite opinion. This I shall attempt to do, *first* from the testimony of the Scriptures; and *secondly* from the testimony of writings uninspired.

The Scriptures furnish testimony on this subject. We quote first Levit. xxiii. 32. "From even to even shall ye celebrate your Sabbath." This passage furnishes direct and positive proof that the Israelites began the tenth day of atone-

ment, and by parity of reasoning, unless this can be proved to be an exception, all their other days at even. It has I know been said that "from even to even," includes both the evening before and the evening after the day. It is a sufficient refutation of this opinion, that the Israelites were required to keep but one day sacred, and that was the tenth. If the words "from even to even," included more than one day, or twenty-four hours, then they were required to keep holy a part of another day besides the tenth, which is inconsistent with the whole testimony of the scriptures on this subject.

It has also been thought by some that the passage now under consideration implies an exception to the customary mode of beginning time; since if the other days of the Israelites began at even it was unnecessary to be thus particular in this instance. But the ground of this particularity is to be sought not in their ignorance of the time when the tenth day, or day of atonement would commence; but in their unwillingness to keep it holy. It is well known that they were prone to profane their weekly Sabbath; but it was probably foreseen by him who gave them this commandment that they would be still more prone to profane this occasional one. Hence, in the context, they are repeatedly prohibited from doing any labor on this day, and lest they should clip from the ends of it, as many do from the Sabbath at the present day, he reminds them when to begin, and how long to keep it. As if he had said, "It is not enough to keep a part of this day merely; the whole of it must be sacredly observed. You must begin in the ninth day, at even, or at the termination of the ninth day, and continue the observance one day or until evening returns again."

Another text which we quote in proof of the observance of Saturday evening, is Neh. xiii. 19, "And it came to pass when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." To invalidate the argument derived from this passage, it has been said that the gates of Jerusalem were darkened *before* the Sabbath, and therefore, the Sabbath could not have begun at sunset. It should be remembered, however, that there were high mountains on the west of Jerusalem, which concealed the sun from the inhabitants of that city before it was hid from the inhabitants of the region generally. It was after Jerusalem was overshadowed by these mountains that Nehemiah ordered the gates to be shut, even while the sun was still shining in some other places, and before the Sabbath was actually begun. This is no fancy of mine. It is the opinion of the critics and commentators. Take the learned Pool's opinion as a specimen of the rest.

"Then began the solemnity of the Sabbath, Lev. xxiii. 32, viz. when the sun had verged to its setting, a little season only before the Sabbath, because he was sooner hid from their sight on account of the opposite mountains."*

If then Nehemiah ordered the gates of Jerusalem to be shut as they began to be darkened by approaching night, does it not afford strong presumptive evidence that, in his day, the evening before the Sabbath was considered as holy time.

Another passage is found in the prophet Ezekiel, xlvi. 1, 2. "Thus saith the Lord God, The gate of the inner court that looketh towards the East shall be shut, the six working days, but on the Sabbath, it shall be opened, and in the day of the new

* Tunc incipiebat Sabbati solemnitas, Leviticus xxiii. 32, i. e. cum sol vergeret ad occasum tempestive admodum ante Sabbatum; quin sol propter adversos montes celerius illorum conspectui occultabatur."—*Pool in loco.*

moon it shall be opened. And the Prince shall enter by the way to the porch of that gate without, and shall stand by the posts of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshhold of the gate, there he shall go forth:—but the gate shall not be shut until the evening."

Here it is expressly declared that the gate of the temple should be shut during the six working days; and open on the Sabbath and on the day of the new moon. Now, let it be remarked, that this gate was shut at even, at which time the Sabbath or feast day ended, and the six working days began. And if the Sabbath ended at evening, it must of course have commenced at evening, which is the point to be proved.

In proof of the same point, we refer to Mat. vii. 16, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." The evening here spoken of must have been the second evening, as Mark and Luke, both of whom record the fact, tell us, it was at the setting of the sun that the sick were brought to Christ. But why were not the sick brought to Christ before sunset? Why, but because being Sabbath, it was contrary to the tradition of the Jews to heal on that day? Hence they repeatedly complained of Christ for doing this. In proof of this assertion, hear the Evangelists. Mat. xii. 10, "And behold there was a man who had his hand withered, and they asked him saying, Is it lawful to heal on the Sabbath? that they might accuse him." Luke xii. 14, says, "And the ruler answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore, come and be healed, and not on the Sabbath day." John v. 16, says, "And therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day." Also 18 v. "Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said that God was his Father." From these passages, is it not plain that the Jews considered it wrong and a violation of their law to attend to the healing of the sick upon the Sabbath; and consequently that the influence of their rulers would naturally be exerted to prevent the sick from being brought to Christ while the Sabbath continued? But this influence of their rulers would cease to be exerted after the close of the Sabbath. It evidently did so, after the setting of the sun, as the people then brought their sick to him, without any fear or restraint, from any quarter.

But it has been said that the Jews did not, after all, deem it unlawful to heal on the Sabbath; and in support of this opinion, it is affirmed that the elders requested Christ to heal the centurion's servant on this day. After close investigation, I am unable to find any evidence of this fact. Luke, it is true, tells us that the elders besought Christ to heal the centurion's servant. But it is contended by some able commentators, that the centurion mentioned by Luke is not identical with the one mentioned by Matthew. If so, there is not the most distant hint, that the request of the elders was made on the Sabbath. And even allowing the centurions to be the same, I can find no evidence that the centurion's servant was healed on the Sabbath. The mere fact that it is narrated in connexion with the healing of Peter's wife's mother (and this is the only appearance of evidence in the case) proves nothing; since the proximity of events, as might be shown in numerous instances in the Evangelists, is not according to proximity of narration.

Luke xxiii. 54, is a passage too important to be overlooked. "And that day was the preparation, and

the Sabbath drew on." The word here translated "drew on," literally, and in its original signification means to dawn, or enlighten by the removal of darkness. But this cannot be its meaning here. For, in the first place, the Sabbath dawned soon after the burial of Christ, which could not have taken place till toward the setting of the sun. Secondly, the Sabbath dawned at the close of the preparation. When the preparation ended, the Bible no where informs us; but Josephus and other writers on Jewish customs, say it began at three o'clock P. M. and ended at sunset. At this time there could have been no dawn in the literal sense of the word. If any should still think that the word is to be understood literally, and that it refers to the rising light of the coming day, they should be reminded that there is no dawning at midnight, the time when those who keep Sabbath evening usually begin the day. Besides, it is not said in the verse under consideration that the Sabbath was *about* to dawn, but that it had dawned. The word translated "drew on," is in the past tense, (επεφωσκε) dawned.

Whatever idea therefore be attached to it, it was something that had begun to take place. But though, as I have remarked, the word, in its primary meaning, signifies to dawn, or make light by the dissipation of darkness, yet it is sometimes used to denote the beginning of a thing, as in English, the dawn of life denotes the beginning of life, and the dawn of reason the beginning of reason. So, in the passage before us, when Luke tells us that the Sabbath drew on, or dawned, his meaning is, that it had then just begun. If then the Sabbath began soon after the body of Christ was laid in the grave, and at the close of the preparation, does it not prove conclusively that the evening before, and not the evening after belonged to the day?

The *haste* manifested in the crucifixion and burial of Christ is a proof that the Sabbath was nearer than midnight. John says, xix. 31, "Because it was the preparation, that the bodies should not remain upon the cross upon the Sabbath day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away." 41 v. "Now in the place where he was crucified, there was a garden, and in the garden a sepulchre. There laid they Jesus, therefore, because of the Jews' preparation, for the sepulchre was nigh at hand." Why did the Jews request that the legs of the Saviour and of the malefactors might be broken? To hasten their death, that they might be taken from the cross before the Sabbath. But if the Sabbath did not begin till midnight, why this haste? There were no less than eight or nine hours before its arrival. Why too, was the body of Christ put into the sepulchre that was in the garden where he was crucified, which was new, and in an unfinished state? Because it was, "nigh at hand." They had not time it would seem, to convey it elsewhere. But if the Sabbath did not begin till midnight there was no need of this haste. Since the Saviour died at three, P. M. there was abundant time to have conveyed his body to any burying place in Jerusalem. It will not be said that the Jews by this haste wished to avoid the darkness of the approaching night: for those whose opinion I am opposing say that Christ was not buried till after sunset; at which time it was as dark or more so, (since it was full moon,) than at any time before midnight. To me, it seems impossible to account for the haste discovered in the crucifixion and burial of Christ, but upon the supposition that the Sabbath began at sunset.

To the passages already adduced, we add another, Mat. xxvii. 62, 63, 64. "Now the next day, that followed the day of the preparation, the chief priests and pharisees came to-

gether unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first." When, I would inquire, did the chief priests and Pharisees go to Pilate beseeching him to secure the sepulchre? Was it, on the evening of the day after his crucifixion, or not till after the night had passed away? If the former—then the Jewish Sabbath began with the evening before the day, since they came to Pilate on the next day that followed the preparation. If the latter—then the chief priests and Pharisees, with all their fear lest the disciples should steal the body of Jesus by night, left the sepulchre at least for one night, unsecured and unguarded without any conceivable reason for such neglect. "To have delivered" (that is, to guard the sepulchre) says McKnight, "till sunrising would have been preposterous, as the disciples might have stolen the body away during the preceding night."

Thus far the testimony of the scriptures.—We pass secondly to the testimony of writings uninspired.

And here time would fail me to make extracts from all the writers on Jewish antiquities, who have given their testimony to this point. A very few must suffice.

Calmet says, "The Hebrews began their day in the evening, the Babylonians at sunrise, the Romans at midnight."

Josephus, in the fourth book of his wars, informs us that a tower was erected, in which one of the priests stood and gave signal beforehand with a trumpet, at the beginning of every seventh day in evening twilight, and also in the evening when the day was finished, as giving notice when the day was finished, and when they were to go to work again."

Jahn, in his Archaeology, says, "The Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening." Every commentator on the Bible without exception, so far as I know, expresses the same opinion.* Now it should be remembered; that these commentators were under no temptation to force the scriptures from their obvious meaning, in order to make them speak a languge in conformity to their own practice; for their entire practice, I believe, has been to keep Sabbath evening as holy time. "It must be owned," says McKnight, "that our Sabbath is not precisely the day of the week, which the primitive Christians observed as their Sabbath. Their first day of the week, and consequently their Sabbath, began on Saturday evening, at sun-setting."

How, I ask, can any historical fact be proved? How, for instance, can you prove that there was ever such a sport among the Romans as was denominated the "shows of the gladiators?" If every writer of Roman history is found to declare the fact, and to relate many circumstances respecting the manner of its performance, would not the fact be considered as established? Now setting aside the Bible, let us inquire what evidence there is, that the Jews began their Sabbath at evening? All their own writers, in the first place, assert the fact; and the assertion

*Pool, I am sensible, has been claimed as an exception. I have consulted him, with a view to ascertain his opinion; and find it in accordance with the opinion expressed already on the passage in Nehemiah xiii. 19.

On Lev. xxiii. 32, he says, "Hebraei a sole occaso diem incipiebant."

On Mat. viii. 16, his note is "Addit Marius, cum Sol jam occidisset, exiissetque jam Sabbatum quod finiebatur vespera, sive sole occidente. Dum Sabbatum adesset, duxerunt illicitum aegrotos sanare."

is followed with corresponding practice. Dispersed, as they now are, over the whole earth, they unite in beginning their Sabbath at sunset, or as some of the Rabbins assert, the sun half an hour high. Nor is there the least intimation, from any quarter, that their practice, in this respect, has ever been changed.

Other writers, also, best acquainted with the customs and practices of this nation, unite in their testimony to the same fact. There is not, to my knowledge, a single exception. Now, the Bible out of the question, was any historical fact ever better supported than this? The Bible, I acknowledge to be of supreme authority. If it be obviously and decidedly opposed to the fact in question, it ought certainly to be rejected. But is it thus opposed? Let the whole host of commentators, of whatever name or sect, decide. Here allow me to refer to the supposed origin of the practice of observing Saturday evening as holy time in New-England. When our forefathers left their native country, they kept, as is believed, Sabbath night. For this is the night uniformly observed by all the churches of England and Scotland, whether they be dissenters, or of the establishment. But the first information we have of their practice relative to this subject is, that they were strict in the observance of Saturday evening. How is the change to be accounted for? On coming to this country, they determined to divest themselves, as far as possible, of the rites and practices of the church in which they had been educated, and come unprejudiced to the naked Bible and form a church whose principles and practices should be according to its perfect model. Hence originated the observance of Saturday evening as holy. The custom of beginning the day at midnight is derived from the Romans, and finds not a particle of support in the oracles of God.

This our forefathers doubtless perceived, and therefore rejected it, at least so far as it regarded the Sabbath. Being still in subjection to the mother country, they reckoned their civil days as before.

The Bible, then, so far from militating against the historical fact, that the Jews kept the evening before the Sabbath as a part of it, has proved the very source from whence the fact has been obtained.

There are some who claim that the evening succeeding the Sabbath is holy time not because the Jews kept the evening after the day, but because they suppose that under the gospel dispensation, there is not only a change of the day, but a change as to the time of beginning it. Their idea is, that as the Sabbath is now kept in commemoration of Christ's resurrection, it ought not to commence, till after that event took place. In reply to this, I would say, in the first place, that it is perhaps impossible to determine the precise time when Christ arose. In the second place, I would say, if it could be determined, there is no reason why the Sabbath should begin at that particular time. A whole day is set apart to commemorate the event of Christ's resurrection. But of what consequence is it whether that event happened at the beginning, or in the middle, or at the close of that day? Who ever thought it important to a right celebration of the independence of our country, to begin the celebration at the precise time of day that the Declaration was made?

Of all that we have said, this then is the sum—that the Jews began their Sabbath at sunset, and ended it at sunset,—and that as we keep the first instead of the last day of the week, our Sabbath consequently begins where theirs ended.

INVESTIGATOR.

RELIGIOUS CONSIDERATIONS ON THE APPEAL FROM GREECE.

THE country whence now issues the voice of a distress of nations never exceeded, has filled a larger space in this world's history than all the universe beside; and for this great reason,—that in the earliest era, it suddenly possessed itself of the intellect of man and has ever since controlled its direction. Situated on a Mediterranean sea and Archipelago which filled the land with sea ports and gave the passage way from the Pillars of Hercules to the remotest shores of the Euxine—upon a soil eminently fertile, mountainous in large sections, and healthful—in the temperate zone—under the fairest skies,—the Greeks first gave themselves to commerce and literature, and created the impulse of all the civilization the earth has ever enjoyed, not attributable to Christianity.

To Greece, Italy owed its rise from barbarism:—her colonies planted science and the arts where grew up imperial Rome. She excelled in severe as well as polite learning;—from her sprung the men who, outliving the mortal influence of twenty centuries, hold to this hour the mastership of our schools.

"The Greeks seek after wisdom." Commerce made improvement easy; genius was in the blood; and the best knowledge, that from heaven excepted, in all subsequent times has been translation from the works of a few republics on the shores of Asia Minor. Their tongue became the vehicle of universal thought; and in the second series of revelations God made choice of it as his everlasting language to mankind. The New Testament of our Lord and Saviour Jesus Christ in Greek is God's very letter to our race, protected by the concluding commination of the Apocalypse.

From this people, stationed by divine providence as in the very passes of Asia, with the keys of all the sciences, on the high road from Rome to Babylon, our Lord composed the first Gentile Churches, and made their great cities the beacon-lights for the sudden illumination of the universe. The period of darkness was long from the deluge to the crucifixion: the gospel was destined to immediate success, and in a short age of miracles the most remote tribes were to hear in their own language the wonderful works of God, and to put the first preachers to the test of healing the sick and raising the dead.

The transmission of saving light was to be comparatively sudden as the lightning which shines at once upon both extremities of the horizon. That it might become so, our Saviour plants his seven churches in Asia, and omitting the church at Jerusalem, soon to be rooted out, he sends his epistles to Corinth, Ephesus, Colosse, Thessalonica, and fills the thousands he had converted by the ministry of the apostle Paul, with knowledge and love for the souls of men. Upon the Greek churches fell the gift of tongues; and in one century so many preachers issued forth, that from Britain to India the riches of the grace of our Lord Jesus Christ were manifested to the heathen.

Soon our ancestors, who were involved in the most brutish superstition—whose bloody Druidical sacrifices of their fellow-men were only surpassed—if surpassed—by what took place twenty years ago in the Pacific islands before visited by a Christian mission——our ancestors had teachers instructed by the revelations of St. John in Patmos, and were led by examples in the seven churches to be faithful unto death. The cities of Greece, desecrated for a thousand years by the foulest rites, were cleansed by the knowledge of Christ and him crucified, and their sacrifices to devils became quite abandoned, when the seat of the

world's empire was attracted nearer to the world's centre, and the imperial rescripts issued not from Rome, but from Constantinople. Here at Athens and Corinth, where St. Paul had preached, where only statues, painting, poetry, architecture, geometry, all science and every art were developed in perfection, the doctrines of the cross cast comparative contempt upon the inferior engagements of the immortal soul:—redemption and eternity became the themes of the common people—however the philosophers scoffed—and out of despised prayer meetings there went forth a giant spirit destroying the craft of the richest temples.

How many souls then went to heaven from those sites to which the providence of God in this day so signally turns our eyes, the songs of eternity may tell. But now a dark star gains the ascendant—the simplicity of the gospel in those Grecian churches is spoiled by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Our Lord Jesus having foretold by St. John, that his rule of the churches should be a moral government, a government of motive, of reward or penalty, according to good behaviour, and not according to miracle, removed one candlestick after another from that spot, where Antipas and other faithful martyrs had been slain, and the darkness gradually shut in upon the eastern hemisphere at about the same period that the papacy in the western took its seat in the temple of God, and blasphemously showed itself that it is God. A season of progressive degradation in the churches of the east followed. The grossest superstitions clouded the public mind: practices the most licentious or absurd have either been not inconsistent with religion or actually its very outward garb. Upon that field of deterioration, no reform has ever lighted, no voice of a Luther been heard, nor even so much of the plain gospel of Christ been spoken as our Parsons, and Fisk, and King, have uttered on the plains of Asia. But as if to fill up the measure of our obligation to that country—instinct with intellect, we providentially owe our reform to it; for at the era of the fall of Constantinople, in the year 1453, many learned Greeks suddenly passed into Europe, bearing with them volumes which the Goths and Vandals had heretofore despised. Their language and literature suddenly charmed all men of thought. They ingrafted their polish and love of letters upon the strong Vandal, Celtic, or Gothic sense of Europe of the middle age; and themselves fleeing from the chains of the Saracens cast the noblest enchainment over the hosts who greeted the learned fugitives. They put all men into bondage to their knowledge—the only pure and heaven-born bondage—which indeed is perfect freedom. One book they brought with them, known not to one of a thousand of the priests of that dark time. It was a Greek Testament—something in the very form and letter in which our Lord Jesus Christ put the knowledge of the kingdom of heaven. This little leaven fermented—men read—and as a bishop exclaimed in those days, either this is not the word of Christ or we are not Christians—the errors of the Romish hierarchy, the low state of morals, the slavery of passive obedience to kings, the delusions which the devil practices where darkness reigns, upon men's bodies and souls became apparent, and suddenly men began to walk because they had the light, and no scholar pretended to pre-eminence who did not learn the language of these exiles, and know the Greek, the everlasting standard of orthodoxy.

In connexion with this divulgement of true learning, two events were, in the machinery of God's

wonders, surprisingly contemporaneous—the discovery of the art of printing and the discovery of America,—the one bestowing the instrument of an almost infinite perfectibility in intellect; the other an almost infinite field for increase in numbers and happiness of mankind.

Printing, four centuries of whose progress scarcely give the calculus by which to multiply its power, which is destined, in the production of tracts and bibles, to lift eight hundred millions of human beings, replaced on the earth three times in a century, up into the knowledge of the Eternal God, and Jesus Christ whom he hath sent, began then to speed the stream of knowledge from ancient seats of mental, and religious power.

Luther, Melancthon, and Calvin, drawing their munitions from the Greek Testament, first set this engiuery in motion;—and as our race spread outward upon this new-born continent, their reformed religion came with it, or rather chose this asylum.

Mean while, what remained of Christianity in the East *stood it out* with the brute force of Mahomedanism; and when it could do no more, it bowed to exaction, insult, and martyrdom. And so while our parent puritan churches have shot into these fair republics, it has there lived a panting, prisoned subject of the cruellest oppressor, that ever stamped upon a victim. Beaten into the earth, it has become earthy; neighbour to the Turk ever proud of burning the libraries of mankind, it has become ignorant; in the progress of dark centuries, it has become superstitious—and one trace of freedom and real piety seen upon its face draws the moslem sword to its throat. Yet in its nature, it is free; and it clings to the Greek testament, and will not let it go, or exchange it for the Koran to gain the renegade honours of the men, who, lost to humanity, live by homicide and despotism. And so Christianity existed, and the Greek,—while God achieved for us a happy independence.

But at length the echo of our blessedness was joy to those captives. The thrones of Europe which have held the Turk an ancient ally, were shaken in the strife of free opinion, which like a gulf stream is destined to beat from this continent upon every enslaved land; and at last, watching a most auspicious season, the captive attempted to get up: his oppressor seemed grown old, and in a moment of desperation it was sworn that Greece should be free. Since then all Europe has had its eye upon the conflict; it is only my present purpose to speak of its miseries. But who can tell of them? I cannot—Oh! no—not in this place—of the venerable patriarch of a religion which stretches from St. Petersburg to Corinth hung up at the door of his own cathedral—of men and women and little children enduring—but silence in this land of morals could not muse of the attrocities; and we seem to touch upon the day of judgement, since heaven has permitted human nature to sink to the depths of their commission.

And all Christian Europe has looked on, and chiefly criticised the poor struggling captive. Every error and sin has been exposed and laid to the account, not of the tyrant who caused, but to the maddened being who, starving, ruined, with murdered parents, wife, and children, turned pirates in despair. Has any monstrous insanity of crime ever come over any portion of these Greeks without its flaming in sunlight?—(none ought ever to excuse them)—but who has ever heard much of the crime inherent in the Koran and Mussulmans—that slavery to all not converts, and murder to work their conversion, are well-pleasing to the Invisible? Blasphemy against the Highest! Yet in this land we have heard that the Greeks are as

bad as the Turks; that is to say, you have only to reduce an immortal mind to total madness, and you may then innocently make it your everlasting beast of burden.

For seven years, slender hope has all the Christian world offered to these, our fellow men, until at last by a *mistake* in the battle of Navarino, a mistake overruled by the Prince of the kings of the Earth, rapine and murder find a momentary cessation; and it suddenly seemed as if the whole of Greece was to be opened to our free institutions and our reforming religion; and to become their tongue to other land. Again, the expectation is hope deferred, and it remains for us to hang in prayer and dependence upon the Almighty.

But it is reasonably asked—What can Americans do in this conjuncture? Is this a mere drama, which God passes before our eyes to instruct only, without calling us to act? Verily, not. We can shew some sympathy. We can obtain the favour that when the ear of Greece hears of America, it shall bless us—because we deliver the poor that crieth, the fatherless and him that hath none to help him. The blessing of him that was ready to perish may come upon us, and we may cause the widow's heart to sing for joy. We may be the almoners of Jehovah. Commerce which has gone out upon the four winds of heaven, to gather into our metropolis the riches of the earth, and has come back successful from the venture—has also brought this bleeding, starving stranger to our doors, to ask for balm and bread—and our surplus wheat turned into whiskey, and our moth-eaten garments shall be witness against us, and eat our flesh as it were fire, if we pass over on the other side from this call.

We cannot plead that the misery is too distant—for our commerce may carry our relief more speedily than upon camels. We cannot say that our [redacted] needed at home, where pauperism is too frequently only the token of intemperance and vice. Think you, was there no poverty in the streets of Corinth when the Apostle Paul carried up money to the poor saints at Jerusalem? We cannot say, it is of no use, and others will help them. Of no use to clothe and feed that faltering woman, whose only home is a scorched olive tree, and whose food is grass? Who will say it? And would we yield the delightful beneficence to another, where is he? The sufferer has stood six years in that open field, since her husband resolved on freedom, and who will run to her help—if we cast not to her the crumbs from our table?—Ah! some sympathetic heart will cry out, these are moving scenes; but human misery never grew to this magnitude. Would that it were untrue! Ask the eye-witnesses—ask the recently returned philanthropists—ask the missionary,—who from another continent sent us the supplication of Greece.—Would you give an advance in the scale of being to the whole world of Asia, now by a tribute of humanity, help the starving Greeks to food—and by disinterested kindness, you will implant a moral principle in those straits of the eastern world, on which you can ingraft your schools—your republican governments—your improved legislation—your mechanical inventions. Let these free States fail now in obeying the voice of the plainest humanity, and I leave it, not to a Grecian, but to an American sense of what is fit, to fix the name upon our nation, which we shall deserve to carry till the millennium bring in mutual forgiveness, and efface the records of a thousand years of shame and wrong.

My stronger motive bears upon the church. If we pray to have the millions of Greece converted, let us now give them a crust of bread to that cup of cold mountain water which else must be their only solace. If we want congregations for the American missionary—and I verily

believe they are the destined instruments of the conversion of that beautiful country, let us strike a note which all flesh shall feel; and as we elucidate the doctrine of an Incarnation, let us prove our fellow-feeling for all flesh. And such an example of philanthropy may at last stir the few relics of human nature, lying at the bottom of the soul of the Turk; and to him we may do good, for whom, as for all other of our enemies —ours, because enemies of the human race—we only pray and offer peace, through the blood of reconciliation.

Let the churches of this country fail to do their duty on this memorable occasion, and they may go and preach the logic of Christianity by a thousand tongues; but will they not appear deficient in its practice, or its wisdom, or its common humanity?

But why press motives upon Christians? Cristians, without whom every philanthropic effort at home languishes—without whom the world in our streets cannot erect itself a hospital. Yes, it will be, it is so already, that our missionary is greeted and heard and loved, because ours—because Greece, grateful for the sympathy of a little kindness—unused to any—multiplies our ship load of provisions by a thousand hearts and holds up both hands in thankfulness to heaven.

CHARACTER OF CALVIN.

John Calvin, the celebrated reformer, was born at Noyon, a city of France on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic church. But his almost intuitive apprehension of the corruptions and errors of that church soon led him to renounce the tonsure for the study of the civil law. Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the papal power. In Switzerland, France, and England, a few undaunted souls had arisen and resolutely espoused the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty-three, having become firmly established in those views of religion, now embodied in his Institute, he renounced the profession of the law, and devoted himself exclusively to the interests of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before. Possessed of a harsh and impetuous temperament—a reckless energy of soul, he convulsed, agitated, roused, the sleeping elements of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry, of perilous agitation. An impulse had been given to society: it required the hand of a master to regulate the motion. The storm had been raised: some presiding energy was needed to controul its rage, or it would have spread over the dearest interests of men entire and unlimited desolation. Calvin was the man for this delicate and difficult task. God raised him for the work. He was calm, intellectual, collected. He had outstripped the world in the discovery and developement of truth. As an expositor of the Scriptures he was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties and the

rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his cotemporaries. In short, he exhibited in strong and decided developement, all those moral and intellectual qualities which marked him out for one who was competent to guide the opinions and controul the commotions of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited invariably a wisdom in counsel, a prudence of zeal, and at the same time a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal domination—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigotted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his Institutes contributed to a wonderful degree to give unity of religious belief to the friends of the reformation, and, of course to marshal the strength and combine and give success to the efforts of all the contenders for the faith once delivered to the saints.

But time will not allow me to give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labour for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprize of the age a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and at the age of twenty-two the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps there never has been the man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and Protestant, infidel and believer, have often most cordially united in their endeavours to obscure the reputation of this illustrious man. Indeed, Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, nor know scarcely a fact of his life. Now

why it is that Calvin has been singled out from the rest of the reformers as a mark for the poisoned shafts of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his cotemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush him down or thrust him from his course, how could he have stood erect and undaunted for the truth, without something unbending and invincible in his principles and feelings?

Calvin deserves the thanks and not the curses of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation. G. S.

Andover, (read at the Anniversary,) 1827.

MISCELLANEOUS COMMUNICATIONS.

DYSPEPTIC HOURS.

Several years since I was compelled to quit my unfinished studies a desperate dyspeptic. The disorder had grown by neglect in its first stages; it was aggravated afterwards by my efforts to throw it off. I had known too much of health to heed the progress of disease till it had nearly ruined my constitution; and then, when it had brought trembling to my frame and disorder to my intellect, I realized the duty of self-commiseration. Health was now my object: which way should I pursue it? The ploughman is vigorous; the woodman is vigorous; health glows in the face of the sportsman. If sedentariness is debility, activity is alertness and strength.

I determined to exercise. I walked miles before daylight; I sweated with beetle and axe; I waded snows and swamps in the chase; I encountered the elements on horseback. In short, I pursued the sovereign remedy—till the remedy had finished what the disease begun, and I yielded at length to entire prostration of body and mind.

This is the history, I doubt not, of a large proportion of our literary dyspeptics. I know it to be the history of not a few. Under the idea of restoring themselves with exercise, they destroy themselves with hardships. They exercise as though they already possessed an exuberance of the vigour they are endeavouring to acquire, and lay upon an enfeebled constitution what it hardly would have been able to bear in its unimpaired strength. Exercise I do not doubt is a principal thing in dyspeptic debility, but it should be proportioned to the diminished strength of the patient. It should be frequent rather than violent or long protracted. Toil, fatigue, and violence, may impair a sound constitution, but will seldom restore a broken one.

I bid adieu to the seminary with which I was connected, and at the same time to my profession and whatever expectations of usefulness or enjoyment I had associated with it. Decrepitude had come in advance of years, and hopes had perished before experience had proved them to be illusory.

In the hope of benefit from the springs, my friends sent me thither—indifferent to the journey, and averse

almost to life. There is no disease which so entirely paralizes the soul as dyspepsia, especially in its worst forms and in its last stages. It demonstrates the power of our physical over our mental being, and admonishes the sufferer how grateful will be his release from the body of this death, to bear the image of the heavenly, and be no more conscious of heaviness and pain. It sheds a hue of sickliness over the beautiful in nature and turns the sublime into gloom. Nothing was so oppressive to my spirit as the grandeur of the Highlands as I passed up the Hudson; and I looked back upon them in the misty distance behind us, as I fancied I should one day look back upon life—rugged and gloomy and overspread with shadows.

What should I do at the springs—thus I cast my thoughts forward—a solitary, lethargic being, with only a painful consciousness of existence in the midst of gaiety and amusement? How should I endure the idle company and the long day?

To be a spectator of the follies of a place of fashionable resort, to be instructed by its exhibitions of human character and sometimes to sketch them on paper, was my only relief from the tedium of the crowd and my only means of filling up a blank leaf in life.—And such is the origin of a quantity of papers from which I propose a selection under the general title of "dyspeptic hours."

A FIRST VIEW OF SARATOGA.

"This life, sae far 's I understand,
Is a' enchanted, fairy land,
Where pleasure is the magic wand,
That, wielded right,
Makes hours like minutes, hand in hand,
Dance by fu' light."

It was near the close of a delightful day in June that I alighted from a full stage-coach in front of "Congress Hall." Although it was still early in the season, the dust of the little village was alive with the stir of its summer population. The citizens of the south were already escaping from the sultriness of their homes; and the children of dissipation, tired of the monotony of their wonted frivolities, were flocking hither in pursuit of change; while invalids, like me, drooping with the summer heat, hoped here to brace up their nerves with the tonic waters till the reign of the dog star should be past, and the cool winds of autumn bring vigour to their frames. There were people of all descriptions—moving in the streets, or reclining in the windows, or lounging in the porticos,—and all were smiling in their best dresses and best faces. The scene, in itself cheerful, was heightened to a kind of magic effect by the peculiar charm of the season and the hour. It was the rich decline of a summer's day, when every floating atom is a particle of gold, and every object in nature, mantled with yellow light, seems reposing in the smile of the setting sun.

The principal stir was at the great houses. Here, amidst gigs and coaches just returning from an afternoon's ride, came parties of ladies and gentlemen on horseback prancing to the doors; numbers were pacing the long colonades; some were sitting in sociable groups; and some stood apart like solitary statues, musing on the scene, or wrapt up perhaps in their own self-importance; stages with new comers were whizzing through the village, and discharging their dusty inmates at the doors of the different hotels; servants were bustling in with the baggage; friends were bursting forth to welcome friends, and bright eyes were peeping from the windows.

It is a strange thing apparently, that the most discordant feelings of the human heart, and the most opposite conditions in life, instead of separating the different classes of society should bring them together. Thus the poor always congregate where the rich are assembled, and the refuse and miserable throng the

haunts of the gay, as if they delighted to behold their wretchedness in the light of strong contrast. Such is always the fact at places of amusement, and such was the exhibition I contemplated here. It was a kind of synopsis of the whole human family. Yonder was a party in the trappings of fashion, and over the way a group of tatterdemalions; here were the flushed faces of the children of dissipation, and there the pale countenance of the son of disease. There were complexions of all hues; and forms of all dimensions, and statures of all altitudes; and voices of all keys.

I had not yet entered the Hall. It was crowded with company, who were collecting in the large drawing room in expectation of tea. The room was decorated in a fantastical manner with evergreens and flowers, and the assembly it contained resembled in splendour a Persian court. A circle were listening to a lady at the piano, and the rest were gliding confusedly up and down.—As for me, though there was enough of novelty in the scene to excite my imagination and produce a state of mind between illusion and reality, yet I was not beguiled by its display: I remembered the words of the wise man, "that wisdom excelleth folly, as light excelleth darkness." For though the sons and daughters of pleasure *seem* to be happy—though they send forth their little ones like a flock, and their children dance; though they take the timbrel and harp, and rejoice at the sound of the organ, and spend their days in wealth, yet *in a moment they go down to the grave!*

(To be continued.)

REVIEWS.

Fourteenth Anual Report of the Massachusetts Society for the Suppression of Intemperance. Boston, 1827.

First Anual Report of the Executive Committee of the American Society for the Promotion of Temperance. Andover, 1828.

Proceedings of the Pennsylvania Society for discouraging the use of Ardent Spirits. Philadelphia, 1827—8.

Reviewers, like Congressmen, may be said to *represent* rather than to govern the people. The fact that the cause of Temperance has already gained such an interest in the public estimation, is a sufficient reason with us for bringing before our readers a subject which has recently occupied many of our pages. We believe that the deadly serpent, which had so long glided unseen, and coiled his folds secretly and firmly around so many among us, is now brought to light and exhibited to the community; and that now is the time, while he lies thus exposed, not merely to scotch, but to kill him and bruise off his head.

The evil of intemperance is so great, so deep rooted, and so obstinate, that if it is removed, it must be, in the language of the Prison Discipline Society, "not by any one thing, but by every thing which can be put in requisition to hem in the army of the destroyer, and impede his march, and turn him back, and redeem the land." Among the most efficient of these means, is an engine whose capabilities of doing good are not half realised,—the combination of effort and division of labor, where all unite and every one has something to do. This is the principle of the Societies whose proceedings are now before us. The old Massachusetts Society have toiled

faithfully, and with undaunted perseverance, fourteen years, directly for the suppression of intemperance. We are not aware that their truly patriotic efforts were attended with any observable effect, unless it were to convince the wise and good that "something must be done" more efficient than hitherto. At length in January 1826, there came up to their aid the American Society, having for its object the specific design of promoting temperance.

The labors of the Pennsylvania Society, which was formed in July 1827, are directed to a still more definite point,—discouraging the use of ardent spirits; wisely concluding that if public opinion can be so directed as to effect this object, it will have acquired sufficient energy both to secure temperance and to suppress intemperance. These societies are all now agreed in pushing forward the simple principle of total abstinence from ardent spirits, except when used as medicine. Such a thought, so happy, so seasonable, so practicable, so calculated to inspirit the hopes and unite the counsels of the wise and good, must have been conceived in some favored moment of divine guidance, which determines all the praise to belong to God.

The Report of the Massachusetts Society, drawn up by three able physicians, begins with tones of encouragement, alludes to the rapid increase of public interest in the cause, gives a concise but strongly drawn view of the source of intemperance in "the erroneous opinions and practices of society with regard to *moderate drinking*," points out the remedy in the correction of the false estimate of ardent spirits, and the means of making this correction, draws very clearly the distinction between spirits and wine in their relation to intemperance, and gives what appears to be a very just account of the efficacy of the various medicines which have been prepared as remedies for intemperance.

The report of the American Society is a larger work, extending to 68 pages 8vo. It is a very calm, dignified document, totally free from asperity, filled with facts and principles which furnish abundant matter for reflection, embracing almost all the statistics which are accessible on the subject, and addressing itself to the considerate part of community in a manner calculated, we think, to produce a very happy effect. We hope it will be widely circulated. We can assure those into whose hands it may fall, that it will repay their diligent attention, and that the more they study it the more they will feel its value. As a document of facts and authorities we wish it in the hands of every person who pretends to form an opinion on the subject. The facts and statements are very carefully authenticated. We have ourselves verified a large share of them by a reference to the original sources from which they are taken into the report.

The reports of the Pennsylvania Society have only reached us through the pages of the Philadelphian, religious newspaper. This society seems to derive its chief efficiency from the zealous exertions of physicians. They seem to have undertaken their work as a matter of benevolent business. The labor is allotted to various sub-committees, and the society itself meets quarterly to hear reports and take further measures. We are much gratified with the business-aspect of these reports, both as showing that the society does not expect to banish ardent spirits by votes and resolutions, and as showing that the practical details of associated benevolence are receiving more attention and becoming better understood.

One of these sub-committees circulated an interesting address to the fire companies of the city, on the impropriety of using ardent spirits in the time of fire. Another sub-committee reported on substitutes for ardent spirits, and another on the

laws which bear upon the subject. All these reports are drawn up with much conciseness and ability, as are also the general quarterly reports. We would respectfully suggest to the society the inquiry, whether it would not be advisable to put their reports into a separate and more permanent form, as pamphlets or tracts.

In their third quarterly report, they speak thus of the effect of their former resolution recommending to the Clergy of the city to preach on the subject.

"If we may be allowed to judge from the zeal and ability with which the duty has thus far been performed, and the disposition and willingness of the people to listen to the subject, evinced by the large and attentive assemblages which have attended these discourses, we may anticipate the happiest results."

For ourselves, we view with great interest the circumstance that so many eminent physicians are actively engaged in these societies; not only on account of their standing and influence in society, but because they are peculiarly qualified to war against the enemy where he is most vulnerable—as the invariable cause of disease. The great fundamental principle on which all these societies build, is the FACT, that except when used medicinally, *ardent spirits are never necessary, but always hurtful.* No other class of men could so well collect the evidence to this fact, as physicians, and none could so effectually persuade men to belive it on the strength of their judgment. This is a cardinal point in the controversy between temperance and intemperance. In vain is it that we point out the condition of the drunkard to the temperate drinker, who deems spirits necessary to give him strenth for labor. In vain do we point out the evils of *excess*, as long as the young and the old are beguiled by the idea, that a *little* will do them no harm. In vain do we tell self-confident men of the danger of becoming sots, so long as it is deemed safe and useful to tipple on every noticeable occasion, of public or private interest. In vain does the pulpit echo "No drunkard hath inheritance in the kingdom of God," while the body of mankind are minding their earthly interest, if they are permitted to believe that drinking will promote that interest. But we do hope for important results, when we see so many prosecuting the researches of science on this subject. We do expect that when sober people find it proved and established, by the consent of the faculty, that every drop is a poison, and produces disease, they will abstain, and the enemy will be overcome.

The disease produced by strong drink may be best delineated and viewed, in its higher stages, when all the symptoms are most marked and distinct. Perhaps we have not a better description than in the language of the wise man. "Thine eyes shall behold strange women, and thine heart shall utter perverse things: Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." It is an anomalous disease, causing great difficulty to system-makers. It has a strange compound operation, affecting both body and mind, and causing a suspension or perversion of all natural movements in both. It first quickens the animal life and awakes the passions, then destroys the influence of conscience and perverts the will. Next it takes away the fear of consequences and makes a man reckless of futurity and incapable of taking care of himself, as he that would sleep on a mast. Then the bodily organization becomes so far disorded that causes lose their effect. And finally, there is left a vehement desire to repeat the dose. It is this craving desire for repetition

which perpetrates the mischief. After a few times it becomes a habit of the constitution, and puts on the form of a feverish unnatural thirst. Nothing can exceed the intensity of this thirst, in the advanced stages of the disease. Hunger and thirst, the cravings of the stomach when denied its accustomed gratifications, are put by a common figure to signify the most intense and agonizing desires. In circumstances of starvation, men have broken over every barrier, and violated every susceptibility of their nature. Substances the most disgusting have been devoured with eagerness. People have cast lots for each others' bodies, and fed upon the flesh of their fellows, yet quivering with life. Tender mothers have killed and boiled their infant offspring. Some years since a miser in Paris, who was shut into a vault with his money, when discovered, was found to have gnawed the flesh from his own limbs to appease his appetite. Capt. G—d, whose ship was wrecked in the Atlantic ocean some years ago, and himself with a most trusty and affectionate crew saved in the boat, was obliged to protect himself and their scanty stock of provisions from their fury with his pistols, and their agony rising to madness, he was actually forced to bind some of the best of them, to prevent their throwing him overboard. The disease produced by ardent spirits is just like this.

It is a longing which can only be equalled by the agonies of starvation. The effect is the same in producing a desperation of purpose, and sometimes madness. Drunkards violate all the duties and proprieties of life, and plunge themselves into remediless ruin, *with their eyes open.* Affecting indeed is the case of a man who first finds that his appetite has gotten the mastery over him. He makes a few resolutions and experiments to free himself. But commonly, the conviction of the fact is not admitted in his mind, until the raging of his thirst is beyond the strength of his resolution, and he yields in despair to his fate. Now and then we hear of one, who, favoured by fortunate circumstances, or by watchful and prudent friends, or by a native firmness, bursts the cords before they are fully drawn, and becomes free again; and nature, favoured by abstinence, in time throws off the disease. But if he yields at this crisis, the die is cast, and soon he will lie, or cheat, or steal, to procure the means of quenching a little this raging thirst. He will take the clothing of his wife, and the food of his children, and if possible, would even sell his wife and children.

Nothing can withstand this unnatural thirst. In the second report of the Prison Discipline Society, we have a table of the re-commitments of twenty-eight persons for this vice in the House of Correction in Boston, where drunkenness is not only punishable by law, but is actually punished. We give one case as a sample, shewing how powerless are the terrors of such imprisonment before this monster.

Name.	*Committed.*	*Discharged.*	*At liberty.*
R. L.	Oct. 8, 1824.	Oct. 14, 1824.	2m23d
	Jan. 11, 1825.	Jan. 17, 1825.	21 d.
	Feb. 11, 1825.	Aug. 9, 1825.	2 m.
	Oct. 12, 1825.	Nov. 11, 1825.	2 m.
	Jan. 26, 1826.	Ap'l 25, 1826.	1 d.
	Ap'l 26, 1826.	July 25, 1826.	3 d.
	July 28, 1826.	Aug. 12, 1826.	17 d.
	Aug. 29, 1826.		

This dreadful thirst is an affair of the stomach alone. Old drunkards generally care very little about the taste of their drink. They are often known to drink medicinal preparations eagerly, when made with spirits. One old man was known repeatedly to beg drink which had been prepared with Chambers' medicine, illustrating at once the strength of the appetite and the inefficacy of the catholicon. The flame reaches to such a degree, in some cases, that the stomach will not contain enough to afford a transient alleviation, and the drunkard must drink to the full and immediate-

ly disgorge, and drink again, and again, before he is satisfied. In other cases, the stimulant quality of spirit is increased by adding Cayenne pepper and other heating mixtures. It is even said that nitric acid has been used after alcohol had lost its efficacy; and the story is remembered of the man who came to his physician for aqua *fifties* as aqua *forties* was not strong enough. Constrained by inward torture, in the most sensitive and sympathetic organ, no wonder the great body of those who get the disease, "seek it yet again," and feel as if they *could not help it.*

The deadliness of this disease, thus continued, is truly dreadful. It is impossible to come at exact accuracy on this point, even in a small place, so long as surviving friends are so sensitive, and medical men so time-serving, that softer names shall be given to this disease in every physician's vocabulary. Taking the proportion from the moral town of Salem, Mass. where one ninth of the deaths are ascribed to intemperance, the number in the United States would be more than 30,000 in a year. Taking the proportion from Portsmouth, N. H. the number would be 34,000. Taking it from New-Haven, it would swell to 46,500.—[See Palfrey's Sermons, p. 14.]

Recently it has been stated in the Medical Intelligencer, that some years since a person made actual inquiry into the causes of death in Boston, and ascertained that *one fifth* of the whole were occasioned by ardent spirit. At this rate the number killed by its use, i. e. by this disease, rises to 80,000. And this over and above the misery it causes to the living.

From this view of the cause, nature, and issue, of drunkenness, we infer that a firm resolution of total abstinence is essential to the cure. Some benevolent persons, regarding it as only a disease of the body, have hoped to effect a permanent cure, by physical remedies alone. Hence the eclat which has been given to certain medicines which have been "transmitted by mail" to all parts of the United States. But after the recent developement respecting the far-famed "Panacea," &c. it is believed prudent people will not soon again expect great wonders from single medicines.* The Philadelphia Journal of Medicine, &c. for November, 1827, records two cases of death, from the use of the violent medicine of Dr. Chambers. But, besides the danger of applying such powerful preparations according to printed directions, all expectation of cure from physical remedies alone must fail; because ardent spirit disorders the soul as well as the body. The first step towards a permanent cure, is the excitement of some deep emotion, sufficient to produce a right resolution of the mind. The patient must tread back the ground over which he has come to his present state, and instead of saying, "I will seek it yet again," he must determine with his whole soul, "I never will seek it again." Medical remedies, such as are within the skill of any

* The Philadelphia Medical Society have recently published an elaborate Report of a committee appointed to inquire into the remedial value of the more prominent specifics now sold in Philadelphia. Their investigations were chiefly directed to "Swaim's Panacea." They give the testimony of many physicians of the first character, that this contains corrosive sublimate, probably in uncertain proportions, but enough to produce salivation in frequent instances and sometimes deep ulcerations of the mouth, and other mercurial diseases. Several shocking cases of death are specified. Dr. Chapman, whose certificate is chiefly relied on in favour of the medicine, *now* says, "more extensive experience in it, soon convinced me that I had overrated its value, and for a long period I have entirely ceased to prescribe it. I am in possession of not a few cases, which, if you wish them, are at your service, eminently calculated to alarm the public on this subject." The documents are given in the American Journal of the Medical Sciences, for Feb. 1828, pp. 483.

ingenious physician, may help resolution, but are not a substitute for it. We have no doubt the disease may be cured, wherever a virtuous resolution can be established, and seconded by judicious treatment of the diseased organ. On this subject we have the judgment of the Massachusetts society.

It is presumed, from the facts which have hitherto come to light, that the mere physical influence of these medicines, that is, their influence in destroying the relish for spirits, will, in almost all cases, be temporary, and will not extend beyond a few weeks or months. Still they are not to be considered as unworthy of trial in any case. On the contrary they are to be regarded, when properly administered, and with a full view of the extent and true nature of their influence, as capable of doing great good, and in fact as affording the only chance for restoring the drunkard. It is believed, if intemperate persons can be subjected to the full operation of these medicines, and will have the resolution, whenever they perceive a return of the slightest relish for spirit, to have again recourse to them in smaller doses; if they can then in the comparatively rational state they enjoy, be made to realize the danger in which they have stood and still do stand; can be made to feel that they are upon the edge of a precipice from which a single inadvertent step may plunge them, and that a reliance upon their own resolution and forbearance is no security without further aid; if they can then be placed under the full and continued influence of the strongest moral and religious motives, that many may be rescued from destruction. But if they are taught to expect that they are to be renovated, body and soul, by the influence of medicine; that an evil, which has been gnawing its way into their whole moral and corporeal systems for years, can be eradicated by the operation of a physical agent merely; that, after this operation, they may go about like other men, touch, taste, and handle with impunity, and [illegible] there is no hope, but that [illegible] will return to their [illegible] 14,15.

There is a method of cure which may be called the *palliative* treatment, of which we believe the celebrated Dr. Brown, of Edinburgh, was the author. He referred almost all diseases to debility, for which stimulants were to be the remedies. Respecting this disease he asserts, Elements, p. 38, that "those who have gone to some excess in the use of the stimulus of drink, are not capable of taking enough of food and other durable stimuli for their support without it;" and, therefore, "they must be indulged in something extraordinary, in that way, for some time." And again, p. 273, "The dram-drinkers know the remedy, but they know not its bounds. They have recourse to a glass of strong spirit; and they would be right if they stopt at one, two, or a very few, according to the quantity that their former habit may render necessary, and took no more than what gave them an appetite for solid nourishing animal food; which, whatever the quantity that is required to produce it be, is the best general rule: but they go on, and every day till that of their death, which soon arrives, *renew the disease.*"

Who can wonder that the author himself should have died of the disease; and that the College of Physicians in Edinburgh should declare that the "Brunonian system, as it is called, has proved the cause of destroying thousands of lives," and that a method of treatment so agreeable to the patient should have retained its popularity, long after the system of which it made a part has been exploded. A few facts are worth all this theory. They shew how much the natural tendency of living bodies to self-restoration has been overlooked in the manufacture of systems. We have before us the results of a vast multitude of experiments, of the opposite treatment, of immediate and total abstinence.—

What makes them more decisive is, that they have been cases of involuntary abstinence, where there was no room for mental courage and hope to sustain the system. We give the results in full, of four experiments in state prisons, as we find them in the second Report of the Prison Discipline Society.

In the prison in *Maine*, "an important experiment has been made of the effect on health of cutting off habitual drunkards, *at once*, from the use of spirituous liquors, in every form, and *confining them to cold water*. It has been found *invariably beneficial*. They soon renew their youth; and a more hale, healthy, muscular body of men cannot be found, in prison or out of prison, than the cold water convicts in the quarry of the Maine prison. It is an experiment also, to shew that *hard labor* can be performed on good food and cold water. As evidence of this, it is only necessary to see these men handle rocks." Report p. 35.

In New-Hampshire the same valuable experiment has been made, with the same results. p. 89.

In the new prison at Sing-Sing, New-York, among 250 convicts, the men neither suffer nor die from abstinence, though they have been formerly intemperate. Nor is there any want of ability to *work hard all the time*, upon wholesome food and cold water." p. 109.

In Auburn, we have the results in the language of Mr. Powers, the intelligent keeper of the prison. This experiment would go to dry up another fountain of intemperance, by shewing how safe it is to give up tobacco as well as spirits. "The convicts here are strictly prohibited the use of ardent spirits and tobacco, except as medicine: and, contrary to a very common, but fallacious notion, that the confirmed drunkard cannot break off, at once, from the use of ardent spirits, without danger to his health, it has been found invariably, that the *most besotted drunkards have never suffered* in their health from that cause, but almost as uniformly *their health has been* improved. They seem to be very uneasy, and somewhat lost, for a few days, and with rather poor appetites, after which they eat heartily, and improve in health and appearance." p. 116.

It is worthy of remark, that in all these cold water prisons, the convicts enjoy a better average state of health than the country at large. The experiment in the House of Correction at Boston, we give from the sermons of Rev. Mr. Palfrey, reviewed in our last volume. He thus describes the effects of abstinence.

"The patient in such cases undergoes a disease, which among its subjects is denominated *the horrors*, and which has been thought to be in its nature fatal, unless the customary stimulus were supplied. He is thrown into the most miserable condition of bodily and mental imbecility. He cannot sleep. He sees all sorts of frightful phantoms of the imagination in a crowd around him, with the distinctness and certainty of actual sense; and sustains, in short, all the agonies of terror. The fit comes on after a day of abstinence, lasts some times four days, though commonly less than two, and leaves the body and mind feeble, but without disease. I mention it as greatly to the honour of the physician of the House of Correction in this city, that, proceeding with a courage and judgment, which justified each other, he has established the common opinion concerning the needful palliative in such a case *to be groundless*. Of 250 patients with whom he has enforced total abstinence, he has lost NOT ONE."

We venture to say that there is no universal fact in the circle of medical practice so completely established by experiment, as the safety of this mode of treatment; unless it be the entire inefficacy of the opposite,

or palliative system. After the first paroxism, or the *horrors*, is over, as long as total abstinence is maintained, the veriest drunkard is in the way of a cure from the disease. And in no other way can he be cured. All the efficacy of medicine is, to mitigate the *horrors*, to invigorate the palsied system, and to assist in keeping the resolution.

This array of facts has several important bearings upon the temperate drinkers of ardent spirits. Moderate drinkers have the same disease with the drunkard, to the degree in which they are affected by ardent spirits. As this is a most important fact in the case, we offer the following considerations. We have the authority of Broussais, the eminent French Physician, that a single portion of ardent spirit affects the system by producing a temporary *phlogosis*, or inflamation of the stomach. Brodie, who made experiments with alcohol upon living animals, says that "animals who die from the action of alcohol exhibit a decided inflamation of the stomach, but the brain is never inflamed."

Every one may know that spirit has this effect without any medical authority, from the thirst and sense of fulness produced in that region, and also from the apparent increase of strength and subsequent weakness, which perfectly correspond with the well known symptoms of febrile action. Such is the sympathy of all the rest of the system with the stomach, that the influence of this fever is immediately extended over the whole man. Perhaps all the other effects which are experienced from a single portion of spirit may be accounted for by this inflammation of the stomach. Or if there is a direct influence upon the nervous system, still it is plain that such excited action in persons in health, is diseased action.

Dr. J. R. Horn, of North Carolina, quotes with approbation the above sentiment of Broussais, and adds that, "the shortness of breath, paleness of countenance, pain in the right side, and general debility, which people about the age of fifty feel, is generally owing to excesses of this kind. Temperate drinking does undermine the constitution, and will, though much more slowly, as certainly destroy life, as intemperate drinking."

Dr. Barker, of Maine, informs us that he has "met with many cases of palsy, and mental imbecility, chiefly among the rich, occasioned by the pernicious custom of taking a few ounces of ardent spirits with their daily food. Among these was to be found men of bright talents, and eminence in learned professions. Dead bodies of habitual rum-drinkers, not reputed intemperate, have been opened, in Maine, and elsewhere, and the direful ravages of ardent spirits on parts essential to life, exposed to view, and published to the world, enough to convince any rational being, that *those who use ardent spirits* on any occasion, even in a moderate degree, are without excuse."

The committee of the Pennsylvania Society, appointed to report on a substitute for spirits, of which the very respectable president of the society, Matthew Carey, was one, and three were physicians, in their report say, "without hesitation, that the best substitute, and that which is *most conducive to health*, the cheapest, most abundant, and every where accessible, is WATER. This is the drink provided by a kind providence to quench the thirst of all the animal creation. Man, whose taste is not vitiated by acquired corruption, wants no other. In every climate, and in every condition in society, water, as a drink for those in health, is sufficient.—To persons in health, *all liquors which contain alcohol*, or the intoxicating quality, are to the degree which they contain that quality, and to the degree in which they are drunk, *invariably pernicious*."

The committee then proceed, in

deference to the habits and customs of society requiring some stimulating liquors, to recommend "as the least mischievous," wine, cider, and beer. They aver that intemperance is never found to be a prevailing vice in countries where wine is a common drink. They therefore recommend the extensive cultivation of the grape in our country. We give from the report of the Massachusetts society the following reasons why wine should not be joined in the proscription with ardent spirits.

But although it might thus in a certain sense be expedient, for the sake of present effect, to take this course, it cannot upon the whole be so, unless it can be done with perfect truth and consistency. Now against ardent spirits the case is made out perfectly strong. The position taken with regard to them is wholly unassailable, and after the cavils and sneers of a few, who are always alarmed at attempts at reformation, have died away, none in society will be found hardy enough to defend even their moderate use.

But it is not so with regard to wine. Any arguments brought against the use of the class of wines, will be found to hold with more or less strength against all the common substitutes, such as beer, cider, and perry. To their moderate use, we cannot trace disease and death, as we can to the moderate use of ardent spirits. By their moderate use, few men are made drunkards, whilst thousands are made by that of ardent spirits. It is not denied that wine sometimes makes drunkards and brings on disease and death. But in these respects it stands on much the same ground with a thousand other articles of luxury in which we are all accustomed to indulge. Now if this difference exists, it may be doubted, whether the cause of temperance will be a gainer by classing wine and ardent spirits together, as equal objects of dread and danger. The common sense and common observation of the world refuse to acknowledge the justice of it. We cannot expect that unanimity in the exclusion of wine, which we can in the exclusion of spirits, because there is no ground for it. Whilst, on the one hand, therefore, we brand both articles with a stigma, which is deserved only by the worst of them, those opposed to our exertions will defend both, by arguments drawn only from the qualities and effects of the best of them. Indeed by classing these articles indiscriminately together, we create and put weapons into the hands of an opposition which will never cease to exist; we expose our plans to a ridicule, which, if not fully deserved, has a sufficient foundation in truth to exercise considerable influence, and by attempting too much, we may in the end injure, instead of promoting the cause. pp. 12, 13.

To the published opinions of several Medical Societies, and eminent practitioners, as contained in the report of the American Society, and which are too long to be inserted here, we may now add that of the Medical Society of New-York, "that the habitual use of ardent spirits is *not* a source of strength and vigour, but that it is generally productive of weakness and disease."

The fact adduced by Dr. Bradford before the Massachusetts society, respecting the diet pursued in training men for pugilistic combats, is very remarkable. It is an experiment, not of visionary enthusiasts, or of scientific theorists, but of *practical men*, following only the dictates of interest. "Their sole object is to give the (human) machines upon which they are operating, the greatest force and power of endurance, physical and mental, of which their constitutions are capable. And what is the result to which their experience has led them? Some even in this assembly will probably be astonished to learn, that spirit in every form is rigidly prohibited. Beer is the usual drink, but not of the strongest kind; and even wine is very sparingly allowed, and that only to particular individuals. They never deceive themselves with the idea, that bark, cordials, or spirit can give muscular power. Experience has taught the

direct contrary, and they rigidly interdict the use of these *debilitating* drinks."

We may add, that in all the cases we ever heard of, and very many have come to our knowledge in the course of an extensive inquiry, where both invalids and healthy persons have wholly discontinued the use of spirits, we know not of one who has failed to experience an increase of bodily vigour and capacity of endurance. The reason, especially in the case of invalids, plainly is, that when they take spirit they reproduce the inward fever, with all its effects, as the physician sometimes recals the fever in order to sustain the sinking system until nature can take breath for the exertion of her self-restoring energies. But it cannot be continued long with safety, and substituting one disease for another never can become health. The experiment has been made, by a sufficient number of hard labouring men, to establish the fact that the labours of summer are always endured better without spirit than with it. The position is therefore abundantly established, by experiment and authority, that even on present considerations, and allowing there were no danger of excess, the less spirit any man drinks the better, and to drink none is best of all. We might add the consideration that very little pure spirit is drunk in the country, most of the imported liquors at least being adulterated with some such ingredients as almond cake, cherry laurel, oil of vitriol, spirits of turpentine, essential oils, capsium, &c. No wonder people die of drinking.

Perhaps this injurious quality of distilled spirits will assist to render more visible the danger which temperate drinkers are in of becoming drunkards. By frequent repetition the fever which they superinduce becomes a habit of the constitution. Every one knows that hunger, and sleep, and many other things may by use become habitually associated with some stated time, or with some object of sight, or with some mental affection, so that whenever the exciting cause returns, its correlate desire returns with it. This feverish thirst in like manner becomes habitual. We have heard of a family of small children who used to wake in the night and cry for toddy. There are multitudes of temperate people in whom this desire to drink spirit has thus become habitually associated to some circumstance or occasion. As they express it, "they feel as if a little would do them good," or "as if they needed a little." With some moderate drinkers this feeling returns every day at a certain hour. Some have it in hot weather, and some in cold. Some feel the symptoms on all public days, or when they are in company with their friends, or on a journey, or at a tavern, or when they are about some particular employment. Some feel the disease when they are much fatigued, or a little unwell; some when they are joyful, and others when they are sorrowful. There is nothing in nature to direct their longings to spirit, in any of these cases, but they have been accustomed to drink on such occasions, until the disease has become a habit thus associated. Such symptoms as these are found in almost every individual in the community. We have been brought up to drink. Our parents gave it to us from the day that we were born, and implanted in us the seeds of disease which nothing can remove, but long and total abstinence. Every time a man drinks, in obedience to this craving, he increases its intensity for another time. The disease grows by indulgence, in the cumulative manner, as indulgence hinders the efforts of nature for a cure, and also adds fuel to the flame. Now the danger is this, that no man can possibly predict how high this flame will go, nor how soon it will be too vehement for his resolution to controul. The coincident disease of the mind, rendering it less

susceptible to alarm the nearer it is to ruin, increases the danger. Other things being equal, the danger is increased by the difficulty any person finds in total abstinence. If the desire uniformly connects itself with any occasion, the disease has become a habit, which needs to be broken by abstinence. If it seems very painful and self-denying to give it up, there is the more reason for an immediate pause. All who have ever become drunkards, have been made so by the unobserved progress of this disease. And all who drink are now travelling over the very road which led the others to their ruin. But this universal danger, and the necessity of total abstinence, have been fully and often discussed, until we believe most men who have thought upon the subject are convinced, that what is necessary to protect reformed drunkards, is also necessary to protect the temperate. If the same evils and the same danger of ruin and death, were to be found in any thing else, it would be abandoned. If the medicine used by a physician always left the system of his patient diseased, and in a vast many cases incurably so, and actually killed one person yearly out of every three hundred inhabitants, he would be compelled to abandon the use of that medicine. More especially if the only disease in which he pretended to administer it, were the slighter cases of debility.

But if temperate drinking produced no direct evils to the individual, and involved him in no such danger, every temperate drinker is now under obligations to abstain on account of the example. When Christ says, "Let your light shine before others that they seeing your good works may glorify your Father which is in heaven," he makes every man accountable for the influence of his example; not only to do no evil, but also to do good by it. If any considerate person will look for a moment at the probable effect of universal abstinence among the temperate, he will see that it is his bounden duty to practise it. Even if it could be proved that a man derived some good, instead of evil, from drinking spirits, benevolence to his neighbor requires that he should give it up. For every time a temperate man drinks, he gives license to the intemperate to drink. And when a man who yet retains firmness enough to govern his appetite sets the example, and offers the cup, why should not his less happy neighbor open the floodgates which he never has strength to close? The example of strong minded men, who are restrained by character and other considerations from excess, ruins the great body of the weak minded, the poor, and the desponding. The drinking of temperate people has hitherto utterly prostrated all attempts to rescue the intemperate from their ruin. We challenge the wit of man to bring forward a plausible plan for the suppression of drunkenness, which has not already been tried, and proved ineffectual on this ground. On the contrary, by temperate drinking the evil is kept continually increasing. While the master lives and prospers, his apprentices and journeymen, copying his example are ruined. Many a father has kept his bottle, and drank his daily dram, through life, in perfect sobriety, while his children, walking in his steps without his self command, die in his sight of drunkenness. The case is before us of a venerable minister in a neighboring state, who used always to drink by an exact measure about a third of a glass of spirits daily, alleging that a little was necessary, and that his appetite was such that he dared not trust himself without knowing precisely how much he was to drink. He sunk to his grave with the character of a holy and spiritual man. But his children, and grand-children, and great grand-children, were very many of them ruined by following his example without his prudence.

The actual drunkards cannot be reformed until the community cease from the common use of strong drink. This furnishes our answer to those who ask why the societies do not begin by reforming drunkards. Upon the very theory of the inquirers, and supposing that the same liberal and persevering efforts directed as they would have it, would reform drunkards, their cure would not be permanent until the temptations to drink can be removed. Every one knows that a habit when broken is more easily formed again than at first. And the habit of body which craves strong drink is very easily regained, so that all agree in believing total abstinence to be necessary for the reformed tippler. But how can they be expected to adhere to such a rule when all around them drink? Let us imagine the case of a man of respectable connexions, and bright hopes, who has become a drunkard. We never can know the agonizing struggles with which he yields to his ruin. But in some aspicious moment hope may dawn upon him, and conscience may regain her ascendancy. He summons all the resolution of a man, and the charm is broken. He resolves, as his only security, that he will drink no more. After passing the *horrors*, his flesh comes again, like the flesh of a child, his courage revives, his friends smile, he hopes to be what he once was, and to regain his lost station in society, his resolution for total abstinence increases, and would probably secure his safety if he could not be invited nor tempted to drink. But to what circle of society shall he attach himself, in what employment shall he engage, where the destroyer shall not beset him. His companions, in common politeness, invite him to drink. And common politeness how can he ? Perhaps in mere thoughtlessy urge him, so that he is obligign a reason for refusing. If he whole truth, he must say, been a drunkard, and am trying to reform, and it will not do for me to drink." Who could repeat this tale of his own reproval on all the multiplied occasions in which he is asked to drink? The true idea of all provision for repentance is the oblivion of the offence. But the reformed drunkard feels inwardly, that his fall is remembered, every time he passes the glass untouched. He thinks they despise him for his weakness, that he cannot drink and restrain his appetite. At length, in an evil hour, shame overcomes courage, and he determines to show that he can drink a little and stop. But that little rekindles all the old flame, which abstinence had only smothered. He falls, and all his virtuous resolutions and his confidence of reformation are gone. He surrenders his hope of being a man again. Feeling that he is still a drunkard, and imagining he is incurably so, he gives up the reins to appetite, and the rest of his story is soon told. How many such men, of most promising character, thus become a disgrace to their families in death, when if the customs of society had *permitted* reformation, they might have been a comfort in life.

A drunkard is therefore an object of deep commiseration. We know their debasement and their guilt. We feel that they are criminal, and turn away from their filthiness. But their compunctious visitings, their self loathing, the horror with which they contemplate the ruin to which they seem to be impelled, the struggles and resolutions, desperate but inffectual, against the clamors of this unnatural desire,—these are known only to God. A false shame prevents the incipient drunkard from making known his case to a judicions friend, and a false delicacy equally hinders the interference of benevolence, until it is too late. Many a drunkard has resorted to the profane jest, the unmeaning laugh, to hide the aching of his heart. When he felt that he was despised for being a drunkard,

he has also felt that his only resource was, to brave it out. But his soul groaned over his conscious degradation and disgrace.

Men feel and express all this compassion when the drunkard becomes a maniac, or dropsical, or sinks down with typhus fever or consumption. But his disease of drunkenness, both bodily and mental, ought to call for deep pity as well as abhorrence. And if we could read the history of the drunkard's mind, we should feel that kindling of compassion, which would gladly surrender the indulgence of spirits, and would kindly notice the first risings of returning self-command, and tenderly cherish the dawnings of virtuous resolution. If the time shall ever come, in which the community shall feel themselves to be the authors of the calamity which has overwhelmed their ruined neighbors, and shall open the door of hope for those who are not past hope, we do believe it will be made to appear that the principle of the Societies has a delightful bearing upon the reformation of drunkards themselves. There are multitudes of them, no doubt, who would be won from destruction, by such a course, because they would see that society was willing to pardon their transgression, and to assist in the work of reformation, by removing the existing cause of ruin.

We are ready to maintain that it is every person's duty to abstain from ardent sprits, even upon the most favorable judgment that can be formed in regard to their moderate use. The utmost that can be said in their favor is, they mitigate the sense of debility, and make a person "feel better" for a short time. And the multitudes who have made the experiment agree that they can do very well without them. And the benefit is so doubtful, that it can be no great sacrifice of real advantage, to health, prosperity, or comfortable living. But the evils and dangers incident to the continued existence of the custom are so great and terrible, that it is our duty to forego this small advantage, to avoid a greater loss. Even admitting that here and there, one should suffer for the want of spirits, which is not by any means to be admitted, it would be nothing to the multitudes who now suffer from the continued use. Or if one in a whole generation should die of abstinence, which is hardly credible against the weight of evidence we have adduced, yet when we reflect that on the lowest calculation ten thousand die every year in consequence of drinking, and probably four times that number, it is plainly better to sacrifice one than so many thousands. And if as many should die for the want of spirits as are now killed by it, we would still say, give it up. For the want would only kill the body, but the excess destroys both soul and body in hell. "No drunkard hath inheritance in the kingdom of God."

We wish to say a few words respecting some other remedies which have been proposed for the removal of the universally acknowledged evils connected with intemperance. One plan proposed, is the diffusion of knowledge, and it is urged in one of our highest literary magazines, that if the artizan or the laborer could have implanted in his mind a taste for reading, he would not run to places of temptation, for the beguilment of his leisure. But how happens it that we, who call ourselves the most enlightened of nations, should have sunk so low in this barbarous vice? Why is it that so many of our most intelligent and promising citizens yearly fall a prey to the destroyer? The customs of society must be changed, and *then* the diffusion of knowledge will go far to prevent a return of the mischief.

It is said that a high license duty will do the business. In Georgia retailers pay one hundred dollars license, but we are not informed that Georgia is free from intemperance.

Such a law could not be passed in New England while the consumption of spirits remains as it now is. Or if passed, it could not be enforced. No one would prosecute for a breach, in fear of all the vengeance of all who drink. There is one objection which is worthy of consideration, against the whole system of licences to sell spirits. If the consumption is an evil and a vice, licensing is giving the sanction of government to the vice, and drawing a revenue from the corruptions of the people. The same objection lies against all propositions to make retailers support poor-houses, and theatres maintain prisons, for those who have been ruined by their agency. The curing of the sick belongs to the healthy.

The committee of the Pennsylvania Society on the subject of laws, say of hospitals as a means of reform, "that few habitual drunkards are reformed therein." They "believe that habitual drunkenness is a moral as well as a physical disease, and requires a remedy that will operate both upon the mind and the body. They therefore propose the erection and maintenance of buildings exclusively for the reception of habitual drunkards; believing that confinement in such a place for one or more years," with suitable diet and exercise, "would afford opportunities for reflection, and perhaps wean from the vice." We greatly wonder that in bringing forward such a proposition, no other moral remedy is thought of than confinement. For the moral part of the disease we are prepared to maintain that the Gospel is the only application worth trying. The experiment in the Auburn prison shews that religious instruction and influence is

"A sovereign balm for every wound."

We believe a drunkard restrained from his cups, whether by force or choice, is susceptible to the effect of this remedy for moral disease. Such house, furnished with the means of suitable employment, and accompanied by efficient religious instruction morning and evening, and on the Sabbath, would be an experiment well worthy of the philanthropists of Pennsylvania. It would probably do much more for the prevention of crime than their 500,000 dollar prison, and with a small part of the expense.

We freely profess, that we have little confidence in any or all of the counter projects of those who shrink from the principle of total abstinence. We fear they will prove like quack medicines, which deceive the patient with fallacious hopes and beguile him from applying for the proper remedies, until his disease has become incurable. These other things may come in aid, and should be heartily welcomed by all the friends of temperance so far as they may be useful in a subsidiary capacity. But if relied on as the principal remedy, they will be like a dam in some mighty river, which checks the current for a while, till the rising flood sweeps the whole away with a more overwhelming force. Such has been the influence of all our defunct moral societies. They have convinced the friends of virtue that universal banishment is the only security. The history of the Massachusetts Society, so far as we are acquainted with its operations, may illustrate this remark. The enlightened and patriotic men who manage its concerns, have employed a vast deal of research and ingenuity; devised plans of legislation and of moral influence; made disclosures of facts and appeals to the fears, the shame, the magnanimity, the conscience, the love of country, the religion, of the community, which would have produced effect against any thing else; and after fourteen years experience, are now driven to the conclusion, that a change in the customs of the community is the only remedy. We are glad it is known to be the only remedy, because now

every friend of temperance can see that what he has to do is to make up his mind for its adoption as soon as possible.

It is still proposed, however, that Congress should take up the subject, and lay such duties on both the importation and manufacture of spirit, as shall amount to a prohibition. But Congress represents the people. The determination of the body of the people to have spirit necessarily produces the determination of Congress to assist them in obtaining it, of as good quality, and at as cheap a rate as possible. On this point, of referring every thing to Congress, we give the following striking remarks from the report of the American Society.

How can twelve millions of people, by whom distilled spirits are consumed at the rate of five hundred thousand hogsheads a year, be brought to abandon a custom to which they have been so long and so generally addicted? Not by the force of statutes and sheriffs, most surely. Can civil government controul the fashions of a nation? Is it possible to regulate by law, our modes of dress, diet, and social intercourse? Shall our firesides, tables, and closets, be inspected by constables and informers? The most despotic government on earth dare not interfere with national manners and customs, be they ever so absurd or ruinous; much less can measures of this nature be even attempted in our own. In all cases of this nature our countrymen will govern themselves without the interference of their representatives; and that very state of public opinion which authorises legislative provisions, supersedes the necessity of them, so far as the majority of the people are concerned. p. 18.

The same report then gives the data on which estimates are founded exhibiting the following results, viz. that spirits employ one ninth of our foreign commerce, half as many tons of domestic commerce as our wheat and flour trade, half as many distilleries as gristmills, sixty-five thousand retailers, twenty thousand distillers, besides an endless train of mechanics and labourers, who depend on this business for no small part of their living. And in the appendix we have the probable amount annually consumed in the country stated at fifty-six millions of gallons. This estimate is grounded on Pitkin's Statistics. From thence it appears that in 1810 the quantity of spirits imported, and made of imported materials, was about twelve millions of gallons, and that twenty millions of gallons were reported by the Marshals as made from fruit and grain. At the same rate of consumption as in 1810, the present amount is above fixty-six millions. But it appears from the tables of imports, that the quantity imported of spirits, and molasses for spirits, has not increased since 1810. Consequently the increase must have been in spirit from fruit and grain. The same writer computes the number of stills in the United States in 1815 at thirty-eight thousand five hundred and thirty. The three thousand three hundred and thirty-four distilleries in Pennsylvania produced six millions five hundred and fifty-two thousand two hundred and eighty-four gallons. In the same proportion the quantity distilled in the whole country would be about seventy-five millions. It is well known that from 1810 to 1815, and especially during the late war, the manufacture, and the habitual consumption, of domestic spirits increased with prodigious rapidity; though it is not credible that the advance should have been so great in five years, as from twenty to seventy-five millions. In 1801 when the population of England was nine millions three hundred and thirty thousand, the amount of grain consumed was estimated by Chalmers at eight bushels to each for bread, and four bushels made into drink. If the people of the United States consume an equal proportion in drink, then with a population of twelve millions we consume in this way forty-eight millions of bushels, which would make at least one hundred millions

of gallons of spirit. It has been ascertained by actual inquiry that many towns consume at the rate of six and a half gallons to every soul, which would give eighty millions of gallons in the United States. We give these extracts, not because we are prepared to admit the accuracy of their results, but simply to show the strong probability that all the statements of our societies respecting the extent of their concern are far within the truth. We are persuaded with the society last mentioned, that

No judicious man, in view of the facts just mentioned, can for a moment indulge the supposition, that it is practicable either for the general government, or that of the respective states, to diminish in any very sensible degree, by any measures which they might be induced to adopt, the business and profits of so large a part of the population of the country. As in the case of the personal habits already considered, so also in relation to the manufacture and sale of ardent spirits, *moral influence* can effect a revolution to which the strength of government is not adequate. p. 23.

The recent proceedings in Congress on the tariff are full of instruction on this point. We are not going to entangle ourselves with the much vexed question of the tariff. We quote, *solely* because applicable to the subject in hand, the following remarks from the report of the committee on manufactures.

"The next subject in order, though not second in importance to the agricultural interests of the country, which has occupied the attention of the committee, in the draft of the bill they now submit to the house, is that of a further protection to the domestic spirits distilled from grain in the United States. And here the committee feel bound to inform the house, that it is not with any view to benefit the manufacturer of this description of ardent spirits, that they have at all entertained this subject. It is the interest, and solely the interest, of the farmer who grows the grain from which these spirits are distilled, which renders it a subject at all worthy of the consideration of Congress, as connected with the protection of the industry and substantial interests of the country. But, if the most extensive farming interests of these United States, the grain growing interests of almost every section of the country, are subjects of importance, then surely the protection of domestic spirits, distilled from grain, cannot be unimportant. For it is a fact too well and too generally known to require a repetition by the committee, that this manufacture has, for a number of years now last past, afforded almost the only market for the coarse grains in the interior of the country."

"The committee are aware that the time has been when the whiskey of this country would have been a very unacceptable exchange for foreign spirits to the higher class of consumers. But they do not believe that that objection can at this time be alleged. Such has been the advance in skill and experience, in the art of distilling spirits from grain, that the whiskey of this country has become a very palatable, and a very fashionable, as it no doubt is the least injurious liquor. The committee therefore cannot suppose that the comforts, or even the luxuries, of our citizens will be much restricted or materially affected, by such an increase of duty upon foreign spirits as will reduce the quantity imported."

"They hazard nothing in the assertion, that the coarse grains are now grown in these States, in sufficient quantities to furnish to them a full supply of ardent spirits, if the demand was in no other way supplied."

We add a few extracts from the "Minutes of evidence taken before the committee." For brevity's sake we give the substance only of the answers.

"Distillation affords a market, for

the surplus grain; and it is very important to the farmer to preserve and increase it. It converts the grain into less bulk, and diminishes the cost of transportation."

"The farmers grow as much corn as they can, for distillation."

"I do not think the farmer receives a fair price for his labour in that business, at present prices."

"I am not sensible that the diminution of the price of whiskey produces any sensible effect on the industry or morals of the country. It was as much used when that article sold at one dollar per gallon, by retail, as at this time. This state of things, however, may be attributable to the improved morals of the community."

"The shipping price of whiskey, at Cincinnati, on an average, does not exceed twenty cents per gallon."

"The quantity distilled is increasing."

"The average product of a bushel of good sound corn is about two gallons."

"In the section of the country about Nelson county, Kentucky, it forms the largest article of exportation."

Thus we see, that while the public sentiment remains as it now is, Congress are legislating, not for the restraint of the custom of drinking, but to provide for its abundant gratification; not to abolish the practice of turning the staff of life into the instrument of death, but to *protect* it against foreign competition. They are consulting about it, as "the greatest farming interest in the United States," and in their grave cares, *ne quid detrimenti Respublica caperet*, are making provision that "the comforts and even the luxuries of our fellow citizens" drawn from the still, should not be "materially affected." And they will do nothing, until they can come at the assurance that our own soil can "furnish a full supply of ardent spirits." We would not be understood as implying any personal disrespect to individuals concerned. They are legislating for the people, and the course of the business only shows the Temperate Societies the magnitude of the work before them.

These facts show that in a popular government all changes must begin with the people. They also show the power already gained by this monster, the genius of drunkenness, when he is obliged to be soothed, and patted, and crouched to, by "The United States of America in Congress assembled," and assured that they will not hurt a hair of his head, before they can be allowed to touch his interest. Prohibition indeed! when already the popular fever is excited against the proposal of imposing ten cents additional duty per gallon on *imported* spirit, and four cents on molasses.

If any other facts were wanting, to prove that the national government will not take the lead in this business, we might adduce the management of the army, where every soldier still receives a sufficient daily allowance of spirit to create the dreadful appetite of ruin, and where, we are told, seven eighths of the deaths are the effect of this poison; while the government suppose that "the vice of intemperance is suppressed by the resolution not to make any allowances for offences committed in fits of intoxication." We have not so much confidence in *resolutions*, as a means of suppressing this vice.

The improbability that any of the State Governments will afford efficient aid, until a change takes place in the habits of the people, will appear if we add to the number of persons engaged in the manufacture, or in raising, (we wish our great men would not say *growing*) the raw material, the vast multitude employed in the sale of ardent spirits. In the City of New-York there are three thousand licensed retailers, as appears from a late report to the Common Council. If the same proportion were

preserved throughout the country, instead of sixty-five thousand, as estimated in the report of the American Society, we shall have one hundred and eigthy thousand. In Philadelphia the number is stated at two thousand five hundred licensed taverns, besides a vast number of tippling shops. A very large number are kept open in both places on the Sabbath. Unless something is done, we may expect soon to see invitations on the doors of these houses, as barbarous and unblushing as those which once disgraced the city of London :

"Drunk for a penny.
Dead drunk for two pence.
Straw for nothing."

Already the aldermen of New-York are afraid to risk their popularity so far as to refuse or take away licenses, however they may be abused.

Still we are persuaded, that notwithstanding all this array of apparent interests opposed to the banishment of spirits, a fair exhibition of the truth will change the aspect of the case. This whole business is the least profitable of any that is generally pursued in our country. Very little permanent wealth is ever realized from it. And whenever the subject can be fairly brought up for consideration we have no doubt the proverbial genius of Americans will speedily devise some pursuits which are not only free from the evils now produced, but vastly more desirable in a pecuniary point of view. Nothing could have kept them so long engaged in so profitless a concern, but the bewitching and deadening influence of the drug itself.

The Society also have great reason to be encouraged from the full proof which they are prepared to offer of the great FACT on which they rest. It is thus stated in the Massachusetts Society's report.

It may be assumed as true, for it is supported by the most abundant evidence, and by the almost unanimous opinion of those whose pursuits give them the opportunity of observing, and whose profession, the power of judging, that ardent spirits are not necessary to any individual even when undergoing the most severe bodily labor, but that on the whole they have rather a tendency to enfeeble him and unfit him for his task; that they are not necessary to protect him from the consequences of exposure to wet, cold, wind, &c., but that, on the contrary, they render him more liable to be unfavorably affected by such exposure; that, so far from being salutary when used in moderation, they are not even innocent, and that no man habitually indulges even their moderate use, who does not, at some period of his life, suffer from their ill effects on his health and constitution. Now, could these truths be firmly fixed in the minds of men; could they in particlar be firmly impressed upon the mind of every young person, so that he should grow up with them, and enter into life with them, it would almost follow of course that the custom of moderate drinking would gradually cease, and that of immoderate drinking, as a natural consequence, cease also. pp. 6, 7.

The conviction of the truth, we have reason to know, is also extending with wonderful rapidity. Multitudes have tried the experiment for themselves, with complete satisfaction, and have found that in all possible circumstances, things necessary can be done without ardent spirits. Mowing, harvesting, fishing, all kinds of labor and hardship, in all kinds of weather, are now extensively met without this stimulus. In warm climates, spirits have long been banished by all considerate persons in India. Recently the English Hudson's Bay Company have excluded them from all their territories between Lat. 54° N. and the pole, and as is stated, with the happiest results. A man may now be born, christened, married, and buried, without it. He can build a house, and see company in it, or build a ship and sail in it. Friends can be glad to see each other, enjoy each others' society, part in peace, and be remembered with affection, though they do not kindle up

kind feelings by strong drink. A young man can come of age, without "baptising his new-born manhood in the strong drink to which he intends training it up."* Men can make discreet bargains and observe them, be faithful to every trust, transact all kinds of business, public or private, in total abstinence. It is believed by some that the men of the sea are ahead of the landsmen in this business. No one can sit at a public table without being amazed at the diminuation already produced. Abstinence is now reputable; indulgence will soon be otherwise. No man need hesitate to put forth his efforts in the cause, for public sentiment is now in such a state that it is easily influenced in favor of the "Infallible Antidote."

Already the cause is beginning to attract the attention of our rulers. The Legislature of Maine have passed a resolve condemning the practise of treating for appointments. The Governor of Connecticut, in his late proclamation for a State Fast, has placed the suppression of intemperance at the head of the catalogue of blessings to be implored on that occasion. As fast as the confirmation can be diffused of the GREAT FACT, one class of temperate persons after another will be persuaded to banish the poison into the medicine phial. And chemistry is lending her powerful aid to devise new combinations in pharmacy, and new modes of extracting and exhibiting the medicative quality of drugs, which, it is not impossible, may banish it even from the shelf of the apothecary. Considerate and temperate men are also beginning to realize the advantages of union in this business. Religion is beginning to exert her appropriate influence in favor of temperance. In justice to itself, Christianity ought to have banished the use of ardent spirits long ago. For there is perhaps no one cause which so extensively prevents the influence of divine truth, as this. Multitudes, who were awakened, have succeded in stifling their convictions by the help of a daily portion of spirits. Christianity has not put down this relict of the savage state, because it never has been brought to bear on the point. But now, good men, in great numbers, are brought to feel that a longer indulgence is sinful; that it is not right to follow a multitude to do evil; that if they would have a conscience void of offence, they must abstain, whatever others may do, and however pleasurable or gainful indulgence may appear; that even a moderate love of spirits is one of those fleshly lusts, which war against the soul.

We assign to these efforts for the *restoration* of temperance in our land a very high rank in the scale of benevolent enterprises. We accord with the Pennsylvania Society, who say in their second quarterly report, "that the department of usefulness which constitutes the object of this society is not of a minor grade; but an object which is calculated to render efficient every other branch of benevolent exertion. On the habitual drunkard, instruction is invariably thrown away; the admonitions of the preacher, the precepts of the Bible, and the example of the good, are seldom availing."

It is also gratifying to the Christian philanthropist to see this subject taken up so efficiently by religious people, ministers of the gospel, churches in a body, the great and good who stand out before the community as the leaders in every good work. We shall be excused for referring to what has been done in Maine, in Boston neighborhood, and in the Western District, in proof that a spirit of devoted zeal in the cause of Christianity is a spirit prompt and

*We cannot help mentioning the praiseworthy conduct of a young mechanic in one of our country towns. When he came of age he invited seventeen of his companions to visit him on the occasion, and instead of a treat, presented each one with a Bible.

ready to take hold of this subject. We are amazed that any minister, or any Christian, should decide on this case without examination. We should wonder still more to hear of such an one, who had prayerfully sought to know the path of duty, and had decided to remain neutral in these efforts of reformation. Certain we are, that no one can *safely* come to such a resolution without a great deal of prayer for divine guidance, and a great deal of evidence that his mind is in no degree biassed by the hidden love of strong drink.

As we purpose to influence others by our example, and as we have opportunity, by our persuasion, so every individual in all the conditions of life may become an efficient reformer; and that too on the easiest terms. Nothing more is asked of any one than just *to let spirituous liquors alone*, and to let it be known that he does so; and when suitable occasions offer, to state also the motives of his abstinence. We desire no one, in his zeal against intemperance, to resort to violence in any shape. A gentle, but serious and resolute refusal, on every occasion, and in every place, and from every hand, to taste of the fatal cup, is the sharpest weapon to be wielded against the enemy. As to the personal inconvenience resulting from abstinence;—this can be but small to any temperate man. He who has been in the practise of using but a little, will part with but a little, and this surely is but a little sacrifice. If any one of reputed sobriety shrinks from entire and perpetual abstinence as a hardship, we would most earnestly implore him to pause for his own sake. It may be that such a man is already too far gone to be recovered. The more reluctant any one finds himself to adopt this resolution to abstain forever; the more reason he has to make that resolution speedily and energetically. *Report Am. Soc.* p. 24.

If our sentiments can afford our Societies any aid, we express our full conviction of the practicability of their object. We are satisfied that by proper efforts the habits of this whole nation may be so changed, that there shall not be a corner where spirits shall be drunk by temperate people. The course of business can be altered, and so can the pursuits of pleasure, the customs of living, and the feelings of the mind. Other revolutions demonstrate that what has been may be. The entire change of public feeling in England respecting the slave trade, and in New England respecting slavery; the change in the laws and customs of war; the change which Christianity has every where produced respecting polygamy, infanticide, &c. are proofs in point. So practicable and so desirable is this enterprise, and involving so many interests which are dear in the sight of the God of power, that faith tells us IT WILL BE DONE.

But we should be sorry to have the friends of temperance cherish the fallacious hope, that their object will be finally accomplished without opposition. The principles of the Societies, in their ultimate progress, must produce an exposure of all the secret devotees of strong drink. There is a class of people, who are very numerous, and powerful, and tenacious of character, and yet very much enslaved by this appetite. When these see themselves actually brought to the alternative in which either character or appetite must be surrendered, it is to be expected that the internal conflict will show itself. After exhausting all the arts of false friendship, as well as of discouragement and contempt, they will find it necessary to controvert the GREAT FACT, on which the Societies rest. They will seek to uphold their character by maintaining that ardent spirits are often useful and even necessary. In the language of the prophet Micah, "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people." The cry will be raised of *cruelty* in taking away from the rich their enjoyments and from the poor their necessary

supports. Perhaps numbers will be seen to rally under the standard of the prophet of strong drink, the new Mahomet, as they did formerly under the prophet of sensuality. But great is truth, and it will prevail. Let not the friends of temperance shrink from the ground they have assumed. Let their fundamental principle never bend to any fancied expediency. It will not do now to give back. The only word is "Press on." The progress may be slow, and the march impeded, but it is the march to victory.

After all that is said about difficulties, it would not be very surprising if the progress of absolute temperance should exceed the anticipations of the most sanguine. The work is commenced at the favourable moment, when those who think at all see that something *must* be done, and that all other expedients are useless. The principle adopted is so simple and effectual, that it must speedily unite all who are not the open or concealed slaves of appetite. And when the lines are once drawn, a separation in morals, as in religion, will prepare the way for exerting a useful influence upon those who are in bondage. And after the separation, and after all who can be reclaimed are won over, the progress of the remainder to ruin and death will be so much accelerated, that very soon there will be none to contend.

O! what a delightful vision to the American patriot, when the foul blot of drunkenness shall be washed from our country's honour. Then this overflowing fountain of poverty, profligacy, wretchedness, and crime shall be dried up. Then a hundred millions of dollars, now annually wasted and lost in consequence of ardent spirits, shall swell the tide of our national prosperity. Then all the danger shall be removed from our free institutions, which is induced by the effect of strong drink, in debasing the souls and inflaming the passions of men, in corrupting the integrity, buying the votes, and palsying the energies of our freemen. Then the social affections shall be set free, and parents and children, husbands and wives, brothers and sisters, shall love and bless each other, with no fear that this demon will soon break in upon their happiness. Then conscience shall no longer be seared in this fire, and the hearts of men shall not be lifted up by this feeling of unnatural strength, to forget their need of a Saviour. Then shall our "peace be as a river, and our righteousness as the waves of the sea." "Happy is that people that is in such a case—Yea, happy is that people, whose God is the Lord."

We have received, since the foregoing was in the hands of the printers, the first annual Report of the *Prospect* (Maine) *Temperance Society;* which, though the Society is of local and limited operation, we deem worthy of a brief notice here in a *postscript*. We have heard of very laudable efforts in the cause of temperance among the people of Maine since the cause began to attract the public notice, and some of their towns perhaps may furnish examples for our older States.—"It was agreed," says the Report mentioned above, "to make an effort on the day of the State fast, 1827, to form a Temperate Society," on the principle of total abstinence. A sermon was preached with reference to the object, and at the close of the services, such as felt an interest in it were invited to remain for the formation of the Society. But although, "most of the congregation remained, and the subject was freely discussed,—only *five* were found who had moral courage enough to become members," and these had scarcely come abroad from the house of worship before they encountered "a storm of opposition." It came in the shape "of timidity, of prudence, of necessity, of sophistry, scorn, and ridicule, and

downright falsehood, and even in the form of female sarcasm."

It is not best, generally, to make too much of such "storms" as this—which the Report sets forth somewhat extravagantly: their peltings are in most cases harmless, and indeed are much less to be deprecated than a dead calm of indifference. Nor are the motives which produce opposition *always* such as may seem to be attributable to it. The custom of drinking is so incorporated with all our business and intercourse, that the attempt to do it away is, to those who have not considered the subject, like pulling to pieces the foundations of society. It is to their apprehension a kind of assault on the claims of common civility, and even of common justice;—for they imagine they would want the means of the most ordinary hospitality if they were to dispense with their decanters; and those who sustain the relation of employer and employed, have been so accustomed to regard the usual allowance of spirit as a part almost of the *wages* of the laborer, and as *due* to him by right of general custom, that to deprive him of it is looked upon as a species of injustice, and as witholding from him the necessary support of his toil. And the drinking custom is withal so ancient and heretofore unsuspected, except in cases of abuse (and what good thing has not been abused? say they,) and is so honorably associated in so many ways—with our greetings and partings—with our brilliant evening assemblies and our splendid public rejoicings, and with all the respectable and useful employments of industry, that it is not surprising if the custom is not instantly seen to be wrong—at the first promulgation of the doctrine of total abstinence. But when they have taken time to examine the subject a little, the majority of *sober* people will become cheerful and thorough converts to the doctrine. Such was the fact in Prospect. The *fire* in the course of the year became a hundred (a very respectable proportion we suppose of the population of the place) besides many others who have embraced the principles of the Society, without subscribing as members.

A change similar to this we rejoice to see taking place very extensively and rapidly in the community at large, and we joyfully anticipate the time, at no remote day, when the reform now begun will have issued in the general redemption of our land.

Memoir of the Rev. Pliny Fisk, A. M. late Missionary to Palestine. By ALVAN BOND, Pastor of the Congregational Church in Sturbridge, Mass. Boston: Crocker & Brewster. 1828. pp. 437, 12mo.

WHEN a devoted missionary dies, in the midst of his labours, the event is often spoken of as a "mysterious providence." Called away in the vigour of his years, perhaps, and when he had just surmounted the first difficulties of his enterprise, and large prospects of usefulness were opening before him, his sudden removal is looked upon as a dark event, which is inexplicable by human wisdom and can only be referred to the inscrutable counsels of him who seeth not as man seeth. Yet how often, probably, has such an event contributed more to the cause of missions than the individual labours of the longest life could have effected. Brainard, Martyn, and the beloved Harriet Newell, died young: they were called away in the freshness of their years and of their devotion to the heathen, having accomplished little of what they hoped to do had God spared their lives, and little in the way in which the church was expecting to behold the fruits of their labours; yet how hallowed has been the influence of their memories on

the missionary cause; how many hearts are now engaged in the sacred work, in which the flame was first kindled by the sympathies they felt in the self-denying zeal and early deaths of these endeared missionaries. The same has been the influence, in a greater or less degree, of Parsons and of Fisk, the first who gave themselves for the Holy Land and the first who fell in its service, and of all who having finished the work they were called to do, have fallen asleep in heathen lands.

It is on account of this peculiar value of missionary biographies that we feel solicitous that they should be written in the best manner. It is important that they should lose nothing of their intrinsic interest as a class of works, by an injudicious method of compilation. Perhaps the principal fault to be avoided, considering the number of such biographies which are likely to be produced by the missionary enterprise, as well as the abundance of missionary journals—is, minuteness and prolixity. As the world becomes familiar with the toils and sacrifices of missionary life, and as the number increases of those who are embarked in it, the histories of individuals will possess less of prominence and peculiarity; and therefore the materials of which they are composed should be the more select. These considerations, it appears to us, the compiler of the work before us has not quite sufficiently regarded. We think his volume, interesting as it is, would have been yet more interesting, and more *thoroughly*, if not more generally read, if he had abridged his materials, particularly in the earlier part of the volume. Mr. Fisk was accustomed to write much and rapidly; his pen appears to have been always in his hand when he sat down to muse or meditate. And it is no disparagement to his memory to suppose, that not all which he wrote on such occasions was worthy of a place in a printed biography.—The fault which we have mentioned, we do not mean to represent as existing very seriously in the present instance; and so far as it does exist, it was a very natural one in Mr. B., who was, we have understood, the personal and intimate friend of Mr. Fisk; and it was not an easy thing for one in such circumstances to judge how far his readers generally would go with him in the interest which he felt in the minute particulars of the history of his friend.

Pliny Fisk was born, of pious parents, at Shelburne, Mass. June 24, 1792. Though the instruction he received in his childhood imparted a degree of seriousness and religious susceptibility to his mind, it was not till his sixteenth year that his attention was called up to the great concern of his salvation. Then, after a season of deep conviction and solicitude, he found peace in believing. "And Oh," said he, in a paper which he subsequently wrote, "how sweet the joys of believing in Jesus." "What pleasure in the light of God's countenance." The uncommon clearness of his views and feelings, and his simple and prompt devotedness to the cause which he had embraced, indicated the character of his future piety. "Give me affliction with the people of God," he said, "rather than the pleasures of sin for a season. Let the Lord be my God, and may I never be unfaithful in his cause. I devote myself, O Lord, to thee. Wilt thou accept the offering. Cleanse me from my sins—keep me humble—prepare me for thy service, and make me an instrument of good in the world." After a season of trial and self-examination, he was received into the church in his native town under the care of the Rev. Dr. Packard. "From this time," says his biographer, "he manifested a deep solicitude for the salvation of sinners, and often exhorted and affectionately urged them to immediate repentance. At an early period he was requested to assist in the services of private religious meetings,

and his performances, though but a youth, were appropriate, judicious, and impressive. Many will long remember, how on such occasions [then and in his subsequent life] he warned them with entreaties and tears to be reconciled to God."

He resolved to devote himself to the ministry. His parents, though formerly when he expressed a desire to be educated, had felt a reluctance, now cheerfully consented, and promised him whatever aid they could render. He pursued his preparatory studies under the Rev. Mr. Hallock, of Plainfield, and was admitted, in 1811, to an advanced standing in Middlebury College.

At College though respectable, he was not *distinguished*, as a scholar. This was attributed not to any deficiency of talents, but to neglect of application. He was averse to the study of the languages. He feared too—as many others have feared—the chilling effect which intense application to study might have on his piety; and he yielded to the apprehension the more readily, it is probable, as the ardent temper of his mind prompted him to action rather than to studiousness and abstraction. This notion, too often entertained both by pious students and by those who pray for the interests of piety in our Colleges, is beyond a doubt a very erroneous one. It is neither agreeable to the dictates of an enlightened judgment nor consonant to the scriptures. High attainments in religion should indeed be a principal object with the student who is preparing for the ministry. But how does it appear that a conscientious attention to the duties of his calling necessarily impedes him in this object. The divine precept is—to the student no less than to the man of any other vocation—*Be diligent in* [redacted], fervent in spirit. And if [redacted]tion is important at all, as a [redacted]ation for the ministry, a *good* [redacted]portant. There is indeed [redacted]tion in which a thorough discipline of mind is more essential. Study conscientiously pursued, then, with a view to future usefulness, instead of a hindrance becomes a means we doubt not of healthful piety. The path of duty is always the path of light. We say study *conscientiously pursued*, for pursued in the spirit of literary emulation, the effect will be the same as that of any other form of worldly ambition. This error respecting the unfriendliness of piety to study, Mr. Fisk himself afterwards saw and regretted, when he felt its effects on his missionary labours. It is an error which has not only been made manifest in the diminished usefulness of such as have embraced it, but has been refuted likewise, in the distinguished excellence, moral as well as intellectual, of the greatest and best of men,—of such men as Edwards and Wesley, Fuller and Martyn, and a thousand like them.

But if Mr. F. did not give his whole mind to books, he was far from indulging in spiritual indolence. "He brought with him," said an officer of the College, "a religious character of an inestimable value. His piety was of no ordinary stamp. It was strikingly operative. It never slumbered nor slept. It was not a flame that dazzled for a moment and then flickered and died away. It was always alive, always bright. In forwarding his Master's work he was ever active and energetic."

He was retarded in his studies by pecuniary embarrassments. The aid which he looked for from his parents was prevented by expensive and protracted sickness in their family; and there were then no education societies to help forward the indigent.

He was graduated, August, 1814. Some debts which he had accumulated, and want of funds, prevented him from going immediately to a theological seminary. He commenced the study of theology under the Rev. Dr. Packard of his native parish, and in the beginning of the following

year received licence to preach from the Franklin Association of Congregational Ministers. In March following he was invited to preach at Wilmington, Vermont. He found the people, who had recently dismissed their pastor, in an unharmonious state, but under his faithful and winning labours "party jealousies and strife were soon forgotten, while religion became the topic of general interest." Meetings were full and frequent, and "it was evident that the Holy Spirit had come down with power to revive his work." One means of producing this happy state of things was, his visits from house to house. He made it a point to visit every family in the place. He was accustomed to adopt his plan in the morning as to the number of visits to be accomplished during the day, and the length of time which each should occupy. Religion was of course the topic of conversation, and "the listening household were seldom desirous of having it changed, seldom weary of the persuasive earnestness with which their visitor urged them to attend to the things which belonged to their peace. In these interviews he was solemn, faithful, familiar, affectionate; and he failed not to leave the impression that he was a man of God."

It had always been the purpose of Mr. Fisk to avail himself of a public theological education. Accordingly in November, 1815, he became a member of the Theological Seminary at Andover. His employments here were highly congenial to his feelings. Though he had been but moderately enamoured of classic learning, he highly appreciated the privileges with which he was favoured here, and saw their importance to his cherished purpose of being a Missionary to the heathen. In respect to the characteristics of his mind as developed at the Seminary, he exhibited soundness of judgment and a quick discernment, rather than boldness or brilliancy of conception. His talents were of a solid and practical kind, rather than splendid. "It was in the art of *holy living*, and in devising and executing plans of usefulness, that he excelled," and in these respects his fellow students were soon prepared to acknowledge him their superior.

Expecting to spend his life in arduous labour on missionary ground, he was careful to subject himself to such a degree of *bodily exercise*, as would prevent that languor and debility which so often result from sedentary habits. *Walking* was a frequent mode of exercise. But his were emphatically "walks of usefulness." Those intervals of relaxation he improved to valuable purposes. He always aimed to have some object in view, that the time required for exercise might not be lost; and usually this object was a free conversation with some one of his brethren, respecting their own hearts—or some truth of religion—some Christian duty—some plan of usefulness—or the moral condition of the world—the claims of missions, &c. Perhaps he would have in view a short visit to some family, a prayer meeting, a religious conference. Many will long remember the precious and profitable interviews which they enjoyed with him during some of those seasons.

One, who is now a missionary to the heathen, has said,—"I well remember those interviews, which I had with Mr. Fisk, while walking for exercise; for it was during one of them that myself, if I feel any thing of a *missionary* spirit, was led to *feel*. At those times his soul rose on high. He was far before us in holy living. He would come to my room and propose a walk,—"But where shall we go? and what shall we talk about?" would be his first inquiries. Once when I went with him, he led me to the house of an aged negro. The old man appeared gratified, and like a Christian. Mr. Fisk viewing him and his aged companion as standing on the brink of the grave, introduced the subject of death, requesting me to state, what constituted a preparation for death. After a few remarks were made, he resumed the subject, and pursued it. We prayed and then returned. When returning, after having visited a family for the purpose of

religious conversation with the members, he would say; "The next time we pray for ourselves, we must pray for these persons." When on the way to attend a religious meeting he would inquire; "On what subject shall we discourse?" Perhaps he would mention one, give a brief view of it, divide it, and then say to me; "You may speak on which part you please, and I will take the other; and you may begin or conclude the subject, as shall best suit your feelings." Once as we were returning from one of these excursions, during which he had conversed much about the heathen, he remarked: "How little we feel, that probably now there are five hundred millions of people entirely ignorant of the Saviour!" The thought came home to my soul. At another time in view of the rapid and mighty operations of the present day he said; "We must *hasten* forward, or we shall not be able to do any thing. It seems to me much as it did when I went to 'a raising,' while a boy. Several men would grasp a beam at once, and I had to *hasten*, or it would soon be out of my reach, and then I could help none; so it seems to me now, and we must hasten forward." pp. 36, 37.

The following incident furnishes a gratifying proof of his humility and tenderness of conscience.

An intimate friend of Mr. Fisk, speaking of their mutual intercourse, has said; "I rarely knew of an occasion, when it was necessary to give him any thing like a reproof. But once when sitting in my room with the door open, I heard him, as he came from the lecture room, talking quite earnestly and saying, "I was *provoked* with brother * * * * because he continued to speak, after the Professor had given his opinion." I called to him by name, he replied, "What do you want?" I said, "The sun will go down by and by." He answered, "Very well." In about fifteen minutes he came into my room with an honest and affectionate smile, took me by the hand, and said, "I am ready now to have the sun go down." This instance serves to show, with what a spirit he received a reproof, and how readily he profited by it. There was no kindness which he so gratefully received from a fellow student, as a reproving hint. pp. 37, 38.

Mr. Fisk's manners as a Christian were of the most cheerful and amiable cast. There was nothing about him, his biographer remarks, which savored of religious austerity or forbidding reserve. "On the contrary, he was remarkably affable and familiar. The merest child might feel free to approach him, and would be sure to meet from him the unaffected expression of kindness. He was always cheerful, occasionally humorous, and indulged an agreeable flow of soul which rendered him a very pleasant companion. It was a source of regret to him that he did not exhibit an example of more gravity; though it was seldom that any thing appeared in him inconsistent with the deportment of an exemplary follower of Jesus."

"He made visible advances in piety from year to year, [says one of his instructors at Andover,] and felt it to be indispensable, to have his growth in grace no less evident than his progress in knowledge."—"He was so pious and exemplary,—so prudent and amiable,—that his influence was great over the minds of his fellow students. They who were conversant with one so wakeful, could hardly indulge in heaviness. His influence was permanent,—rather greater after he was gone, over those who remembered him, than at the time, over those who were most intimate with him. The familiarity became less apparent, and the sanctity more."

Mr. Fisk's private writings contain numerous expressions of deep humility and self-abasement, and of self-dedication to the Saviour, which would have been congenial to the spirit of David Brainard.

In my closet I have been enabled, with some degree of feeling, to confess my sins, my neglect of secret prayer, self-examination, and the Scriptures;

my intemperance in eating, and my sinfulness of heart and life. O I am vile—my sins are aggravated—my heart seems to be little else than a mass of corruption—my life is filled up with irregularities—I am sick of myself. Dear Saviour, make me like thyself; give me such compassion for souls, as led thee to die for them; such love to my heavenly Father, as led thee to esteem it meat and drink to do his will; and let all my brethren possess, and exhibit, the same spirit. p. 64.

Spent some time in pleading that I may be qualified for the work of the ministry; gave myself up to the Redeemer, to be employed as he shall see best; to be prospered or disappointed, to be honoured or despised, to be afflicted and disposed of, as he may appoint. And now, blessed Jesus, I would consider myself wholly thine. Amen. p. 65.

The great question of his devoting himself to the heathen was long a subject of inquiry, solicitude, and prayer. "During a period of more than six years," he writes, "I have had my attention directed to this object, and have had earnest desires and fond expectations, that I might sooner or later 'preach Christ where he had not been named." At times his attachment to friends and all the enjoyments of a Christian land, almost induced him to say, 'I pray thee have me excused,' but this was by no means the prevailing state of his mind. We regret that we have not reserved to ourselves room to quote freely from his reflections on this subject, nor time distinctly to trace the progress of his mind through this period of his history. Many seasons he specially set apart for the most solemn inquiry in relation to the question before him, continuing them at frequent intervals through many months successively, and investigating the great subject systematically and in all its bearings. His love for the souls of the perishing would have prompted him to decide at once, but his sense of the greatness of the work and of his own deficiencies made him hesitate. At length however, his mind quietly rested in the conviction that it was his duty to go to the heathen; and he expresses the conviction in the following animated language.

I can go any where, do any thing, bear any sufferings, if the Head of the church be with me. Is it the Holy Spirit that excites these sensations? If not, why this love to missionaries? this missionary enthusiasm? this earnest desire to go to the heathen? this willingness to leave my country, my friends for the sake of carrying the Gospel to those who are destitute of it?—this willingness to leave all, to hazard all, to be no where at home, to suffer losses, and endure hardships—Whence arises all this, if the Holy Spirit is not operating on my heart to lead me into this way of serving God? When I have most sensible communion with God, and experience most sensibly the influences of the Holy Spirit, then I feel most anxious to go among the heathen. May I not call this an indication, that this Heavenly Guide approves of my purpose to go? May I not hope, that it is his influence which has made a life of trial look so pleasant, and weaned me thus from the society and friends I naturally love so much? To what natural principle can I attribute all this? O divine Teacher, I do see, and I would gratefully acknowledge the tokens of thy approbation. I bless thee for them—yield myself to them, and go as thou hast bid me. pp. 79, 80.

The decision he had thus formed remained unchanged, and was a source of much satisfaction and peace of mind for several months. But he was again involved in doubt and perplexity. "I thought," said he, "I had that full assurance of duty which I had so long desired and prayed for, and for want of which I had suffered so much anxiety." But "an event had occurred, which rendered it necessary for him to examine the subject again." He had addressed a communication to the Professors of the Seminary, acquainting them with his purpose of devoting himself to the heathen, and soliciting their opinion respecting his qualifications for such a service. They had "given

him to understand that they thought him better qualified to aid the cause of the Redeemer in this country, as an agent for charitable objects, and as a domestic missionary, than to labour among pagans."—"So," he added, "others had thought before." Such an opinion, coming from a source so much respectd, occasioned him much solicitude and doubt.

O that God would guide me. Since they have spoken to me on the subject, my feelings have been very deeply interested. This has been the theme of my meditation, and my prayers. I feel that my happiness and usefulness are deeply concerned. I tremble at the thought of relinquishing the object, after having so often consecrated myself to it, and had such comfortable evidence that I ought to engage in it. I tremble too lest, if I give up the object, the blood of souls may be found in my skirts. I know not how to understand the language of Providence. Is this to forbid my labouring among the heathen? Or is it only to test my resolution, my patience, and my love for the work? pp. 83, 84.

If such a man [as Pearce] was not allowed to labour among the heathen, how can I hope for the happiness? But he was already in an exceedingly important and useful station. It is not so with me. * * * O if I could pray as he did, if my heart were pure as his, God might accept me, and give me a gracious answer. But I do not yet know what to make of the present dealings of God with me. My heart is pained, my very soul is full of anguish. When with my fellow-students whom I dearly love, I find it difficult to be sociable. This great question occupies my thoughts, and engrosses my feelings, so as to exclude all common topics, even such as I have often dwelt upon with great delight. I long to have the question settled. But I must not be impatient. I have consented to bear as much as shall be best, to have my mind tortured till God shall see fit to give me peace. pp. 85, 86.

This anxiety subsided at length into his former conviction and peace of mind. His Instructors also, when they more fully knew the history of his feelings, entirely accorded with him as to the course he ought to pursue.

Immediately after coming to this result he offered himself to the American Board, and on the day of his finishing his studies at Andover, received his appointment to the Palestine Mission.

Before proceeding abroad Mr. F. was employed by the Board a year, in an agency at home. This service was chiefly performed in the Southern States.

The time at length approached when he was to embark for the Holy Land. He made a short visit to his aged father and other friends, and took a public leave of the people of his native place in an affectionate and solemn address. The scene is remembered as one of overwhelming interest.

On the morning of November 3d 1819, Mr. F. and his colleague went on board the ship in which they were to take their passage, "and bade their last adieu to the shores, the scenes, and the privileges of their native country." They arrived at Malta on the 23d of December, and at Smyrna on the 15th of January, where they commenced the labors of their mission by engaging in the study of languages.

After a residence of a few months at Smyrna, the missionaries removed to Scio, as being a more eligible summer residence, and also as affording superior advantages for the study of modern Greek under the direction of Professor Bambas. The College with which that gentleman was connected was then in a flourishing condition, having seven or eight hundred students and fourteen instructors. It was involved in the subsequent fate of the island.

Mr. Fisk was himself a spectator of many of the barbarities which were committed in the war of the Greeks, and while our country is filled with sympathy for that afflicted people, we cannot forbear to quote

his description of some of the scenes he witnessed—scenes which could never grow faint in the memory, but for the greater and multiplied horrors that have followed them.

From the 1st to the 16th of June, (1821) he records little else but scenes of consternation and bloodshed. On the night of the 16th, there were sixteen or eighteen assassinations. "At nine o'clock, A. M.," says he, "I went with the English consul upon the roof of his house to observe the transactions of the day. The Turks were moving along in companies in search of Greeks whom they designed to kill. The consul hailed one company, and asked them where they had been. They made answer—'We have been *sacrificing*.'

"While standing on the terrace, I saw a number of Greeks attempting to conceal themselves in, and behind, an uninished stone house near the water's edge. One, fearing he should be discovered, plunged into the sea, and made for the vessels in the harbour. He was discovered, however, by a number of Turks, who commenced firing upon him. He swam to the buoy of the ship, rested awhile behind it, and proceeded to another; when he had passed beyond the reach of muskets, a ship's boat was sent to receive him. The bullets often struck the water a few inches from his head, and by one he had an ear cut off. This was the first time I ever saw one of my fellow beings in cold blood fire upon another. I will not attempt to describe my emotion, when I witnessed this scene. The men, who remained in the house from which he escaped, were found and killed; and I saw a poor woman with a child in her arms, dragged out to meet some unknown destiny. During the day the Turks continued to patrol the town in search of Greeks whom they murdered when found. The number killed during the twenty-four hours is estimated at from fifty to two hundred. Among the number was a German, who was shot while standing at his own window, being supposed to be a Greek.

"At a moment when the danger seemed less imminent, one of the consul's janizaries assisted a number of Greeks, men, women, and children, on board a boat, that they might escape to the vessels. Just as they were putting off from the shore a company of Turks came up, presented their muskets, and would have instantly killed most or all the poor Greeks, had not the janizary at that moment stepped before them, and prevented their firing. I stood at the window, and trembled for the fate of those who were fleeing for life; and when I saw the humane and courageous conduct of the janizary, I could have embraced him as a brother:—and yet (who could have supposed it?) this same man has since boasted of having killed six Greeks in the streets himself. pp. 151—153.

"*Sabbath, June* 17. The Turks continued the work of destruction. In some instances they broke open houses, killed the men, and carried away the women and children as slaves. During the day a lad ten years of age, came to Mr. Wherry's, the consul, over the roof of the houses. On finding himself safe, he fainted, revived, and fainted again, and thus continued a few hours, and expired. The house of his friends was broken open, the family massacred, and he escaped by getting out upon the roof." p. 153.

Scenes like these Mr. Fisk continued to witness from day to day and from month to month, and so common had they become at length, that even sympathy grew weary, and multitudes of the resident foreigners began to resume their amusements, and "went thoughtlessly to the assembly-room and dance, as though all were peace and security."

We must pass rapidly over the remaining portion of the life of this interesting man. It would require many pages to give even a succinct account of his various travels, his abundant labors, his valuable researches, and interesting descriptions. They have been made familiar to our readers through the missionary journals.

It will be remembered that in the beginning of 1822, he accompanied his colleague to Egypt, whither the latter had been advised to go on account of his declining health. What

affliction he suffered there, where he buried his beloved brother Parsons, is well known to the reader. On that mournful occasion he writes,

"After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories.

"I turned my thoughts to myself, and found my heart sick and faint. But I have not room here to describe the emotions that agitated my breast.

"A little while after, as there was no person with me who understood English, I read a chapter and prayed in Greek with Antonio, and then we dressed the body for the grave.

"Early in the afternoon, Mr. Lee, the consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The consul walked with me next to the coffin, and the others, sixty or seventy in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave I read some verses from Job xiv, Ps. xxxix, 1 Cor. xv, and Rev. xxi, xxii, and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet." pp. 181, 182.

In his subsequent visit to Egypt, in company with Mr. King, he gives a most affecting account of their visit to the grave of Parsons—how they prayed, and sung, and wept, and renewed their sacred vows, while they knelt upon the stone that covered his hallowed remains. But we must pass to his own closing scene.

After many perilous travels in the summer of 1824, in various parts of Syria, Mr. Fisk resumed his residence at Jerusalem, but on account of the distracted state of the place, which was now filled with Turkish barbarities, he retired in the spring of 1825 to the mission family at Beyroot. He thought it necessary also to spend the summer here on account of his health, which had suffered from his exposures and fatigues during his travels. The season proved uncommonly sickly, and Mr. F. fell a victim to the prevailing fever. He first spoke of being ill on the 11th of October. He thought it only a cold, and did not desist from his usual employments. He was worse in the evening; and from this time he fluctuated between life and death till the 22d, when his brethren thus describe the concluding scene.

"The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not for many days been higher, that he might yet survive. The fever came on, however, at eight or nine o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely three o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

"It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal rest*, which remaineth for the people of God.

"We sung part of a hymn,

'How blest is our brother—bereft
Of all that could burden his mind!
How easy his soul—that has left
This wearisome body behind,' &c.

and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

"As soon as the news of his death was heard, all the flags of the different consuls were seen at half mast. His funeral was attended at four, P. M. At his grave, a part of the chapter in Corinthians respecting the resurrection was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses." pp. 423, 424.

The Scripture Doctrine of the Election of Jacob, and Rejection of Esau considered. A Sermon, preached at Vergennes, in the State of Vermont, September 12, 1810. Published at the request of the Hearers. By Rev. DANIEL BURHANS, A. M. Rector of Trinity Church, Newtown, Conn. Second edition, published at the request of the Episcopal Society, Otis, Mass. Boston: 1828.

RESPECTING this discourse we have little to say more, than that it abounds with horror at "Geneva doctrine" and "Geneva logic"; is sufficiently spiced with warm and generous regard for the "Holy Catholic Church"; and succeeds in establishing the undisputed point that Jacob was preferred before Esau to inherit a paternal blessing!

Yet there is a passage here and there on which we will lay our finger for a moment, in order to suggest a few queries.

The decrees of God are very different from his foreknowledge. Having foreknown all things, he decreed to reward men according to their conduct. p. 18.

We acknowledge our belief in this declaration so far as it distinguishes between decrees and foreknowledge, and asserts that God purposes to reward men according to their conduct, or to act as a moral Governor and Judge over his kingdom. But is this the sole purpose which God entertains? Does this purpose depend on foreknowing who will obey and who will transgress? or does Mr. Burhans intend to declare that God decrees to reward a certain number of individuals with happiness and a certain other number with misery—the two classes being foreseen to be saints and sinners? If so, (and we presume he does,) we ask whether the Scriptures and the Seventeenth Article of his Church, do not ascribe to God—in addition to the decree "to deliver from curse and damnation" those who ultimately sustain the character of believers—the election of the persons who sustain this character? "He hath constantly decreed, by his counsel, secret to us, to deliver, from curse and damnation, *those whom he* HATH CHOSEN *out of mankind.*" And does Mr. B. escape the conclusion of an electing purpose, by representing the election to be made in a particular way or method:—a method involving the exercise of free agency, the use of the means of grace, and the call of the Spirit? Is not this method recognised as well in the Confessions of Savoy and Westminster, as in the Articles?

Again,

"Suffer me a few words further, upon a question that has blinded more hearts than it ever enlightened. 'How came sin into the world?' * * "I therefore believe with the apostle that sin is the work of the devil." "The devil, therefore, and not God is the author of sin."

We doubt not that the devil was the tempter of our first parents, and that he is a prime instigator of evil plans and works among their descendants, who are just as free in complying with his temptations as he

is in using them. Nor do we doubt that on account of his temptations from the first, the scriptures often ascribe to his agency the evil done among men, as in the passages quoted by Mr. B. But we desire to ask, Must an evil purpose in one being necessarily have its origin in some other evil minded being? Must not the sin of every individual always begin with himself, let there be one, two, or twenty instigators around him, or none at all? Does sin owe its origin in Satan to some other evil being and tempter? Could there be a devil to tempt the devil? Or is the devil the Manichean god of evil, existing independently from all eternity? If not, did God know before creating angels and men, and administering a providence over them in the best manner, how upon putting forth these acts, *they would act?* If he did foreknow this, did not the purpose to put forth this train of acts himself, involve in it at least that certainty of their actions which his prescience foresaw? Do their sinful actions therefore disprove the existence of his purposes; or show at all that he has not purposed a course of conduct, the wisest and best which he could pursue?

Again.

> Some things then come to pass which God hath not decreed: and this fact is put beyond all reasonable controversy in the seventh chapter of Jeremiah, where the prophet is speaking of their offering children to Moloch—"which I commanded them not," saith the Lord, "neither came it into my heart."

We have no doubt that God never addressed a command to Israel requiring of them such bloody sacrifices as were required by Moloch, that it never entered into his heart to exact of them such cruelties; and we never yet heard it contended for, that nothing ever came to pass which God had not commanded. But we ask, is God ever supposed to decree or foreordain events, by those who have used such language, in the sense of commanding them? Are not these words used to express purpose? Does the purpose which includes in it the certainty of all things, necessarily suppose that all things are the direct objects of it? May we not, consistently with the universal position that God hath purposed all things which come to pass, distinguish between those things on which the purpose directly terminates and those which are barely incidental to it? And because evil and disobedience is incidental to the best system of being which God can secure, does it follow that God does not prefer that system with the evil and disobedience incidental to it, rather than an inferior system, or none?

But we forbear to push these queries further; though we might find abundant other passages to pluck in the same question-wise manner: lest we plunge the author, and those of similar temperament, bridle-deep into metaphysics and Geneva logic. One observation we cannot well forbear. The author appears to have felt deeply throughout the sermon, that the whole subject is *unsearchable*. This is his convenient resort against all the arguments which uphold the eternal purposes of God. But when, like Elihu, he would put forth his own opinion on the same unsearchable subject, all becomes at once clear and comprensible as the light of day. Strange that on the same question they who affirm should be kept off at an unapproachable distance, and they who deny should have free ingress into the inner temple.

We should have said that the sermon originally appeared in 1810; but now comes to us in a new edition, enriched with the addition of a preface and two notes of some length at the close.

The preface appears to be a brief account of his own conversion to the Episcopal Church, originating from his inability to reconcile the acts of the Synod of Dort with the Scriptures!!

The first step to his conversion originated in the following discovery, for which he appears to have taken singular pains.

"After many fruitless inquiries of clergyman and Christians of various denominations, (i. e. about the above named difficulties) I was brought to believe that secret things belonged unto God; that it was not in man that walketh to direct his steps; that the Scriptures were able to make us wise unto salvation; that they were not only a rule of life, but pointed out a way for the helpless sinner to obtain salvation through the atonement made by Jesus Christ; that they pointed out a way for the creature to approach the Most High God."

With this preparation of mind, it seems that on first reading the thirty-nine Articles, he found them to correspond precisely with his own views; and that "in examining the divine constitution of the church and her excellent liturgy," he "embraced her communion and was enabled by divine grace to understand the texts explained in this sermon!" We are pleased with his frankness in disclaiming the praise of the good understanding he has of the Scriptures. But is it not a little remarkable that one who was cast upon a sea of perplexity, through dislike of the Acts of the Synod of Dort, should so complacently take harbour in the Articles of the English Convocation? A little previous illumination respecting the Synod* and Convocation, and their agreement in views, would, we think, have saved him from embarking on this voyage of discovery, or if he did, from landing in his present haven. Predestination to wrath *on account of sin and unbelief*, and predestination to life *through mere grace* meet him alike on either shore.

His first note is full of horror at John Calvin. He has quoted and distinctly enumerated seven passages from that author; at the horror of which he breaks out into an address to "the admirers of the Geneva doctrine," and into a compassionate prayer to the Almighty to have mercy upon such "presumptuous creatures." Yet strange to tell, from the conclusion of the note it seems that this fervour of address and prayer was expended in vain, for he adds, "the generality of his followers do not know what his principles were"—Calvinistic ministers "have totally shifted their ground." In plain English, he thinks John Calvin wrote seven sentences which nobody now believes. His pious concern for the presumptuous seems therefore to be wasted on the desert air.

His second note is employed in castigating Edwards, Hopkins, and Professor Fitch, for attempting to prop up the system of Calvinism and to "veil its horrid features." The last is set forth as having "exceeded all in novelty of principle, and sophistry of argument that ever went before him." Despairing of the task himself, he has left it to "some more able pen, to expose the false reasons of the Professor." Yet still itching to make the exposure, he tries his own pen at least for a part of a page, (which fully proves the wisdom of his first resolution to refer it,) and takes leave of Prof. F. and his readers with an effusion of thought too rich for us to omit.

To close these notes, I would request the reader to avail himself of these discourses, and compare the following, with the proposition laid down by the Professor,—"that Adam being constituted the progenitor of the race,"

*We are the more confirmed in this opinion, from the abstract which he has presented to us of the views of the Synod, in his preface. If he had looked at such a distorted representation of their views, as he there gives us, at the time his conversion commenced, he ought certainly to have looked again, and more carefully, at their proceedings, in justice to the men who composed the Synod. Yet for his knowledge of the truth and his own salvation we see not the great practical importance of his inquiring at the Synod or Convocation, but at the Inspired Oracles.

so affected all by his conduct during his trial, as to *entail* upon all, the *causes* of sin, *mortality* and *condemnation*, rendering their sin and condemnation morally certain; and yet no man is guilty only by a consciousness of the breach [by the breach] of a known law. And let him remember that all these metaphysical dissertations, are to veil the horrid features of Calvinism—and let him thank God that he has a more sure word of prophecy, in the unadulterated word of the everliving Jehovah in the Holy Bible—which has been preserved by the Holy Catholic Church,—that he has in the bosom of the church, not only a form of sound words in her Homilies, Liturgy and Articles—but the promise of the Lamb of God that the foot of pride shall not come nigh to hurt, nor the hand of pride to pull them [the Homilies &c.] down.—But by remaining in the ark, or like Noah's wandering dove, return with the olive leaf and enter in with an assurance they [the Homilies &c.?] shall be carried over the waves of this troublesome world, and landed on that happy shore where heresy and schism shall never mar the foundation of that city whose builder and maker is God. p. 30.

The beautiful pathos, the exquisite tenderness of this fatherly invitation to all to consult their safety in the storm-out-riding ark of Episcopacy, we will not attempt to describe. Its smooth flowing current we would leave unruffled, did we not espy a promise floating upon it respecting the Homilies, Liturgy, and Articles, to which we confess ourselves strangers—the promise that the hand of pride shall never pull down the Homilies, Liturgy and Articles, but that, safe in the ark, or returning to to it like Noah's dove, they shall be carried over the waves of this troublesome world and landed on the shore of heaven. The prayer book and Homilies in heaven!!

We think father Burhans must have found this "promise of the Lamb of God," in some lost book of the Canon—some other "Acts"—which contemplates the doings of the Church at a date much later than the "Acts of the Apostles." Perhaps we have mistaken the sense. Possibly in the warm gush of his feelings he forgot that he begun with addressing an individual reader, and unwittingly slid into the plural, to the no small scandal of syntax. We will not undertake to assign the truth in this trilemma:—either the Rector of Newtown has in his possession an enlarged canon of the Scriptures, or he has made a wonderful discovery in the received canon, or he has tripped in grammar.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The following facts are taken from an article in the Quarterly Journal of the American Education Society for April—on "*the present and future Physical, Civil, and Moral Power of the West.*" Such documents as this furnish an argument for our Education and Domestic Missionary Societies, which should be presented to every Christian and every patriot in our country.

Physical power.—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are watered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 527 000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky. At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty-eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000,—making a little over seven persons to a square mile. Their ratio of increase for the last ten years, has

been not far from 100 per cent. This ratio will probably diminish as the country grows older, and those checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained.

The number of persons to a square mile in Massachusetts is seventy. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 97,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000 When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 10,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moments reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

Civil power.—By civil power is here meant, that influence which any division of our country possesses in the national councils. Proceeding, then upon the calculations laid down in the tables published in another part of the present number of the Journal,* it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern, and Western. The present number of Representatives in Congress, from each of the divisions, is as follows:—Northern 39. Middle 67. Southern 64. Western 46. Whole number of Representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a Representative is 40,000. According to the best calculation that can be made, it is ascertained that in 1850 the population of the Northern, Middle, and Southern divisions of the United States will be 11,384,703; while that of the western division will be 11,424,550. Should the rate of apportionment be the same then as at present, the first three divisions will have 267 Representatives, and the Western 268, leaving the balance of power in favour of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

Moral power.—* * * Now when we reflect that the Western States according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence

*The Tables here alluded to give the comparative increase of the several divisions of the country—in the following ratios: Eastern States, 12·7 per cent.; Middle, 32·8; Southern, 19·4; Western, 99. The comparative population of the same divisions of country, when as dense as the present population of Great Britain, will be as follows: Eastern States, 11,851,200; Middle, 18,072,000; Southern, 56,178,000; Western, 120,240,000; Unorganized Territory, 153,658,890:—Total, 360,000,000.

or ignorance, virtue or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory of America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence directed, animated, and controlled by the purest moral principles, pervading all classes of people at the West.

NEW PUBLICATIONS.

RELIGIOUS.

The Man of God: a Sermon, preached in St. Thomas' Church, in the City of New-York, at the Institution of the Rev. George Upfold, M. D. into the Rectorship of the said Church, on Thursday the 6th of March, 1828. By John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. New-York: T. & J. Swords.

Pulpit Sketches, Sermons, and Devotional Fragments. By Rev. John N. Maffit.

Signs of the Moral Age: a Sermon preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry Notes. By Rev. Andrew Bigelow. Boston: Bowles & Dearborn.

The Prospects of Christianity: A Sermon delivered at the Ordination of the Rev. Warren Burton, as Minister of the Third Congregational Society in Cambridge, March 5. By the Rev. F. W. P. Greenwood.

More than One Hundred Scriptural and Incontrovertible Arguments for believing in the Supreme Divinity of our Lord and Saviour, Jesus Christ. Boston: Crocker & Brewster.

Lectures addressed to the Young Men of Hartford and New-Haven, and published at their request. By Joel Hawes, Pastor of the First Church in Hartford. Hartford: Oliver D. Cooke & Co.

Sermons delivered on Various Occasions. By Lyman Beecher, D. D. Boston: T. R. Marvin. 1 vol. 8vo. pp. 366.

MISCELLANEOUS.

An Appeal to the Temperate on the vice of Intemperance. In three parts. 1. The Condition of Society. 2. The Causes employed and permitted by the Temperate. 3. The Responsibility of every Citizen in the work of Prevention and Reformation. By Samuel Nott, Jr. Author of Sermons for Children.

Memoir of Samuel Hooker Cowles; with an Address, delivered before the Society of Inquiry into Missions, in the Theological Seminary at Andover. [From the Christian Spectator.]

A Brief Outline of the Mode of Instruction pursued by Rev. John M. Mason, D. D. in the Theological Seminary, lately under his care in the city of New-York. By a Student of said Seminary. New-York, John P. Haven.

MONTHLY RECORD.

RELIGIOUS.

Naval Tract Society.—A Tract Society was lately organized on board the U. S. frigate Gurriere, at the Naval Station at Gosport, Va. It is called "The Gosport Naval Tract Society Auxiliary to the American Tract Society," and one of its objects is, to aid the Parent Society in extending its operations more generally into the Navy. Its President, Directors, &c. are officers of the Navy.

A handsome *Mariner's Church* is about to be erected in New-Orleans on land belonging to the U. S. and granted by the government for that purpose.

The Presbytery of Troy at their late session, adopted a number of resolutions in relation to Intemperance—among which are the following:

Resolved. That this Presbytery view, with deep regret, the alarming prevalence of the vice of intemperance, and they feel the vast importance, of individual and combined exertion in attempting to stem a torrent that threatens to desolate our country.

That the members of this Presbytery pledge themselves to each other, habitually to abstain from the use of such liquors, and to make vigorous exertions, both by precept and example, to discountenance the habitual or frequent use of any kind of intoxicating drink.

That it be, and it is hereby earnestly recommended to the churches and congregations under the care of this Presbytery, in their habitual or collective capacity, to co-operate with this body and the numerous friends of morality and religion in various parts of our country, in discarding these liquors from a place among the tokens of hospitality in their social intercourse.

Teacher's Assistant.—The Hampden Sunday School Union has commenced a weekly paper devoted to the interests of Sunday School instruction and youthful piety.

Revivals of religion in Germany.—A clergyman in Berlin in a letter to his friend in New-Jersey communicates the following interesting facts:

"The cause of religion appears to be prospering more every day in Germany. I have heard lately, a letter read from Pomerania, giving an account of a revival, which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is represented as very extensive, has been in a great measure produced by the efforts of several young military men, belonging to noble familes, who had been brought to the knowledge of the truth in Berlin. The clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighborhood, 600 are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the Crown Prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred: but all things considered, it has terminated very favorably."

The Editors of the New-York Observer remark concerning the above information, that it is the more gratifying, as they are personally acquainted with the writer and know that his statements are guardedly made and worthy of full credit.

American Education Society.—At the late quarterly meeting of the Directors, "*thirty four* additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the Treasury has been overdrawn nearly *a thousand dollars.*"

MISCELLANEOUS.

Theatres in New-York.—A writer in the New-York Observer shows how much money is wasted at the Theatre by the following facts:

The manager of the Park pays annually, for the lease of the building occupied for the Theatre, *Eighteen Thousand Dollars;* and it is probable that the other expenses attendant upon it, for the salaries of actors, &c. must be at least *Thirty Thousand* more. Then, according to his own statement, the profits in a single year have amounted to *Fifty-two Thousand;* which added to the above, would make the amount paid at one theatre in a year, *One Hundred Thousand Dollars.* There are now four theatres, and supposing the amount paid to each to be seventy-five thousand, it would give a total of *Three Hundred Thousand Dollars* per annum, for the support of theatres, in this city, to say nothing of the money consequently spent at their saloons, &c.

Falling in of a Theatre.—The New Brunswick Theatre, in London, which had just been built, at an expense of near $100,000, fell in on the last of February, in consequence of the walls being too slender to support the iron roof. The actors to the number of about 60 were engaged in the rehearsal of a play, and were, with workmen and others about the building amounting to 170 persons, buried in the ruins. How many were killed had not been ascertained at the date of the account, although a hundred men had been employed a day in removing the ruins. Numbers of the mangled and dead had been extricated.

In the Methodist Episcopal Church a fund is established, which now amounts to $25,545 35, and the income of which is appropriated for the relief and support of the superanuated and worn out ministers belonging to the connexion.

POLITICAL.

Congress. The discussion of the Tariff has chiefly occupied this body for several weeks, and they are likely at the last, to leave it as they found it. The bill as originally introduced has been modified by amendments till its friends have become its opposers.—In one part of the discussion we notice a duty proposed on *foreign spirits* of 30 cents a gallon which was rejected, as was also a duty of 20 cents: 15 cents was agreed to.

The Allies and the Turks.—The mild bearing of the Porte after the affair of Navarin which gave so much promise of peace, appears now to have been but the disguise of its resentment, and its hostile intentions. The Porte issued, in the month of January, a Manifesto in which it appeals to the religious enthusiasm of its subjects, declaring Islamism in danger and calling all Mussulmans to arms. Whatever the real intentions of the Porte may be, there is no doubt of its preparing itself to the utmost for the event of war. Hordes of Asiatics are said to be marching towards Europe, and Constantinople is represented as a vast camp.

The following passages show the spirit of the Manifesto.

"Such, nearly, were the vain proposals that were made. As it is evident, that this pretence of liberty tended to nothing else, which may Heaven forbid! than to make fall into the hands of the Infidels the whole of those countries in Europe and Asia, where the Greeks were mixed with the Mussulmans—to place by degrees the Rayahs in the place of the Ottomans, and the Ottomans in the place of the Rayahs—to convert, perhaps, our Mosques into Churches, and to ring bells within them—in a word, to annihilate Islamism with ease and promptitude; neither reason, nor law, nor policy, nor religion, could admit of such proposals being accepted."

"Whilst, thanks to God! the numerous provinces of Europe and Asia are filled with an immense Mussulman population, does the sacred book, and does our law permit us, through fear of war, to let our religion be trodden under foot, and to deliver ourselves to the Infidels from hand to hand, our country, our wives, our children, our goods, and our property?"

"This war, is not, like all former wars, a political conflict to acquire provinces or to settle frontiers. The object of the Infidels is to annihilate Islamism, and to tread under foot the Mussulman nation. It must, therefore, be considered purely as a religious and national war. Let all the Faithful, rich or poor, great or small, know that to fight is the duty of us all. Let them not dream of a monthly pay, or of any pay whatever; far from it, let us sacrifice our property and our persons; let us fulfil with zeal all the duties which the honour of Islamism imposes upon us; let us unite our efforts, and labour with heart and soul for the maintenance of religion until the day of judgment. Mussulmans have no other means of obtaining salvation either in this world or the next. We hope that the Most High will vouchsafe to confound and disperse in every quarter the Infidels, foes to our religion and our empire, and that in all times, in all places, and in all cases, he will grant victory to the Faithful. Our true position being thus known to all true Mussulmans, there is no doubt that if they have the least faith and piety, they will also know their duty; they will unite heart and soul to maintain our religion and our empire, as well as to insure their own salvation in this world and the next; and that, if the occasion requires it, they will discharge with zeal and valour the varied functions of the war, and fulfil exactly the duties imposed upon us by our holy law. Help comes from God!"

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RELIGIOUS COMMUNICATIONS.

THE SECESSION AND ORGANIZATION OF THE PRIMITIVE CHURCHES.

To acquire just views of the government of the churches of the Apostles' days, it is proper to abandon all ideas of later changes, and retain only that knowledge, which Jewish believers had, prior to the descent of the Spirit upon them on the day of Pentecost.

The Mosaic dispensation terminated with the rending of the vail of the temple, Christ having been a minister of the circumcision (a) to fulfil the law, the sacrifices of which were to be superseded by his own. The seventy disciples could not have been officers of the kingdom then to come; but, like those of the baptist, than whom "the least in the kingdom of heaven" was greater, Matt. xi. 11, they were only Jews. The twelve received a commission, just before the ascension, to be executed after the descent of the Spirit. Prior to such inspiration, they had neither the wisdom nor power requisite. It is no impeachment of the verity of the record to say, that the appointment of Matthias to the apostleship was equally unauthorised, as the desire of a temporal kingdom, Acts, i. 6, both of which facts have been recorded. On the day of Pentecost, Peter saw with a clearness to which he had been a stranger, the design of the death, and of the exaltation of Christ, the nature of his kingdom, and the importance of the gift of the Spirit; chap. ii. 4, 23, 4, 34, 5. The apostles were themselves baptized by the Holy Ghost, and afterwards by virtue of their commission, initiated believers with water, ver. 38, into a society, in which all things were common, chap. iv. 32. Yet belonging to the stock of Israel, they attended at the temple, and the synagogues, chap. v. 42, vi. 9, but commemorated, on its own day, the resurrection of Christ, in private assemblies. Acts xx. 7. 1 Cor. xi. 20. Their increase of numbers soon required the designation of seven men, of spiritual gifts, and wisdom, to serve tables. Acts vi. 1—5. Stephen exercised his gift of teaching; ver 8, 10, Philip, viii. 12, Ananias, ix. 10, and other saints, when dispersed by persecution, also preached, viii. 4, and baptized, ver. 16. Saul arrested, received the word of wisdom from Christ; his sight by the hands of Ananias, with initiation into the church by baptism, and an introduction to the apostles by Barnabas, a Levite of Cyprus. The restoration of Eneas and Tabitha, the visions of Cornelius and Peter, and the gift of tongues to the gentiles at Cesarea, were also suited to the dispensation of the Spirit. The enlargement of Peter, Paul, and Silas, and of all the apostles from prisons; the spiritual

(a) Rom. xv. 8, vide Matt. xv. 24, xx. 28, Matt. x. 5, viii. 4, xxviii. 19.

guidance of Philip, Peter and especially of Paul in his travels; the gifts furnished by the hands of the apostles to their fellow laborers, the evangelists, and the churches; the impulses of the prophets; the justness, consistency and purity of the doctrines, which were free from all mixture of error, and by immediate suggestion to the apostle, with their testimony, lives, and deaths; the judgements which fell on Ananias and Saphira, and Elymas, and other things; also the power, influence, and opposition of the pagan establishment; the learning, eloquence, and pride of the philosophers; the jealousy and hatred of the Pharisees, and Sadducees, contrasted with the imbecility of the apostles, evince the fact and the necessity of a supernatural dispensation of the Gospel. (b)

The prophets who came from Jerusalem, Acts xi. 27, whose inspiration was occasional, and those mentioned, chap. xiii. 1, appear to have been inferior only to the apostles. Eph. iii. 5. By some of these the Holy Spirit directed Barnabas and Saul to be separated, not ordained, for they were inspired teachers, to preach the gospel in distant places; the former being a suitable companion for the apostle, in the island of his nativity. They went as Jews to the synagogues and families of their own nation, but in the power of the Spirit; whilst a different religion might have exposed them to persecution, and to the effects of that discrimination, which Gallio humanely refused to recognise.

By the same Spirit the apostles were able to vindicate their own authority, and competent to vouch for those whom they took to their aid, in promulgating the gospel, and establishing societies. 2 Cor. viii. 23. In the accomplishment of this work, ordination was no more required, than in the preaching of John and his disciples, or of the seventy sent forth by Christ; or in the case of him who cast out devils with the master's approbation; or of Apollos, both before and after he became a Christian; no law of the former dispensation, nor custom in Israel being against their preaching. A renunciation of their ancient customs might have offended the Jews to whom they came, and forfeited the national right of toleration.

When attending on the seventh-day worship, they prophesied and taught in the synagogues; on the Lord's day, they cultivated spiritual knowledge, commemorated his resurrection, and by degrees overcoming their Jewish prejudices, they prepared for that separation, which the destruction of Jerusalem was soon to consummate.

As ordination was neither required nor expedient, in planting the churches, so it is not affirmed of an apostle, a prophet, an evangelist, or a teacher, but all referred to gifts; unless Timothy be an exception; and in making him such we have hesitated; for why and when the hands of the presbytery were laid on him; and whether Paul joined, the relations being in different epistles, and without reference to each other, do not discover. He may have been chosen and ordained a presbyter, and afterwards circumcised and gifted by Paul as a helping evangelist. Apollos preached as a Jew without ordination at Alexandria and Ephesus; and as a Christian at Corinth, before he had seen either an apostle, an evangelist, or a presbyter. The laying of hands on Paul and Barnabas, was after the apostleship of the former; not like the imposition by Peter and John, Acts viii. 17, for the conferring spiritual gifts as apostles, not after the manner of Paul who imposed his hands on Timothy as an apostle. The attempts to locate Timothy and Titus, have been shown destitute of a support; so long as the

(b) Vide Acts i. 8, ii. 33, viii. 15, 29, x. 19, 44, xi. 12, 15, xiii. 2, xv. 8, xvi. 6, xx. 23, 1 Thess. i. 5, Gal. iii. 3—5, 2 Cor. iii. 6—9. Heb. ii. 4.

residence of an apostle, or evangelist at any place, became expedient, his authority was still general and extraordinary. As no preacher of the gospel can be shown to have been ordained by imposition of hands, except as a presbyter, and unto a particular church, the contrary we have no right to assume against fact, utility, and Jewish examples. The three celebrated texts must now be tested.

Paul wrote his first epistle to the Corinthians before his second visit; that church being left, as all others were in the first instance, without officers. They partook of the supper as other churches on every Lord's day, after the manner of a passover. That they had received spiritual gifts, appears; chap. xii. 8. They had seen an apostle in Paul, a prophet in Silvanus, a number of evangelists, and witnessed various gifts, as healing, and tongues: but however desirable the gifts, the apostle declared to them "a more excellent way;" for sanctifying influences change the soul, and prepare for heaven.

The terms evangelist, presbyter, pastor, bishop, and deacon in their official sense, never occurred in this epistle. With respect to the terms, *helps*, αντιλημψεις, (b) and *governments*, κυβερνησεις, they are not elsewhere found in the New Testament. Being abstract, and placed among extraordinary "gifts," expressly so denominated in verse 31, they could have signified nothing else to a people to whom had been dispensed only spiritual things. (c) Nor does evidence exist, that any officer of a Christian church was ever called by either of those names. That interpretation which makes *helps*, deacons, and *governments*, layelders, is not only conjectural and gratuitous, but preposterous; for it places the order of deacons before that of presbyters.

Those "strangers" from Rome at the feast of Pentecost, who received the Holy Spirit, it may be presumed, carried home the gospel to the metropolis; and the opposition they experienced from their brethren, procured the exile of all the Jews from Italy. (d) When by the death of Claudius their banishment ceased, Paul addressed them from Corinth. Urbanus, like Titus, was a *fellow-laborer*, συνεργος.

But of presbyters or deacons at Rome, or of the visit of any one who might ordain them, there is not a word at the period of the epistle. But they appear not only to have partaken of the extraordinary *gifts*, χαρισματα, which during their banishment they had witnessed in the churches planted by the apostles, but to have been in danger of vanity in the exercise of them, Rom. xii. 3. On which account, they were advised to consider themselves as members of the same body, the church; as necessary to each other; and possessing gifts, for the common good. These are distinguished into two kinds, *prophecy* and *ministry*, προφητειαν and διακονιαν. (e) Their attendance on the Sabbaths in the synagogues; and on the Lord's days, in at least four private houses, is unquestionable. In the synagogues, as Jews they might all prophesy, yielding precedence to priests and levites, and exercise their spiritual

(b) Cor. xii. 28.—πρωτον αποστολους, δευτερον προφητας, τριτον διδασκαλους, επειτα δυναμεις, ειτα χαρισματα ιαματων, αντιλημψεις, γενη γλωσσων.

(c) τα πραγματα οικονομειν πνευματικα. *Chrysostom in loc.*

(d) *Sueton.* Claud. c. 25.

(e) Rom. xii. 6—8. Εχοντες δε χαρισματα—ειτε προφητειαν, κατα την αναλογιαν της πιστεως· ειτε διακονιαν, εν τη διακονια· ειτε ο διδασκων, εν τη διδασκαλια· ειτε ο παρακαλων εν τη παρακλησει· ο μεταδιδους, εν απλοτητι· ο προισταμενος εν σπουδη· ο ελεων, εν ιλαροτητι. In 1 Cor. xii. 4, 5, χαρισματα are distinguished from διακονιαι as *gifts* from their *application*.

gift, προφητεια by rightly expounding some portion of the Old Testament to the synagogue worshipers. The caution given by the apostle, Rom. xii. 6, was in this to go nothing beyond their *measure*, or contrary to the *scheme* of the gospel. When assembled as Christians alone, they had to accomplish a *service*, διακονιαν, in the discharge of which, any of them, for they had no officers, might exercise his χαρισμα. As in the synagogues, *prophesy*, προφητεια, a sudden suggestion of truth to the mind by the Spirit, must have been that gift, which was most suited to awaken, and instruct the Jews; so the *ministry*, διακονια, was in its various branches more properly their Christian duty, when convened, in their own evangelical worship. In the διακονια, in ver. 7, 8, five species of gifts were exhibited, not in the abstract, but by five participles. We have neither any warrant from the grammar of the language, to refer a part of the specification to prophesy; (f) nor from the circumstances of the case, to suppose that the writer intended an anticipation of the two ordinary offices, which they were afterwards to receive, in common with all the fixed churches, for no such description could be necessary to those, who were acquainted with the government of the synagogues. The same diversity of gifts existed at Corinth, whence he was writing; except that wherever there was an apostle, there was also the *word of wisdom* and power of conferring. There all might, for they had no officers, proph sy, and employ their extraordinary gifts, if without confusion. 1 Cor. xiv. 3, 5, 31. 39.

Theophylact understood προισταμενος in the sense of προστατης a *succourer*, Rom. xvi. 2, and explains it by βοηθων. Thus the sense would be, let him that *gives his substance*, μεταδιδους, do it with simplicity of heart or liberality, and he *that succours*, προισταμενος, the distressed, do it with diligence. This judgment, being by one whose native language was the Greek, deserves high regard but other Greek writers, for the most part, understood by προισταμενος either *presiding* as the primus presbyter; *or acting as patrons to strangers*; but in the sense of an inferior presbyter, we have found no example in any commentator prior to the reformation.

When the epistle to the Ephesians was written, they had presbyters, or bishops, and probably deacons. To them therefore he could write, both of the extraordinary gifts, and the fixed officers.

Having exhorted the Ephesian Christians to peace, and spoken of the church as one body, chap. iv. 3, 4, and of each member, as a partaker of the grace particularly given to him, ver. 7, he alledges, that Christ had ascended to heaven, that he might confer all the gifts that should be necessary to the promulgation of the gospel, and the planting of the churches. ver. 8, 10. *He gave gifts, not ordinations are named, some to be apostles, some to be prophets, and some to be pastors and teachers.* ver. 11. (g) All of these were conferred

(f) προφητεια is distinguished from διδαχη, in 1 Cor. xiv. 6, compared with the miraculous gift of faith, 1 Cor. xiii. 2, and was to be abolished as well as the gift of tongues, ibid. ver. 8. Also, προφηται are enumerated in Ephesians, iv. 11, before evangelists, then follow διδασκαλοι. To arrange therefore διδασκων under προφητεια in Rom. xii. 6, 7, is also to confound scriptural distinctions. But διακονια is of extent sufficient to include the five species of ministry, which follow it; vide 1 Cor. xii. 5, Rom. xi. 13, Col. iv. 17, Acts vi. 1—4, 1 Cor. iii. 5. And to it, does specification naturally belong.

(g) Ephes. iv. 11, 12. Και αυτος εδωκε, τους μεν. αποστολους, τουδε, προφητας, τους δε, ευαγγελιστας, τουςδε, ποιμενας και διδασκαλους, προς τον κα-

for the preparing of the saints unto the ministry, unto the building of the church; ver. 12. The extraordinary gifts necessary to planting the church are here first expressed, and the design of them was προς τον καταρτισμον *to prepare saints*, not merely for preaching, but for the duties of the fixed state, εις εργον διακονιας, an expression which well includes both of the ordinary offices; and lest his meaning, with regard to the design of these preparatory gifts, should be mistaken, he adds εις οικοδομην του σωματος του Χριστου;(h) and to express that the settled state of the church, when gifts might cease, had not then arrived, he subjoins, ver. 13. μεχρι καταντησωμεν &c. (i.)

Apostles were inspired in all things necessary having the word of *wisdom*. Prophets had also an extraordinary gift, being guided to interpret the word of God truly, this is the word of *knowledge*. Evangelists were equally extraordinary teachers, having *faith* in what they heard, and aided the apostles in preaching and planting churches. The labors of all these were temporary and general; their inspiration was not suggestion, but superintendence.

The term "*pastors*," which is not used in the letters to the Corinthians and Romans, is correlative, and supposes a flock; but not necessarily an official connexion, nor a flock to every shepherd, for in Acts xx. 28, Paul had charged the presbyters of the Ephesian church, when they met him at Miletus, *to take heed—to the flock in which the Holy Spirit placed them bishops, to feed the church* ποιμαινειν την εκκλησιαν. This charge to the elders of Ephesus plainly identifies the duties implied in the words *pastor* and *bishop*, although the first is not expressed. In like manner, he avoids in this epistle, as if with design, the names presbyter and bishop, although he certainly knew this class of officers, existed in that church.

Before the ordination of *fixed officers*, there must have been numbers who acted as pastors who like the apostles, and the rest were not the ordinary officers with which particular churches were afterwards furnished, but to *prepare* the way for them, προς καταρτισμον. The appointment of church officers εις εργον διακονιας furnished no argument for the truth of the cause, to be compared with the extraordinary work of the Holy Spirit in the promulgation and planting of the gospel by the irresistible gifts of Christ.

The history of facts evinces, that the extraordinary state of the church and the work of the Spirit, for whom the apostles waited at Jerusalem, and by whom they were endued with *power* from on high, according to promise, Luke xxiv. 49, were intended to gather converts, and plant churches; during which dispensation of the Spirit, the apostles needed no other authority or voucher either for themselves or their assistants.(k)

καρτισμον των αγιων, εις εργον διακονιας, εις οικοδομην του σωματος του Χριστου.

(h) Ver. 12, has been deemed exegitical of διδασκαλους only, and expressive merely of the preparation of holy men for the gospel ministry. But this is to mistake the usual discrimination of these distinct gifts, vide Acts xiii. 1, 1 Cor. xii. 28, and to destroy the argument of the apostle, who in ver. 12 shews the design of the gifts of the Spirit to have been to plant a church, of which he wishes the Ephesians to be found peaceful members.

(i) Vide *Hoogeveen*, p. 97.

(k) The opinion of the modern Greek church, that Paul was ordained by Ananias, is contrary to the instructions given unto, and professed by him. Saul's sight was to be restored and he was to be received by baptism. The idea of Selden that he was ordained as a scribe in the synagogue, and that he bore the same rank when a Christian, is possible so far as regarded the Jews, but not necessary. The separation of Saul with Barnabas, who had brought him from his proper work, when the Spirit, who seems to have guided all his apostolic movements, sent him back to his duty, was too late for an ordination, had any been proper. Paul, who best knew, rested his commis-

But it was important that the churches should be provided with officers publicly designated, and with distinguishing ordinances, for their future government and continuation, when the extraordinary gifts should cease. They were accordingly for this cause, every where in due time, furnished with officers from whom in succession, the church will continue till the end of the world. This fixed state of the churches is that which demands our next, chief, and final attention.

Every one discerns that baptism and the supper were in names, modes, administrations, and subjects, conformed to ancient rites. The gradual substitution of the Christian synagogue, Jam. ii. 2, for the Jewish, among those who still retained attachments for the old order of things as well as for meats and days, produced a similarity of worship and officers.

But modern synagogues greatly differ from those of the first century.(l) In the synagogues, priests and levites had precedence, but as the worship was moral, not ceremonial, they might serve without the dress necessary in the temple, and no Israelite was excluded from any of the offices of what tribe soever, or from reading in the synagogue, without bearing an office. Thus it was the *custom*, συνθες, both of Christ and Paul to officiate in the synagogue; Luke iv. 16, Acts xvii. 1—7; and no where, in the New Testament are presbyters called priests, or deacons levites; on the contrary, Christ alone is the priest, and all the officers of the Christian church are to him deacons, that is ministers or servants.

No denomination of Christians is now perfectly conformed in officers, government, and worship, to the churches which were planted by the apostles and evangelists, nor is it important that they should be.

That presbyters and deacons, the former to oversee and teach, the latter to aid them in the eucharist and the temporal concerns of the society are useful in every church, are matters of fact. That among the presbyters, *a first among equals*, primus inter pares, an angel, president, or bishop existed, of the same ordination and order, whose power advanced afterwards from a single church to cities, provinces, kingdoms, and the Christian world, has been shown in detail.

Caution must be exercised, not to confound names of officers with the appellative senses of words. Peter and John denominate themselves πρεσβυτεροι, *elders*, in allusion to their age; for apostles are distinguished from elders, Acts xv. 6. Private men were αποστολοι, *messengers*, of a particular church, 2 Cor. iii. 23, not apostles of Christ, Gal. i. 12, ii. 8. The apostles were διακονοι, 1 Cor. iii. 5, *servants* of Christ, not the deacons of particular societies. The first fixed officers of the churches, who were generally seniors in age or grace, were designated by the name *elders* πρεσβυτεροι that is, זקנים (m) but were not always old men. By virtue of their commission they were overseers, επισκοποι, *bishops* in

sion as an apostle on the words of Christ; and the Spirit given by his hands was the distinguishing proof of his apostleship. Gal. i. 12, 2 Cor. xii. 12, Acts xix. 6, viii. 15.

(l) Vitringa ("*De Synagoga*") has enumerated some striking differences in Lib. ii. ch. 4. He has also shown from the Jerusalem Talmud, the Gemara, and other Jewish writings, that in the ancient synagogues the רב and פרנסים were of the same order, and were called זקנים *elders*, whilst the חזנים were υπηρεται, *deacons*. In exact correspondence we find the ordinary officers, originally fixed in the respective churches, to have been the πρεσβυτερος, and other επισκοποι, or πρεσβυτεροι, all of the same order; and the διακονοι, subordinate.

(m) Acts xiv. 23, xx. 17, Titus i. 5, James v. 14, 1 Tim. iv. 4, 1 Peter v. 1.

particular churches. (n) They were appointed to feed and rule the flock, but are named in no instance, as ordained officers, ποιμενες, *pastors*. (o) The presbyter, who presided in the worship, and government of each church, was the προεδρος, president, or ruling presbyter. (p) But the president was at the same time one of the elders, or bishops of the same church, by virtue of the same ordination, and had no other, till he became the bishop of the *Cyprianic* age.

If there were two kinds of elders, there were also two kinds of bishops; because elders and bishops were the same officers. (q) When the duties were various, and the elders numerous, prudence must have assigned to presbyters respectively different employments. A number of them in the same church, was in the early days important, not only because of persecution, but for the arduous work of instructing the gentiles, both in public and private. Had one presbyter only been fixed in each, their continuance by succession would have been obviously too precarious.

The duties of elders and deacons were not the same. Had there existed mute elders in the apostolic churches, deacons would have been unnecessary. Elders must "feed the church," Acts xx. 28, and should be "*apt to teach*;" but this was not expected of deacons. (r)

That there were but two orders of officers in the churches may be shown by the addresses and letters to them. Thus Paul and Timothy writing to the Philippians, address "all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons." Phil. i. 1. If elders inferior to bishops, had existed in that favorite church, it is unaccountable, that they should have been omitted and the deacons named. The first letter to Timothy was framed evidently with such views. That evangelist received no directions about the ordination of ruling elders, his business was to select suitable persons, and to ordain them as bishops; and others, of different qualifications as deacons. The same two orders, elders to preside and to preach the gospel, and deacons to help them in other duties were to be ordained by Titus, but not two sorts of elders.

Peter, (1 Epis. v. 1—5,) addressing the presbyters of the dispersion makes no distinction between them, but supposes them clothed with the same office and powers; and equally charges all and every one of them; "Feed the flock," ποιμανατε—ποιμνιον. *act as pastors to the flock* "of God, which is among you, taking the oversight," επισκοπουντες, *exercising the office of bishops*, "not by constraint, but willingly." Without exception, the *elders*, πρεσβυτεροι, were all bound to feed and govern the flock, "ποιμανατε—ποιμνιον," as *bishops*, "επισκοπουντες."

(n) Acts xx. 28, Titus i. 5—7, James v. 14, Phil. i. 1, 1 Tim. iii. 2, 1 Pet. v. 2.

(o) Acts xx. 28, επισκοπους, ποιμαινειν, 1 Pet. v. 2, ποιμανατε—επισκοπουντες for פרנסם of the synagogue is from פרס *pascere* or *gubernare*, and is equivalent to επισκοποι. The Hebrew idiom is by both apostles here carried into the Greek.

(p) 1 Tim. v. 17, the προεδρος of the πρεσβυτεριον answered unto the יד of the פרנסים. He was probably the angel in each of the apocalyptic churches.

(q) That elder and bishop, πρεσβυτερος and επισκοπος designated the same officer, may be seen by comparing Acts xx. 17, with ver. 28; also Titus i. 5, with ver. 7; also 1 Pet. v. 1, with ver. 2, in the Greek; the translation conceals it.

(r) *Justin* Martyr *Apol.* 1 p. 127. Διακονοι διδασιν εκαστη των παρονιων μεταλαβειν απο του ευχαριστηθεντος αρτου, &c. This was within forty years of the apostle John. So in the *apostolical constitutions*, which are later (c. 13, p. 405,) it is said, 'Ο δε διακονος κατεχετω ποτηριον, και επιδιδους λεγετω, αιμα χριστου, ποτηριον ζωης.

Presbyters must have differed in their gifts, graces, and talents; some were best qualified for governing, others for exhorting and comforting, others for teaching the church; that each should exercise his particular powers was the dictate of prudence.

But this diversity by no means affected the identity of the order, the mode of ordination, the nature of the office, or the obligation of its duties.

No where do we find, in the history of the Acts of the Apostles, any but the one order of presbyters. Paul and Barnabas ordained elders in every church, πρεσβυτερους κατα εκκλησιαν, Acts xiv. 23, without any distinction of kinds. There appears to have been but one class of them at Ephesus. Paul *sent for the elders of the church* μετεκαλεσατο τους πρεσβυτερους της εκκλησιας. Acts xx. 17. They came to Miletus; if any of them had been *ruling elders*, in the modern sense of those times, it is not discernible with what propriety he could have charged them, without discrimination, to take heed to the flock, in which the Holy Spirit had made them *bishops*, επισκοπους, and ποιμαινειν, *to act as shepherds to the church.*

The question so far as regards *ruling elders*, freed from embarrassment, rests upon a single passage of scripture. "Let the elders, who rule well be counted worthy of double honor, especially they who labor in word and doctrine." (s) These words express a diversity in the exercises of the presbyterial office, but not in the office itself. If it can be shown that there existed two kinds of officers, called by the common name, presbyters, this scripture may be then understood to relate to them. But the text alone will never establish such distinction, because it can be literally understood of various duties of the same order. Presbyters advanced in life, grave in deportment, and of distinguished prudence, were fitted to preside; others, if of more ready utterance, and of competent knowledge, were best qualified to teach. The passage shews that some *presided*, that others *labored* in word, and that the honor, or rather *reward* was to be proportioned to their efforts, not according to grades, and orders never mentioned in the scriptures. Presbyter, as an officer of a church, means in every other passage in the New Testament, a bishop, in the ancient sense of the term, and there is no reason to infer from this text, a new sort, never heard of till the reformation. If there be any priority, it is a precedence over the presbyters themselves; for the προεστως was he, who *presided* amongst the Ephori, among whom was parity; or who governed a kingdom; and accordingly Chrysostom thought him both ποιμην, and διδασκαλος, *a pastor* and *teacher*. So far is the word *ruling*, προεστωτες, from signifying a subordinate class of presbyters, that Justin Martyr, within half a century of John (t) makes use of that identical word repeatedly, to mark out that presbyter, who gave thanks and dispensed the elements at the sacramental supper to the deacons, to be carried to the communicants. The presbyters, who presided, προεστωτες, on the most solemn occasions, blessing the elements, deserved double reward; but *especially those*, μαλιστα οι, who performed the chief labour in preaching. "All the saints salute you μαλιστα δε οι, *but chiefly they* that are of Cæsar's household." Phil. iv. 22. Who would imagine that the saints of Cæsar's household, were of a different kind from others? Their labours might be different, but they were equally saints; μαλιστα only *expresses* that their salutations

(s) 1 Tim. v. 17. Οι καλως προεστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν· μαλιστα οι κοπιωντες εν λογω και διδασκαλια.

(t) *Apol. I. p.* 127, Ευχαριστησαντος δε του προεστωτος, &c. *p.* 131, Ο προεστως δια λογου την νουθεσιαν—αρτος προσφερεται και οινος και υδωρ.

were either *more* earnest, or presented to *peculiar* notice.

If a single proof of the existence of a distinct order of ruling elders can be shown from the scriptures, it is sufficient. But they show, that two orders only were constituted by the apostles,-presbyters or bishops, and deacons.

The form of government at present used in the Presbyterian church has retained the alternative; the churches have their election of two, or of three orders, and thus give to neither side just ground of offence. In it we cheerfully acquiesce. These outlines of the reasons upon which three orders have been refused, in, we believe, a majority of our churches, have been reluctantly given; but the confident style of several recent publications, of opposite sentiments, has rendered the defence of our own opinion, and that of our fathers a duty. The question is extremely simple. Did such a distinct intermediate order exist in the apostolic churches? Until it be shown, either by fact or scripture, we may safely adopt the negative, both as to the lay presbyter, and the diocesan bishop. But we have found nothing for either, except hearsays, opinions, and some forged writings.

The presbytery in each society, with a president at its head, passed into the pastoral form, or parochial episcopacy by degrees scarcely perceptible. The ulterior transition into diocesan episcopacy, followed, as the necessary result of the restriction of each city to one set of church officers; and so long as promotion was exposure to persecution, power accumulated without jealousy.

Afterwards when Constantine substituted the Christian for the pagan hierarchy, of which he was, by virtue of his office, the pontifex maximus, the church did not so much acquiesce in the change, as exult at the establishment of Christianity. The western portion advanced by slow, but certain, steps unto papal domination. It was not till the reformation, that the ground work was laid of those various forms of church government, which at present appear among protestants. They were deemed then to be, as they really are, of minor importance; and in fact received their characteristic features, less from the diversity of the hypotheses of the reformers in different countries, than from the political circumstances of the respective nations. They awaken research, without dividing the faithful; and what right views can obscure, perfection will eventually obliterate.* J. P. W.

* This paper concludes the series of which it is a part. The writer appends the following

Corrections and Alterations.

New Series, Vol. I.

P. 61, line penult., read *memoriæ.*
506, line 10, read *was not ordained.*
ibid, Note *, dele *for Paul, &c.*
507, line 40, for ordain read *appoint.*
509, line 2, read *ecclesiastici.*
512, Note *, read *decretum.*

Vol. II.

60, line penult. read *temporum.*
61, line ult. read *erit.*
113, note (c) read προφητας.
114, column 1, dele the Note.

JOHN KNOX, THE SCOTCH REFORMER.

The reformation from popery marks an epoch the most important in modern history. The effects of the change which it produced, in religion, in politics, and in literature, are felt to the present day, and will continue to be felt to the latest ages. The history of those men, who accomplished a revolution so beneficial to mankind, affords a most interesting subject of investigation. And the lives of those great reformers become more interesting as they in a greater or less degree stamped their own characters upon their respective followers. In the Calvinist we discover that close metaphysical reasoning, for which their great leader was so eminently distinguished.

The stately trappings and pompous ceremonies of the church of England, show that it received its character from the English court; while the rough, independent, inflexible Presbyterian exhibits marks of the Scotch Reformer.

The papal corruptions before the reformation, had grown to a greater height, perhaps, in Scotland than in any other nation within the pale of the Western church. Superstition and religious imposture gained an easy admittance among an uncultivated and rude people. The kingdom swarmed with ignorant, luxurious monks, who like locusts devoured the fruits of the field, and filled the air with pestilential infection. The lives of the clergy were become a scandal to religion and an outrage on decency. The whole system of superstition and imposture was defended by persecution, and the suppression of free inquiry. Every avenue by which truth might enter was carefully guarded. Learning was branded as the parent of heresy. More than Egyptian darkness hung over Scotland. It was as if the luminaries of heaven were extinguished, and the earth had been shrouded in eternal night.

It was under such circumstances that the intrepid Knox arose. With a spirit that shrunk from no fatigue, and a courage that feared no danger; he proclaimed those great principles, which caused superstition to tremble, and dispelled, as the blackness of night, the moral darkness, which had been gathering and thickening for centuries.

John Knox born 1505, was educated at the university of St. Andrews. On leaving the university he was appointed lecturer on philosophy and theology, and soon after ordained priest. In his early years he had not that finished education which many of his contemporaries obtain in the foreign universities, but his talents and application enabled him in a great measure, to overcome these disadvantages. Inquisitive, ardent, vigorous and bold in his conceptions, he entered into all the subtleties of the scholastic science, but disgusted with its barren results, he sought out a new course of study, which gradually led to a complete revolution in his sentiments. The spirit of inquiry which began to be excited in Scotland led him to the study of the Fathers, by which he became convinced that the system of popery was erroneous and anti-scriptural. The change in his sentiments soon appeared in his lectures.

His defection from popery drew upon him the indignation and vengeance of the clergy. To escape their resentment he fled to the south of Scotland, and became a private tutor to the sons of two noblemen; but pursued by his enemies he took refuge in the castle of St. Andrews, then in the possession of the protestants. Being chosen chaplain to the garrison, after some hesitation he was induced to accept. In his first sermon he gave proof of his undaunted courage. He boldly pronounced the pope to be anti-Christ, and the whole system erroneous. He declared that the monks had no better authority than a pagan poet for the doctrine of purgatory, the principal torment of which, according to Virgil, was *a bad wife*. This sermon delivered with a bold and fervid eloquence, singularly adapted to arrest the attention, and govern the minds of an unpolished and fierce people, produced the deepest sensation. The report of it soon spread through the nation. The clergy, alarmed at this bold attack, and anxious to rid themselves of such an adversary, passed sentence against him as a heretic, degraded him from the priesthood, and offered large rewards to any who would kill him. But Knox was not to be intimidated. The flames of persecution only strengthened his desire to proclaim the truth, and deliver his countrymen from the delusions of popery.

In 1547 the garrison of St. Andrews was taken by the French, and Knox carried to France, where he suffered all the indignities and cruelty shown to heretics. On regaining his liberty he repaired to England, became chaplain to Edward VI, was presented with a benefice, and a bishopric, both of which he rejected. At the accession of Mary he retired to the continent, visited several places, and formed an acquaintance with John Calvin. In 1555 he returned to Scotland, but was soon compelled to flee, and remained in exile five years. During this time besides preaching to the English protestant refugees, he acquired a knowledge of the Hebrew, kept up a correspondence with the protestants in Scotland, wrote a defence against the attack of the Romish clergy upon him, and published what he called his "first blast of the trumpet against the monstrous regimen of women." In 1560, having received an invitation, he returned to his native country, and was settled at Edinburgh.

His whole soul was now bent on the reformation. To advance it, he was ready to sacrifice his ease, his interest, his reputation, his life. All the proceedings of the nation he watched with the strictest scrutiny. Upon the appearance of any danger, his voice was heard giving the alarm, not in faint and timid strains, but in thunders which echoed through the nation, and roused up the sleeping spirits of the protestant nobles.

The station which Knox now held, was the most arduous as well as the most hazardous in the nation. Seldom did he find a moment's leisure. He gave life and motion to all the proceedings of the protestants. Preaching, forming the General Assembly, and attending all its meetings, the settling of numerous difficulties, giving his council on important national measures, writing circular letters, corresponding with the English government, drawing up the church discipline, all devolved upon him. Besides this, he was engaged in a continual contest with the court and the papal influence. His life was often exposed to the most imminent danger. He had uncovered the monster of popery, and exposed to view its abominations, which drew upon him the indignation and vengeance of the rich and the powerful.

But Knox was qualified for this high station. He possessed that bold and soul-stiring eloquence, which rouses the passions and agitates the hearts of men. The English Ambassador declares that he was able in an hour to put more life into his audience than six hundred trumpets continually blustering in their ears. With a long beard, a fierce countenance, and brow so stern as to almost make danger itself shrink back, he could strike terror into the hearts of his stoutest enemies. When the queen arrived and set up mass in her chapel, he declared from the pulpit that one mass was more frightful in his view than ten thousand enemies; and when honored with a conference with his royal mistress, the boldness and freedom with which he replied to all her interrogations showed that the hope of awing him into submission, was as vain as the expectation of confounding him by her arguments.

During his last sickness he exhibited an entire submission to the will of God, and an unshaken confidence in the promises. Much of his time was spent in meditation and prayer. "Come Lord Jesus, into thy hands I commit my spirit, be merciful unto thy church which thou hast redeemed," are expressions which he frequently uttered. To the numerous friends who crowded around his bed, he would say, "Live in Christ, live in Christ, and then flesh need not fear death." Though his pains were severe, and his difficulty of breathing great, he never uttered a single murmur of complaint. He was willing to lie there he said for years if

God so pleased, and if he continued to shine upon him through Jesus Christ. At length, after being silent for some time he said, *Now it is come*, and soon expired without a single struggle.

Such was the character of this great reformer. In his life he was respected by the virtuous, in his death he was lamented by all true lovers of freedom and religion. An attempt, says one to describe his virtues, would be like lighting a candle to let men see the sun. The effect of his life and of his preaching was a complete revolution in the civil and religious condition of Scotland. It dispelled the darkness in which Scotland had been shrouded for centuries, and let in the light of day. It gave rise to a bold and independent race of men, who continue to extend the borders of the church, and enlarge the boundaries of civil and religious freedom.

He died in the 67th year of his age, not so much oppressed with years, as worn out by his extraordinary labors of body and anxiety of mind. Few men ever were exposed to more dangers, and underwent such hardships.

His funeral was attended by the regent, the nobility, and a large concourse of people. When his body was laid in the grave the regent pronounced his eulogium in the well known words, *There lies he who never feared the face of man.* M. P.

Andover, [read at the Anniversary,] 1826.

THE IMPORTANCE OF MULTIPLYING THE LABORS OF WELL QUALIFIED AND FAITHFUL EVANGELISTS.

IT is somewhat remarkable, that, while so many truly pious and heavenly-minded young men, deeply imbued with the spirit of Christ and of apostolic enterprise, have set themselves prayerfully and conscientiously to inquire, whether it might be their duty to undertake missions into the pagan world, so few have inquired, whether they should not devote themselves to the work of Evangelists at home. It is not indeed to be regretted, that so many have gone into the former field. Would God there were ever so many more. Nor would I willingly be instrumental in turning a single individual from such a noble and important enterprise. But may there not be many spirits of high and equal devotion to the cause of Christ, who would not in any case go abroad, and who are especially calculated to work with advantage at home, in that field, which as yet remains almost entirely unoccupied? If this field is open, in the providence of God, as I conceive it is, I will not doubt, that the same providence is at this moment training up men, who, when the object is fairly brought before them, will feel the urgency and imperiousness of the call, and be as prompt to embrace and pursue it, as he, who "conferred not with flesh and blood, but went immediately into Arabia."

While I would not divert a single man from the enterprise of foreign missions, I will take the liberty to say, that the work which I have in view to define in this paper, demands an equal spirit of self-denial and sacrifice. Every qualification of *heart*, that is most important for the work of a Christian missionary in pagan lands, is equally important for the labors of an evangelist in Christian lands. Other qualifications may and should differ. And here, perhaps, is the line of demarcation, drawn by the providence of God, to determine which should go one way, and which the other.

But what is an Evangelist?—Is not our country full of them already?—There is scarcely a religious newspaper, that does not announce the ordination of one or more Evangelists. What does this mean?—It means nothing at all, that it should mean. It is not indeed an anomalous

use, because so common, but it is a perversion of language. If I should say what I think it means, I fear I should offend; and therefore I decline.

What is a foreign missionary?—In the first place, he *should* be a man of apostolic spirit. And when he has determined on such an enterprise, where shall he go, and by whom shall he be guided?—The fashion is, and for ought I know a good one, (though Edward Irving might dissent,) circumstances seem to make it necessary, that foreign missions should exist in an *organized form*, having an earthly connection between those who send and those who are sent. The missionary among pagans must needs be sustained by the pecuniary contributions of his brethren at home. And that this support may be *cheerful*, human nature requires, that those who make the contributions, should also have a voice in determining the place where, and in settling the general instructions how, their missionaries are to act. And that the support may be *sure*, there must also be the responsibility of some organized association. Except for the necessity of such maintenance, it is not so evident, that human organization were important. Self devoted men might then, perhaps, go forth at their own will, resting alone upon the missionary charter, defined in the tenth of Matthew. But in the present circumstances of the church and of the world, such an enterprise would seem to be imprudent and rash.

And should there not also be a similar organization to commission, support, and define the labors of evangelists. That evangelists should be *commissioned* by some human authority under Christ, there can be no dispute. And this commission may be found in the common rites of ordination to the ministerial office and prerogatives. But to have an *especial* organization, with a view to extend support, and define labors, would confound the office at once with a thing, which already exists, in the form of domestic missions. It were impossible, then, that an evangelist should be a distinct character.

I have said, that every qualification of *heart*, that is most important for a missionary among the heathen, is equally important to an evangelist. And with this character, what does the foreign missionary desire, but to be sure of his support? No such missionary is permitted for a moment to expect the acquisition of a wordly estate, nor to leave any thing to the inheritance of his children, but his character, and the covenant blessings of heaven. I say, then, that those provisions, which are made for the foreign missionary and for the objects of his mission, by missionary societies and missionary boards, are furnished at hand to the evangelist, on every foot of ground, over which he has occasion to travel. It is supposed that the evangelist is worthy of public confidence,—that he has that confidence, at least of the Christian community. Does he want bread?—It is morally impossible, that he should necessarily go hungry. Does he want "a pillow, on which to lay his head?" he may have the softest in the land. Does he want a coat, and a shoe? the community among whom he labors, will not permit him to go indecently clad. Does he want any reasonable comfort, which the town, or the village, where he sojourns, can afford? It is not unlikely, that it will be offered him from twenty different quarters at the same time. He will be every day solicited and urged to accept of hospitality.

And farther: A generous community, who know and appreciate his character, who have confidence in the purity and disinterested devotion of his heart to the good of souls, would anticipate his wants in the most delicate and agreeable ways, so that he would never find it necessary to go on foot for want of money in his purse, when he has occasion to make excursions to different parts of

the country for health, or for benevolent purposes. And this generosity will not come from Christians only. Careless, unthinking men of the world are often possessed of some of the excellent natural qualities of the heart. Let them be convinced, that an evangelist is "laboring not for the meat that perisheth," but for the salvation of souls,—(and I aver that such conviction is practicable, and I think even necessary, when the proper character of an evangelist is sustained,) let them, I say, be convinced of such character, and its very *rarity*, in connexion with its natural influence, will make them generous. It is ordinarily, perhaps, only when selfishness comes into collision with supposed selfishness, that men's hearts are barred to generous acts. The very presentation of disinterested character, when it is seen and felt to be such, unlocks the bosom even of depraved man, and lets forth a current of generous affections. And an unsanctified heart, by such indulgence, may taste something of the luxury of goodness.

I did not intend to prove that the lot of an evangelist is exceedingly covetable, so that a crowd should be rushing into it, (though, if the rewards of heaven were taken into consideration, it might well be so regarded,) but I had only wished for the present to show, that the necessaries and reasonable comforts, which flesh and blood, in its earthly condition, demand, are already furnished to an evangelist, in the houses and hearts of a Christian community, without a special organization for such purpose;—and also, that the temporal condition of an evangelist, thrown upon the generosity of the community, is, to say the least, as good as the destiny of a Christian missionary in pagan lands. And if a candidate for the ministry, or a minister already ordained, enquiring, "Lord, what wilt thou have me to do?" is reluctant to throw himself upon the providence of God, in such circumstances, and for such an object, I think it fair to conclude, it is not desirable he should. He is not the man for such a work.

It is true, indeed, that the lot of an evangelist seems to be a condition of immediate and constant dependence. And there are few spirits that can brook a maintenance which has so much the appearance of dependence on charity. As to the latter objection, or both together, which are pretty much one, it exists principally in imagination. A very great portion, to say the least, of settled pastors, with stipulated salaries, are notwithstanding immediately and constantly dependent for support on their popularity. And what minister of noble feeling, and wishing to be most useful, could desire to impose himself upon a people, by force of an antecedent civil contract, when his popularity, or general acceptance, would not support him? What, then, except in *form*, is the difference, so far as this matter is concerned, between the condition of an evangelist, and that of a settled pastor? And as to the appearance of dependence on charity, this too is merely a difference of form. What is the same thing in principle—the voluntary contributions of the people are very extensively the only support of the Christian ministry. And I would surely rather have that, than any other. Then are we sure, that we rest upon the virtue of the people. The evangelist is conscious of his *work*, and he has a right to stand upon the ground, and to feel, that "the laborer is worthy of his hire." Himself is the one that confers charity, if he is faithful, and not the one that receives it.

But how shall an evangelist support his family, if he has one, or desires to have one? Dr. Miller in his "Letters on clerical habits and manners," has answered this question by bringing in something like the Ro-

man Catholic institute, that the clergy, that is, evangelists, shall not marry. Or perhaps it would be more fair to state it thus: a married man shall not be an evangelist. I think, on the whole, that Dr. Miller's reasonings on this subject, are worthy of high consideration, as are all his Letters; though it will probably be much easier to correct a young man in things to him indifferent, than to prevent his marrying.

But to be more serious. I do not think we can propose any law upon this subject. I suppose there are possible cases, in which an evangelist may marry and continue his work without prejudice; and also cases in which a man, already married, may become an evangelist, without disadvantage on account of this relation. Yet doubtless in ordinary cases, when such a course of life is contemplated, it would be more advantageous to be alone. The advice of an apostle might well apply in such a case: "Art thou loosed from a wife? seek not a wife. It is good to abide even as I. The unmarried careth for the things of the Lord."

Does he, who contemplates the life of an evangelist inquire, what will become of me in the day of adversity, when I am sick and cannot work? Let him trust Jesus Christ for that. What better are the prospects of half the ministers of Christ in the land, in the world? If those for whose benefit he has exhausted his powers, and plunged himself perhaps into premature disease hastening him to a premature grave, will neglect and cast him off in this day, when himself in turn needs the tender offices of humanity, or "a cup of cold water" to quench a burning fever; if, I say, they will neglect him now, it will be noble and Christ-like to die a martyr. But they will not neglect him. When I am sick and when I die, I should think it blessed to be in the arms of that people who know that I have exhausted my life for their sakes. Depraved as human nature is, I would trust it, under God, for such offices.

But does it become a servant of Christ to trouble himself about his funeral? He might spend all his life in making his dying bed, and it is not unlikely that the hand of God's providence would stretch him out upon another, or perhaps lay him in the bottom of the ocean.

It has been my object in this paper, to define the office of an evangelist as a distinct character; and not as a mere theoretical one, but, as I shall have occasion to show hereafter, as one of the most important and hopeful offices of the Christian church; a character which has become almost obsolete, and the importance of which we know little by any experience how to appreciate.*

The discussion of the subject will naturally involve a consideration of the disadvantages of the pastoral office and relations in their existing forms, and of the inadequacy of the Domestic Missionary establishment to meet the exigences of the home department of the church. From which considerations and others in close alliance, I think it can be made manifest, that there is a great vacuity in the field of Christian enterprise at home, which nothing can replenish,

* It is not insisted that the character here defined is the same precisely with that which, in primitive times, was distinguished by this name. Matthew, Mark, Luke, and John are commonly called evangelists merely as the biographers or historians of Christ. The assistant ministers of the apostles seem originally to have been called evangelists, as Philip and Timothy: Acts xxi. 8, 2 Tim. iv. 5. By what we know to have been the official duties of Philip and Timothy, may perhaps be collected what the apostle means by this office in Ephesians iv. 11. The opinion of the writer is, that the character presented in this passage, is substantially the primitive and simple character of a minister of Christ. The name *evangelist* is assumed rather in adaptation to present popular usage.

but a well qualified, devoted, and disciplined corps of evangelists

It will also belong to this discussion to mark out the proper field of evangelists, and to show how they should conduct, in relation to other offices of the church, so that all, whether pastors, or missionaries, or evangelists, might act in concert, and together minister to the edification of the body of Christ. And I greatly mistake, if it will not appear, that the office of evangelist is destined to be, if not the most, yet not the least important and efficient agency, in reforming the church, and renovating the world. It seems to me to have a deeper foundation in human hearts, in human things, in the circumstances of the world, than any other instrumental power, which can be brought to bear on the radical principles of moral agency.

But more of this hereafter, Providence permitting.

ANTIPAS.

EXPLANATION OF PSALM CXXXIX. 16.

THIS verse in our English Bible contains a phrase unintelligible to me. "And in thy book all my members were written, which in continuance were fashioned when as yet there were none of them." Scott leaves it as obscure as it is now. A transposition of the Hebrew occasions this obscurity, and the verse should read thus: "And in thy book all my members were written, when as yet there was none of them, and then they were fashioned." God first formed a perfect idea of all our members, and then made them according to this idea. In the forty-fifth Psalm there is a similar transposition in Hebrew, "Thine arrows are sharp, the people fall under thee—in the heart of the king's enemies." The translators saw the meaning, and expressed it in proper English: so they might have done in the 139th Psalm.

GIMEL.

MISCELLANEOUS COMMUNICATIONS.

DYSPEPTIC HOURS: A BOOKISH MAN.

"Unmoved by tongues and sights, he walked the place,
Trough tape, toys, tinsel, gimp, perfume, and lace."

I WAS surprised one morning to notice my old acquaintance, Brownleaf, among the crowd at the Congress spring with his hat trimmed with crape. I had conversed with him the evening before and he said nothing of any afflicting intelligence from home. He seemed too, to be greeting those about him with more than his ordinary affability. As soon as I could make my way to him, I inquired what friend he had lost. "Have you been to the post office," said he, with a look of concern; "and have I a letter sealed with black? Alas, she is dead then!—my poor cousin Eliza. The last mail brought me intelligence of her being unwell, but I did not dream of her being so near her end."

I suspected what the matter was. Brownleaf had come abroad in one of his all-unconscious reveries, and had mistaken another's hat for his own. So the event proved; for just then the porter, who had noticed the mistake, came to correct it, and the premature mourning of my friend was succeeded by a mixture of mirth and mortification, when, on uncovering his head he found himself possessed of an elderly looking low-crowned hat adorned with an extravagant length of crape trailing behind.

MR. Brownleaf fell into this habit of mental abstraction from an undue devotedness to books. Having no family about him, the cares and fond endearments of which are so fitted to keep in exercise the social feelings,

he has gradually withdrawn himself from the world, and for the last eight or ten years, has spent the greater part of his time in his library. Latterly he does appear oftener in the social circle; for he has naturally an affable temper, and is withal conscious of his obligations to society. But in the midst of the liveliest company his thoughts are often wandering to their accustomed solitude, so that usually he has but half a mind for the present entertainment. He is so wedded to abstract reflection, and is so little accustomed to be occupied or amused with the objects of the senses, that nothing but metaphysical truths and problems has power to fix his thoughts. He sits in the still light that illumines the dust of his library, amidst the tomes that sleep in solemn repose around him, till he is more a companion of the dead than of the living.

Pascal immured himself in the study of the abstract sciences, but became disgusted with them because he found so few persons with whom he could converse about them. My friend Brownleaf is disgusted, not with his intellectual occupations, that are unsuited to the world, but with the world itself that will not be interested in his occupations. The world usually reciprocates the pity that is bestowed upon it; and if Brownleaf lowers upon the world's frivolities, the world stares at his abstrusities.

From this account of the habits of the man, it will not be wondered at that the topics of conversation he meets with when he comes abroad, have too little of intellect in them to detach him from his favorite subjects. Hence I never see him attempt to engage in general conversation but I am on the watch for some mental aberration, or some audible musing that shall astonish the company. As he and I were walking in the piazza of the Congress Hall after tea, and were speaking of the levity which too generally prevails in fashionable life, we met with an acquaintance who introduced us to a party from New-York. We took a seat by a window, and being strangers to one another, the conversation commenced, of course, on common-place topics. Brownleaf attended to a remark or two by the lady next to him, respecting the season, the company, and the waters, and then, unconsciously put himself into his usual posture of meditation, while his fair colloquist turned to address another. I, in the mean time, was listening to the opinions of one of the ladies respecting the comparative merits of some paintings which were then exhibiting, when to my amazement Brownleaf resumed our conversation just where it had been broken off by our introduction to the company. "I agree with you," said he, "that their habits of intercourse are far from being worthy of them as claiming to be of the higher order of society, and indeed as rational beings. What employment of mind is there in all their idle entertainments, such as the chess-board or the card-table; and what are most of their amusements but a plain confession of their inability to entertain each other in any more rational manner. The state of the weather is soon settled—the qualities of a horse, or a hound, or a fashion, are soon discussed—the incidents of an evening are soon talked over;—and then there comes a chasm in the conversation, and the hands are kindly employed to relieve the head. Speech," he continued, in spite of my looks and shakes of the head, "is a gift bestowed on man as possessing an intelligent mind. It is valuable only as reason's handmaid. The employment of this without the other is using the gift as parrots do,—and such is talk without intelligence—articulate sounds on parrot tongues. Those ladies, for instance, to whom we were just now introduced"——I gave him such a look, as startled him into his senses, and suddenly lowering his voice—

"what," said he, "am I overheard?" and casting his eyes about him, with deep confusion made atonement for his error.

He was quite as unfortunate on another occasion. The company at the Pavilion was to be entertained, in the evening, by the performance of a celebrated opera singer, and a friend invited Brownleaf to be present. On entering the room, which was full, he noticed Mrs. Proud and her daughters and took a seat by them. The singing had not commenced; so, merely bowing to the ladies as he sat down, he cast his eyes around to survey the assembly. It happened that Mrs. Proud was quite near-sighted. Brownleaf had an impression that *one* of her senses was defective, but did not reflect which; so directly putting his mouth to her ear, he spoke to her very loud, as though she had been deaf. The eyes of the company, as might be expected, were immediately turned that way. And the nature of the address itself, besides making the lady disagreeably conspicuous, as wanting one of her senses, was calculated to heighten her embarrassment. A fashion prevails at present, towards which Brownleaf entertains a particular antipathy, and which indeed does want the quality of strict modesty. Upon this fashion Brownleaf was remarking rather severely to Mrs. Proud. "Formerly, Mrs. Proud," said he, at the top of his voice, "ladies were accustomed to collect the folds of their dresses behind: they bring them now to the front—an unseemly and preposterous fashion in that respect, but even more reprehensible in another. I mean the nudity into which it thrusts up the shoulders. One would think our belles were dressed for the shower-bath, instead of a public assembly."—It had escaped the notice of the speaker that the daughters of the lady herself were dressed in the very extreme of the fashion which he was reprobating; nor was he at all aware that, in the silence he had produced, a dozen other fashionable fair ones were reddening at his ungracious homily which was as pertinent to themselves as to the daughters of Mrs. Proud.

It would be a misuse of time to relate all the mistakes of the bookish man. He went off in one of his reveries at the last, his trunk departing in one direction and himself in another,—reciting to himself as he went, these lines of Parnell:

"So part the buzzing, gaudy crowd and he:
As careless he for them as they for him;
He wrapt in wisdom, and they whirled by whim."

In connection with this history, I am led to reflect on some of the ways in which learning is made a useless possession. I do not speak of its perversion. The world is filled with the productions of ingenious folly and learned error. But I allude to those who, though they cannot be censured for an abuse of their knowledge, are nevertheless chargeable with neglecting to employ it for the good of mankind. They hide it in the earth.

Of such is the man of the *bookworm* class. He is always acquiring but never imparting. He hoards up learning from a habit of hoarding, and for the sake of hoarding; without regard to the use he may make of the acquisition for the benefit of others. He is very learned—like one of his obsolete tomes; but what is the world the better. The love of knowledge—the noble instinct of an intelligent nature—in him degenerates into a selfish cupidity. Things merely curious, or recondite, are just as valued by him as the most solid and practical learning: they are just as useful, for he uses neither to any practical end.

In a word, there are misers in knowledge as there are misers in silver and gold. With the one, as with the other, *acquisition* is the ultimate desire;—the means are pre-

posterously made the end. Both experience the unsatisfied thirst of the slave of gain. The one injures his neighbors more while he lives; the other benefits them less by his death; for the hoarded gold is again restored to the world, but the treasured learning is buried with its possessor.

There are others of educated men, who fall under the charge of the sin of omission, but in a lower degree. They entertain a just estimate of knowledge as a means of usefulness, and feel a general desire to live not in vain. Yet, somehow or other, life glides away and they accomplish little, compared with what they might do.

Their inefficiency is owing to various causes.

In one it is *indolence*. It is easier to be passively reading a book than to be writing a treatise. It is easier to wish a good cause success than to see it accomplished. They have abundant preparation for usefulness, and there are objects enough, on which, but for their habitual inertness, they might employ their resources for the good of society. An able essay is wanted for a periodical work; a public libel in a quarterly is to be put to shame; a forcible appeal is to be made to the community; a popular evil is to be exposed, by an array of facts and arguments before the public mind: in a word, there are a thousand objects which are daily demanding talents such as theirs, but they shrink from the effort of meeting them. "They would do it well," it is often said, "*if you could get them at it.*"

Others are palsied by *literary pride*. They will do nothing crudely. Whatever they bring before the public must be executed in such a manner as shall be creditable to themselves, as well as merit the thanks of the cause to which the effort is devoted. The world will never be reformed by such men. Their nice and anxious minds are too correct for enthusiasm, and can never rise to the accomplishment of lofty purposes.

There is another species of intellectual pride which calls itself modesty. It sits down in the back ground, and waits to be sought out, and courted, and put forward into notice.

There is also the pride of originality. Some have such a passion for being ingenious, that they despise any common-place exercise of their gifts. They will affect to set the obscurest subject in nature in a sun light, and will confound the plainest. So if a subject be novel, or strange, or peculiar, no matter whether it be practical. They will impugn for example a theory of the Egyptian hieroglyphics, while they will suffer a heresy to grow rank about them. With them novelty is of more account than utility, and common sense is plagiarism.

Again there is a class of literary men who have never any leisure for the public service because they cannot practise what may be called *literary self-denial*. There is always some new book of travels, or some fresh periodical, or some other new work just issued from the press, which they think it incumbent on them to read. But of reading as of making many books, there is no end. There are many things of which we must be content to be ignorant, if we would make the most of life.

Among our younger men of letters, there are those who have never completed their *foundation*. They are acquiring a stock of materials and a maturity of mind which they are to bring into operation by-and-by. But the ardor of youth is passing away, and they arrive at middle age without enthusiasm, or the habit of action, to call their unpractised talents forth. This is not an imaginary class of men. I see them on every hand——those who remain inactive as to objects of public benevolence, simply because they neglected to form a habit of action

in early life. They "would not go into the water till they had learned to swim," and they never learned.

Almost all who have done much in the world, either as philanthropists or as professional men, have begun to put forth their efforts at an early period of their lives. They have united action with study, and have supplied their deficiencies in knowledge as enterprise itself created a necessity for information. Look into the histories of our great men.

Finally, it is a misuse of learning, and of the influence which is connected with it, to devote it *solely* to the purposes of a secular profession. By what precept of the gospel is it, that all the great plans of general benevolence should be devolved on one profession alone, and the others be exempted? What is there in the nature of a Colonization Society, a Temperate Society, or an Education, or Home Missionary Society, which should make the executive labors and responsibilities of originating and sustaining it incumbent on clergymen only, and not upon the men of other professions, though they be equally qualified by their intelligence and influence, for the task of helping it forward? But now if a convention of medical men shall favor us with their published opinion that drinking is pernicious to health, if a lawyer shall eulogise Sabbath Schools, or a judge shall uphold the Sabbath, or a States man shall patronise the Bible Society, we think philanthropy is bound to thank them, and we are fain to remember the prophecy which speaks of nursing fathers in Zion. Is this a libel? How much does the profession of law, for example, compared with its numbers, and influence, contribute to the furtherance of the great religious and philanthropic enterprises of the age? What is the weight of influence which it brings, as a profession, to the cause of missions abroad and of religion and morals at home? And with how much zeal and faithfulness, let me ask by the way, are the pious members of the bench and the bar laboring among their brethren, with a view to bring the profession generally, with all its imposing array of talents and respectability, to a decided alliance with the cause of religion and virtue? The same questions may be repeated in reference to the medical profession.

No wonder that the clerical, of all the professions, should suffer the inroads of dyspepsia. The profession is loaded with labors. Every individual in it, who is faithful, has as much as he is able to bear,—while other professions, with individual exceptions, are favored with comparative leisure. Our lawyers sit in their offices in the vacations of courts, our physicians saunter through seasons of health, and our magistrates and statesmen and gentlemen of learned leisure, are glad of a newspaper to beguile away time.

The clerical profession, in its own appropriate duties, is such as made an apostle exclaim, Who is sufficient for these things?—but with the various demands of public benevolence pressing upon it, besides its exhaustions of sympathy and strength, in revivals and multiplied exhortings and teachings, it is bent to the ground with its burthens. I would not diminish those burthens. The cause of the Redeemer and the world requires them. The interests of millions demand them. And that cause and those interests demand *all* the moral force that can be brought to their aid. O ye lawyers and physicians, ye legislators, and magistrates, and men of all learned occupations, the great battle of the Lord is to be won, and ye lie at ease in your encampments! why bring ye not up your ranks to His help against the mighty?

The world lieth in wickedness around you, while ye sit content within the sphere of a secular profession.

THEOLOGICAL COLLECTIONS.

THE SINNER'S INABILITY.

THERE have been many attempts to clear up the question of the sinner's inability. The distinction of natural and moral inability seemed to promise the desired relief from this difficulty. But I observe that many who use this distinction seem hardly to disencumber themselves of the impression that "inability is inability, call it what you will." Some have introduced the idea that the sinner should *endeavor* to do his duty, as to pray, and the like. This will do as far as it goes, but if he is allowed to rest in his endeavors, and to be his own judge when he has endeavored faithfully enough, there is reason to fear many will pacify themselves by saying they have tried as hard as they can. On this point it ought to be kept in view that a sinner's endeavors to do what God requires are never faithful until they are successful. I will not undertake to make all the distinctions plain in the following extract, especially that between holy endeavors and holy actions. The extract itself may be worth reading, to show the course of men's reasonings and the progress of opinions. It is from a letter of President Finley to Dr. Bellamy, dated Nassau Hall, November 10, 1763.

"If God and Christ do not exhort to unholy, unconverted endeavors, what right have ministers to do it? *Answer.* None at all. But it is one thing to exhort to unholy endeavors, and another to exhort unholy persons to endeavor holy actions. To exhort to unholy endeavors as such, is absurd; but to exhort sinners to seek, knock, strive, &c. as God has commanded, is to exhort them to holy, not unholy, endeavors. 'Tis one thing to say, the prayers of the unconverted are sin; and another to say, it is a sin for such to pray. Their ploughing is sin; but it cannot be their sin to plough. An endeavor to pray, is an endeavor to do an holy action; and that endeavor must be as much a duty, as to plough, which is a civil action. God, who does not require unholy actions, yet requires unholy persons to endeavor good actions: therefore such an endeavor is materially holy, and agreeable to the divine perfections to require."

REVIEWS.

The Advancement of Society, in Knowledge and Religion. By JAMES DOUGLAS, Esq. Edinburg: 1825. pp. 383.

THIS volume, composed of less perishable materials than most which pass under our review, has for that very reason lain almost undivulged among our treasures. Except for one or two fine extracts which have taken cis-atlantic wings, the mass of delightful thoughts and prophecies it embodies had been quite unknown, save to the few who read the first copies of European books. The reason for our protracted silence, and the fact that three years have not produced an American reprint may be identical. The author pronounces oracles, in the only just sense of that word; since he imbibes the prophetic spirit at the fount of inspiration: whilst the community of readers, involved in the business-details of life, have scarcely leisure to ask for or to receive a response. Few like himself, can retire to Cavers, and in the stillness of silence and religion, invoke the supernal wisdom for so long an interval as these abstracted and powerful meditations demand; nor can all with whom the study of them would be congenial

close their door long. For Mr. Douglas' every-day, hard-working fellow laborer in the great cause of advancing society to a higher state, there are annual and monthly and weekly reports to be written, read, circulated;—subscriptions to be promoted, wants to be searched out—in a word, all that happy overflow of Christian effort in which the land abounds. For others, there is a toilsome sphere of intellectual, moral, or religious duty. For all who take any interest in the benevolent enterprise of raising human nature upward towards its millenial state, there remain so many employments, that the time they can bestow upon a work like the present must bear the same numerical proportion of hours to that otherwise expended, which the pages of the apocalypse do to the other writings of the New Testament. This gifted author therefore need not be surprised, if his book be not popular, taking Virgil's image of fame as an index of popularity. His thoughts are spoken to a chosen few;—but *to the few* who, elevated by the necessity of the case into the head quarters of benevolent and Christian exertion, are expected to give the watch-word which guides the movements of our living camp. Without a figure, here is a book to be studied by members of Executive Committees of Scientific, Benevolent, and Religious Associations, their Secretaries and Directors, Heads of Colleges, and all whose office it is, not only to excite, but to direct the momentum of the age.

The word "*onward*" to Christians has gone from the meeting in 1816, which formed the American Bible Society, outward in distant and repeated echoes until it is heard in every frontier missionary meeting from Alabama to Arkansaw. But it be[illegible] the centre to in[illegible] with well defin[illegible]mitless as the [illegible]he mass—the [illegible] sentiment, as the columns of one army to the vanquishment of the universe. The Foreign Missionary enterprise presents one vast defined object, the Home Missionary another, the Education Society another; but it is believed that combination and extension may give increased power to them all, and introduce plans inferior in importance only to these, which may waken up the Christian population of four continents. And if any question us as Cineas, Pyrrhus, whither next, we can tell him; nor need a Christian, like Alexander, weep for another world to conquer; for in our endeavor to subjugate this to the obedience of the faith we gain the other.

Has no one of our readers noticed a gap to be lamented in minds comparatively enlightened between the common-place Christian duties of the hour, and the splendid visions of the millenial state? What is to be between? what the process of the transformation? whether instantaneous or gradual? whether miraculous or in the natural course of existing causes? whether the regeneration of man's heart is to be the only great miracle, or the lifting some unseen curse from off the earth is to introduce the seven fold blessedness?—these are questions not only unsettled, but seldom asked. Now, can the church reach her triumph until its nature is better understood? Can the duties of our militancy be performed without an intelligent inspection of its object?

It would concern our readers little to know our opinion in these matters; but we would have the queries cast into the common field of thought; and often agitated. We thank Mr. Douglas for many schemes worthy to be reflected upon by all who believe that divine agency combines itself with human, increases and not annihilates responsibility, and that the millenium will never come, unless Christians harness themselves for the war.

Human nature is to be indebted to Christianity for its advance; and the church of Christ may as well feel first as last, that it has the whole work to do; and that every step of the gradation from the Hottentot condition of the Britons in the age of Cæsar up to what London or New-York may be in Anno Domini 2000—is to be made by itself. Some of these steps are more, and others less easy, in proportion as they appeal to the selfish principle; but the native tendency of man is downward from the felicity of Eden to the cannibalism of New Zealand. The doctrine of human perfectibility, borrowed without acknowledgment by infidel philosophers from our Bible, carries wherever it is promulged this feature of its parentage: it is a complete failure in other than Christian hands; the scheme never came to any thing, lodged elsewhere than in Christian bosoms. Christianity in the dark age raised Britain; in its reform, purified it, and planted the United States of America; and in its consummation will pour its cornucopia upon the whole earth. The puny and the grand experiments of perfectifying human nature without Christianity, put forth at New Harmony, and in the convention of infidel France, show the church of Christ to be the last hope of human nature, and for this world only, the moral Thermopylæ of the universe.

When we can consent to be amused with a subject embodying eternal results, it becomes an almost ludicrous exhibition to see what the world can do without the church to help itself in the supply of its first moral necessities. Does a city want an orphan asylum? who commences, continues, concludes it? Is a shelter for the deaf and dumb wanted? by whom is it to be planned and executed? Is the community to be relieved from a monstrous expense in prisons, and to have the best model of a penitentiary? it is upon these Christians, the chief labor falls.

In objects which appeal to every body, and do not appeal directly to the church, we have seen even selfish expediency work so slow as made us verily believe that none but Christians could set on foot and absolutely provide for the best hospital extant—if a benevolent man of the world could previously suggest the plan, and yet, as last session in our Congress, if a statesman like the Hon. Edward Livingston invoke aid for the Greeks, he is likely to censure the generosity of our expense for foreign missions (may it be increased a thousand fold) as if four fifths of all the other benevolent *voluntary* expenses of the republic did not fall upon us. We shall not look for Foundling Hospitals on the banks of the Ganges: vice cannot make itself a refuge. The church in proportion to its innermost purity, cleanses cities, hamlets, houses:—cleansing that which is within, naturally purifies and exalts that which is without also. Nor shall we ever see the courts of gentiles the habitation of happiness, but through the introduction of the Saviour.

These remarks our readers will find co-incident with our object in this review; which is to make them acquainted with a volume, the worth of which our Christian commonwealth half a century hence may better comprehend than ourselves.

As to its literary execution, our extracts will abundantly enable all to judge for themselves; so many would not be made but for a high estimate of their value; and as we have before hinted, its whole face bears the character of what the painters call repose, that feature which nature assumes in its most delightful moments. Dulness wants all expression—turbulence every distinct one; reflectiveness alone is the parent of steady, animate wisdom. We shall proceed to the analysis.

Five parts divide its contents; under the several titles of—The Past

—The Future—The advancement of Religion at Home—Advancement of Religion abroad—and, The Tendency of the Age.

In the first part, the author considers the three opinions respecting Society, which have separated the Schools of both the Ancients and the Moderns; namely, that it is Progressive, Stationary, or Retrograde; and after showing the vague light which such thinkers as Condorcet and Turgot cast upon the whole subject, he resorts to the books of Moses as the only sure footing in a region otherwise occupied by fabulous Chronology, fanciful Etymology and plain Fable. The evidence of revelation and the situation of the ancient world are brought to refute an error which our own artificial system renders plausible, that because the savage state is the lowest, it must have been the original condition of man.

From the sea of China to the German ocean, tribes too rude to have tamed the wild animals for their own use, were in possession of domestic cattle; and beyond the bounds of civilization, the pastoral state alike prevailed in Asia, Africa, and Europe. The only exceptions strengthen the general rule: Some hunters scattered over ranges of mountains; some fishers, amid wide intersecting lakes, or some tribes deprived of their cattle by the severity of the climate towards the Icy sea. In this respect the New World is contrasted with the Old, and in this very contrast affords an additional proof that the Pastoral State has preceded the Savage, since its savage inhabitants, with the strong marks of their Scythian descent will be generally allowed to have sprung from a race in possession of numerous herds, and the only assignable cause of the difference between the hunters of America and their pastoral ancestors of Upper Asia is the intervening sea, with the want of barks of sufficient burden to transport their cattle. The appearances of society, over both the Old and the New Continent exactly tally with the effects which must have resulted from the dispersion of mankind as described by Moses; a dispersion which took place after a common sojourn for a length of years in a country favorable for the increase of their flocks: and after having had long access to the arts and knowledge of a still earlier race by the long lives of the Patriarchs, who formed a connecting link between the Ante-diluvian and Post-diluvian world. The light which spread over the earth may be traced to the Plains of Babylon as its centre, and the barbarism and the depression of the different tribes of Men is shaded more deeply according to their distance from the Parent Seats of Mankind and the difficulties of their journey. It is from this one Fount of Emanation that the first vestiges of thought and Improvement are derived, which are common to all nations and languages. pp. 11—13.

This first period of Society, our author sufficiently designates by asking us to conceive what would be the fate of a various and copious language suddenly existing in the speech of a few individuals; and how it would fare with science reduced at once to so few owners! and he adds:

Possessed of the relics of ancient language and of ancient knowledge, a new population rapidly multiplied in the land where Nature had planted the Olive and Noah the Vine, and wandered with their increased flocks beneath that serene Sky, where the Stars were first classed into Constellations, without fixed habitation in the Country of their transient pilgrimage, previous to their spreading anew the Tide of life over the dispeopled Earth and rearing in the wilderness once more the dwellings of men. p. 15.

He fixes for his second period of advancement in civilization, the early Monarchies,—Egypt, Chaldea, India, and China. Our other extracts must exclude a very felicitous and somewhat original view of the condition of Egypt. To the superior antiquity and cultivation of the country of the Nile he would, with much reason, make the pretensions of India and China to yield.

His third period he finds in Greece, whose chief element of national character he conceives to exist in the nature of the country. "This has been termed the influence of the Climate, but incorrectly, since the Configuration of the land must be taken into the account as well as the temperature of the air." The appearance of this stage of civilization, he considers the most difficult problem of history.

We know not the birth or growth of the Grecian States; we knew nothing of them till they were matured into fulness of strength; till their language was the most harmonious and their poetry the most powerful that ever existed. All that relates to Greece lies hid in darkness till Homer effulges, like the new created Light upon the World —a Sun without a dawn. * * *

Doubtless the Country of Greece had an eminent influence upon the Genius of Greece; all the advantages which are possessed by Europe in the variety and sub-division of its parts, which prevent it from being swallowed up in one immense Empire and constitute its different Peoples distinct nations, with a common national character, in opposition to the Empires of Asia made up of mere masses of men who have little in common except the coercion of the same Despot; all these advantages were united in Greece which possessed the concentrated essence of the peculiarities of Europe more intensely European than Europe itself, and the Archipelago more Mediterranean than the sea of which it is a branch. That mild and beautiful sea which allured the first Mariners to spread their sails over its calm and Lake-like waters, by the facilities which it afforded to commerce and intercourse, diffused along its shores, the Knowledge with the Wealth of the older Monarchies, and as the great rivers had been the seat of Eastern Civilization, so the Coasts of the Mediterranean gave birth to the new and higher progress of the West. But Greece which is all Coast, so indented is it with the sea, and so immediately do its narrow valleys open out upon the waves, received upon all its borders the fulness of that Tide of improvement which was rising from Tyre to Tarshish and from Phenicia to the Atlantic. Its soil, varied of Hill and Dale, was among the finest of the world, constituting a Country rich without profusion, rich in opposition to the poverty of the Northern Nations which reduced them for ages to a conflict for existence with overgrown Forests and a tempestuous sky, yet without that spontaneous profusion which supplying the first necessities of many tropical nations has prevented them from feeling those wants which are the result and the impulse of an advancing State of Society; and its Climate was the most genial of the Temperate Zone, fervid from its Southern Site yet refreshed by alternate breezes from the Mountains and the Sea, with a Sky filled with light, yet variegated with the hidden Clouds of Mountainous and Insular Regions. p. 27.

The influence of Greece upon Rome forms the next point of Mr. Douglas' philosophic retrospect—which is followed by a notice of the fragments of Roman and Grecian greatness in the hands of the Saracens and Goths.

"The Saracens had stretched over the nations like a thunder-cloud, and like an electrical arch they had lightened at once at both extremities; thus forming a conductor between the East and the West, they brought into contact and combination the discoveries of Races who lived on opposite sides of the earth. The formation of Gunpowder, paper, printing, and other arts, which had long remained inert in the east, became animated with European intelligence: and Society has changed its face less from any new invention than from two Elements, entering into new Combination—the Empirical Discoveries of the East and the Ingenuity of Europe, fertile in Improvement and Application."

Our author presently comes to the most powerful of all natural causes in advancing society:

"Towards the middle of the fifteenth century a new influence rose, which united with other Changes that immediately followed it, has given the mod-

ern nations a fresh Impulse, has disclosed to them more than a New World, and is carrying them to a distance far beyond the bounds of ancient authority, where the voices from antiquity come feeble upon the ear, and the greatness of Greece and Rome is lessened to the view. This great and newly risen power which as yet has not put forth half its strength,' is the art of printing. It has reformed religion and new modelled Philosophy.—has infused a new Spirit into laws and overrules Governments with a paramount authority,—makes the communication of mind easy and instantaneous beyond example,—confers a perpetuity before unknown upon Institutions and Discoveries, and gives those wings to Science which it has taken from time." p. 50.

We cannot do better than refer our readers to the volume itself for a brief exhibit of the effects of the discovery of America, which so enlarged the dominion of mankind, and of the telescope, which rolled back the bounds of the Universe and opened new worlds in the Heavens; and of that great moral discovery, the Reformation—of which the colonising of this land is not one of the least important results.

Omitting many interesting particulars, we hasten to our last extract from this part of the volume:

"The effects of Printing have been limited by two great obstacles, Force and the Deficiency of Education. The Reformation, as we have said, was arrested by the Kings of Christendom making up their old quarrel with the Pope, and throwing the whole weight of their Power and Vengeance into the opposite scale; but the influence of Printing is undermining Tyranny, as well as Superstition; and now that the warfare is begun, Despotism must either replunge men into the Dark ages and destroy the Press or be destroyed by it; since the full influence of each is incompatible with the existence of the other. But the greatest obstacle to the power of the press has been the want of general Education; without Education, Printing can effect nothing. As Education is extended, the power of the Press is enlarged, and an action is exerted in the Moral World more subtle and rapid than that fluid in the natural, which lightens at once over the face of the Heavens and shatters whatever Barriers are opposed to it.

The Influence of America has been limited by the Monopolies of the Mother Country and the Yoke they have imposed upon their colonies; but as the last of these fetters is nearly broken, and the new world is left to take its own course, open to all the influences that have arisen upon Mankind and free from those clogs, the broken shackles of former Times, which still impede the march of Europe, it will soon display the Spirit of Modern Times, rising with fresh vigour from the Bosom of new Nations, moulding to its own will, and filling with its own genius the nascent Commonwealths of the New Continent. America is to Modern Europe what its Western Colonies were to Greece, the land of Aspirations and Dreams, the Country of Daring Enterprise and the Asylum of Misfortune, which receives alike, the Exile and the Adventurer, the Discontented and the Aspiring, and promises to all a freer Life and a fresher Nature.

The European Emigrant might believe himself as one transported to a New World, governed by new Laws, and finds himself at once raised in the Scale of Being. The Pauper is maintained by his own Labour, the Hired Labourer works on his own account, and the Tenant is changed into a Proprietor, while the depressed Vassal of the Old Continent becomes Co-legislator and Co-ruler in a government where all Power is from the People and in the People and for the People.

The world has not witnessed an Emigration like that taking place to America; so extensive in its range, so immeasurable in its consequences, since the Dispersion of Mankind; or perhaps since the Barbarians broke into the Empire, when the Hunter or Pastoral warrior exchanged the Lake of the Eagles, or the Dark Mountains, for the Vineyards and Olive-yards of the Romans. As attraction in the Material World is ever withdrawing the particles of Matter from what is old and effete, and combining them into newer and more beautiful forms; so a

Moral influence is withdrawing their subjects from the old and worn out Governments of Europe, and hurrying them across the Atlantic, to participate in the renovated Youth of the New Republics of the West; an influence which, like that of Nature, is universal, and without pause or relaxation; and Hordes of Emigrants are continually swarming off as ceaseless in their passage and crowded and unreturning as the Travellers to Eternity. Even those who are forced to remain behind feel a melancholy restlessness, like a Bird whose wing is crippled at the Season of Migration, and look forward to America, as to the Land of the Departed, where every one has some near relative or dear Friend, gone before him. A voice, like that heard before the final ruin of Jerusalem, seems to whisper to those who have ears to hear—"Let us depart hence."

Every Change in America has occasioned a correspondent change in Europe: the Discovery of it overturned the systems of the ancients and gave a new face to adventure and to knowledge; the opening of its Mines produced a Revolution in Property; and the Independence of the United States overturned the Monarchy of France, and set fire to a train which has not yet fully exploded. In every thing its progress is interwoven with the Fates of Europe. At every expansion of American Influence, the older countries are destined to undergo new changes and to receive a second character, from the colonies which they have planted, whose greatness is on so much larger a scale than that of the Parent Countries, and which will exhibit those improvements which exist in Miniature in Europe, unfettered by ancient prejudices and dilated over another continent.

All these influences are in the course of receiving a full Developement, the boundary that confined them is mouldering and worn by their Action, and Time alone will ripen them into their fulness of strength and bring them into contact with the remotest recesses of the world; but Mind may anticipate the work of Time, and hasten the Disclosure of that new series of Years, which even now are ready to expand their wings, unstained with the soil of Ancient Barbarism and reflecting the colours of Heaven. p. 85.

The character of the judge indicates the standard value of the praise —*laudari a laudato*—and as the Atlantic separates us from this author, it may be necessary for some of our readers, and harmless to all, to say that these are the sentiments of one who can have no other bias of partiality to our native land than what love to the human race creates. These are not the thoughts of a man ready to run renegade from his own country; and desirous to procure access elsewhere by published flattery; nor the expressions of a disappointed misanthrope, exalting the distant and the comparatively obscure, with the implied depreciation of his native home. They are the deliberate judgment of one whose present work shows him learned enough to take the vast survey of human society and who takes it amidst the retirement of his patrimonial estate, unreduced by the prejudgments of an eminent ancestry. Such we know are the settled opinions of the best men in Europe. It is thus that the Chathams and the Chalmerses, (if it be not against nature to suppose plurals of such beings,) the political and the religious wise men have always regarded us. The fact ought to repress the morbid sensibility to the dispraise of the trashy writers, in and out of the Quarterly Review, so often found among all classes in the United States. With a competent outset of talents, we should only seek to improve our moral character, and think better of ourselves than to fall into a fit of violent vexation because some ribald piece has croaked its falsehoods beyond the ocean. Wherever the censure lights, we confess we find nothing half so degrading to our country in the calumnies spoken against it, as the responses, replications, and retortions, which bear equally the mark of excessive national vanity and unphilanthropical antipathy.

It only remains for our republic to take the step forward, which the good

of all lands are waiting to behold; and to remember that it is a moral advance we are called to. In the moral universe, there are no terminating peaks, the higher ground ever invites our ascent, and as we have unquestionably, all our millions considered, the vantage in human nature, it will be a lapse only less than the great Fall, if we do not meet the wants of this long burdened creation, and by great sacrifices promote education and improvement, legislation and every social safeguard, and Religion in its most revived aspect, until our home realises the visions of fable, from which every carrier-bird shall transport the seeds of melioration to the bounds of the human race.

Had we the horn which poesy has dreamed of, we would wind it among our Appalachian chain of mountains and upon our ocean-lakes, to rouse the latent power among our immortal myriads, and to tell upon the spread-out descendants of the puritans, what mankind has already learned to expect from that noble stock. Having little sympathy with the cause, they attribute our vast developements to the climate, and forests, and waters, which are but the dead surface of matter on which the mighty soul expands and impresses the form of its grandeur. We know that if ever the native virtue, the holy religion which filled the germinant soul of this continent two centuries ago shall ascend out of view, it will bear on its wings the Hope of Mankind, and leave a carcase, only the more loathsome the more it is extended. Self-respect is the last resort of failing virtue, sense of responsibility its strong hold, perfection is its aim. From the least motives to the highest, all the incitements to excellence have play in our unembarrassed region of discovery. Human Nature seems at last to have fallen into company with religion and to be making a great experiment:—which if the providence of our God conduct as it manifestly began, and foster with the divine influences of His Spirit, it shall make the two fall in love with each other and fix the indissoluble bond of ceaseless companionship. Our participation in the apathy of Europe in regard to the Greeks exhibits the native selfishness of human nature which can find no food in that large tract of unparalleled misery—our missionary enterprises demonstrate the existence of pure love of mankind, which in the end will burn up all the machines and authors of crime. Success to the stronger!

The Part Second of Mr. Douglas embraces the Future. His chief hope for a "*New Era of Society*" is in the power of "*Voluntary Association.*"

A new Influence is arising which is sufficiently able to supply the deficiencies of Government in attaining Ends which they cannot reach, and in affording Aids over which they have no control: the power of voluntary Association. There is no object to which this Power cannot adapt itself; no resources which it may not ultimately command; and a few Individuals, if the Public Mind is gradually prepared to favour them, can lay the Foundations of Undertakings, which would have baffled the Might of those who reared the Pyramids: and the few who can divine the tendency of the age before it is obvious to others, and perceive in which direction the Tide of public opinion is setting in, may avail themselves of the Current, and concentrate every breath that is favorable to their Course. The exertions of a scanty number of Individuals may swell into the resources of a large Party, which collecting at last all the national energies with its aid and availing itself of the Human Sympathies that are in its favor, may make the field of its labor and of its triumph as wide as Humanity itself. The elements being favorably disposed, a speck of cloud collects Vapours from the four Winds, which overshadow the Heavens; and all the varying and conflicting Events of Life, and the no less jarring and discordant Passions of the Human Breast, when once the channel is sufficiently deepened will rush into one accelerating torrent, and be borne

towards their destined End. The Power of Voluntary Association, though scarcely tried as yet, is of largest promise for the Future; and when extended upon a great scale, is the Influence most removed from the shock of accidents and the Decay of Earthly things, renewing its youth with renewed generations and becoming immortal through the perpetuity of the Kind. These Societies of free consent are peculiarly of Gothic growth, and flourished most in Anglo-Saxon Times. * * * The favorable result of all undertakings depends upon the previous state and preparation of the World, no less than the vegetation of the seed upon the soil into which it is cast. * * * A large and Universal Association for all objects in which the Interests of Humanity are concerned, would not only accelerate the formation of all the rest, but at once would give them their best possible shape and bearing, as in a Fluid, which is about to crystallize, if a crystal be inserted, the whole Mass, not only immediately shoots into other crystals, but these are determined by the first, both in their form and dimensions. p. 97.

Our limits will not allow us to follow this writer through a plan, more feasible perhaps half a century hence than now; and never to be executed, except by men whose piety has won public confidence. But the idea deserves large place. Against those who may think him a vain projector, our author quotes from Lord Bacon:—"I take it those things are to be held possible, which may be done by some person, though not by every one; and which may be done by many, though not by any one; and which may be done in succession of ages, though not within the hour-glass of one man's life; and which may be done by public designation, though not by private endeavor. But notwithstanding, if any man will take to himself rather that of Solomon, Dicit piger, Leo est in via, than that of Virgil, Possunt quia posse videntur; I shall be content that my labors be esteemed but as the better sort of wishes; for as it asketh some knowledge to demand a question not impertinent, so it requireth some sense to make a wish not absurd."

The deficiencies in our knowledge of general science, in our reviews of antiquity, in an exact acquaintance with foreign countries; the defect of precise arrangement in what we know, and of the best method of imparting it, are briefly and eloquently sketched, with some projects for repairing the evil—to cherish the ultimate hope of which repair, reference is wisely had finally to the force of religion.

The third part is more directly practical, involving "*the advancement of Religion at Home.*" His starting point our author finds in the similarity in relative position between the the Jews after "the King came, whose sceptre was truth, and whose dominion was in the Mind, and whose reign is over the family of man"—dispersed over the land of the Gentiles, witnesses for God; and all Christians. Among the latter, he shews how much voluntary associations are demanded.

The force of Moral Union rapidly augments, and what seemed impregnable when assailed by many repetitions of Individual effort gives way before the Combined Assault of numbers, who are enabled continually to recruit their strength and to pour out fresh accessions of Force into the Field. Association also increases the chance of success and diminishes the liability to reverses. A general Union is too widely spread to be interrupted by any checks it may receive upon Particular Points; what is weak in one part can be strengthened from the Resources of the rest, and reiterated failures are provided against or immediately obliterated by attempts sufficiently numerous to exhaust Misfortune. Besides, Voluntary Union, not bound to any prescriptive Form, or certain Mode of operation, can change and adapt itself to varying Events, or when hemmed in by Hindrances can insinuate itself through the narrowest Inlets. Eluding the sight, like the most subtile and irresistible Powers of Nature, it can spread unseen its fine Net Work

through the World, and involve in its Meshes whatever offers resistance or obstructs its progress. But such a Society is not only an instrument of Power; it subserves also a variety of Secondary Purposes; it is a Bond of Mutual Knowledge as well as of mutual co-operation; it is at once a Register of those who are engaged in the same Enterprise, and an exercise by which they are trained to act in concert; and it lifts up a Standard, round which all can rally, who are favorable to the Common Cause. It allows those who are enrolled in it all the support of acting in a well-compacted Body, and reserves for them the almost opposite advantages of a very extended Field of action; and unites a strict combination of Movements, with a free and voluntary Service; and joins the Unity and Simultaneousness of effort with every diversity of mode and direction of attack. Its indirect consequences are still greater than its direct Results; even in the Failure of every Attempt, the Members of such a Union receive a greater Benefit than that which they proposed to confer; if they are successful, their success redounds in a still higher degree upon themselves; and if the Receivers of the Gospel have been blessed, those who sent it have experienced that it is still more blessed to give than to receive; and before the distant Regions of the Earth are likely to be turned to the Knowledge of the Truth, England herself will be evangelised in the act of evangelising other nations. p. 174.

Some useful hints are offered to correct the imperfect arrangement of our societies—upon which we shall not dilate: but refer to the work itself those who have it in their power to apply them to immediate use. In one opinion all must concur—"that the real and laborious business of every society should be devolved upon a salaried agent, and the control of that business should be vested in sub-committees, with the obligation of reporting their proceedings to the Parent Committee for approval, but not for discussion."—The Church must learn that its business is to be transacted as the world's business, not at the sacrifice of one, but at the expense of all. The secretaries of our public institutions ought to be liberally supported; and we know not that we shall differ from the eminent individuals who have pursued another method, if we add our opinion that they ought to be supported out of the Common Fund.

The concession may have been called for by circumstances, but we would not usually make it, in favor of the limited views of parsimonious Christians, and go about to create from the contributions of the liberal, a private fund for necessary officers. It needs no endowments of extraordinary sense for any man to see that if it is his duty to get a dollar every month to Palestine or Missouri to fulfil his part of the obligation under the command—"Go ye into all the world and preach the Gospel to every creature"—it cannot be the whole duty of any other man usually to stand in Boston or New-York to transmit it, unless like a Levite he live of the service. One is not to be eased and another burdened. Such a fund can only be requisite where Christians very little feel their responsibility and the amount of work to be done.

Such a fund besides being a contribution to foster ignorance, is so much withdrawn from the current strength of Christian donors, which instead of being hoarded up as in some great cistern to be tapped quarterly, ought all to be flowing like light and water, and wasting that there may be an incessant renewal of the supplies of heaven. The very best talents, the most exhaustless energy, should be sought for these offices, and a competent temporal support be afforded; else these very men will reasonably doubt whether they will not better advance the cause by another application of their powers, and devote their pecuniary earnings rather than their personal toil, to the grand temple which we all equally own.

We have no where seen a better condensed estimate of the worth of the periodical press than Mr. Douglast makes. The Religious Newspaper and the Religious Review he considers the two great influences, which as the registry of passing events and the criticism of current opinions, must form the popular creed. Rapidity of transmission and reiteration are the strength of the newspaper.

The Public Mind in this country has been recently turned to the importance of having a newspaper which shall contain the best commercial and literary intelligence; so far as the two can be combined; and which shall exclude from its advertising and other columns all the puffs of this world's vices, and the lures to Lottery and Theatre crimes which our common daily papers make current. The enterprise in New-York has had the best wishes of the best in our land. Christians regard with pleasure the daily Journal of news, which does not excite their children to desire the resorts which ignorance, always listless, or depravity always unhappy, incessantly craves. For that Journal we have only to desire a moral tone yet much more decided. Less caution, perhaps the product of the feeling that may await the more confident expression of moral sentiment, will give it more influence. Without becoming either sectarian or devotional, this step forward might be made. A Gazette well edited upon the common principles of morals and religion would call together all the friends of virtue, and give them not only a local habitation and a name, but also a voice, to which there would soon be a thousand echoes in the land. The eternal principles of rectitude and the holy truths of revelation, it would be its office equally to protect and promulge. The moral sense of the community is daily tried in questions of municipal, state, and general policy, and ought to have a friend and guide. Around such an organ, a council of advice should be gathered, and its monitions should be the invariable dictates of wisdom and conscience. Far exalted above passion or cunning, it should still never dare to be silent upon the inroads of the least vice. The field of politics should only be gone into as it is a small part of the great field of morals. Partiality would be shut out; and where the Bible did not directly or indirectly speak, the readers might be left to the varying tastes which the Creator consults in the variety of faces presented to our preference. The great point gained would be, not guilty indifference to all moral character among the men who move their fellows, not guilty preference of the weak, who is a tool, or of the wicked, who is a firebrand;—but we should have an armed neutrality in favor of virtue;—here would gather all who think the law of right above the law of expediency. In such a newspaper, duelling might be called murder; drunkenness an interdict to the kingdom of heaven; the riot of elections the ruin of a commonwealth; and whatever party should carry these ensigns should have the frown of the party of virtue. The force of the Newspaper, which as Mr. Douglas and Baron de Stael remark, lies in one word—*Reiteration*, is incalculable; and in this country incalculable, if comparison of infinites be allowed, beyond every other. Here one such paper would be a rallying point and the vehicle of moral sentiment, such as Mr. Wilberforce and his friends are in England. A pulsation of the moral courage which sways that distinguished lover of mankind might strike this great public organ;—of that kind of courage which said in the British Parliament of the Duke of York's affair with Mrs. Clarke—which said of the life of the second Prince of the Blood Royal of England, "Mr. Speaker, we have that here called protection, which God calls whoredom." That little band has often

held the balance in mighty questions, and its increase will save the Empire.

Reviews, Mr. D. regards as capable of much improvement.

Not that such publications are even now deficient either in number or excellence, but from particular circumstances, they want that extended circulation, which is essential to diffusive usefulness. To take the Eclectic alone as an example, a Review to which Hall, Montgomery and Foster have contributed since its commencement, besides others nearly as eminent in their Particular Department, must contain a great variety of excellence, but a monthly publication is unfavorable for the Selection of proper Articles, and of necessity there is much inequality in a Work, which contains many brilliant passages of an eloquence seldom rivalled, and an originality of conception, which those who are economical of their thoughts and instructed in the Art of Book-Making would never have expended in an Anonymous Publication. Were a Quarterly Work written with equal talents, but conducted upon a better plan, and if above all, it forgot the Minor Differences which Divide and Distract the Christian World, it would act not only on the Minds of Readers, but of Authors, and would raise the Standard of Moral Feeling, while it deterred from Literary Delinquency. p. 193.

Improvements in Education come next under the author's notice; and a better supply of books, as more general education creates the need. He commends what this country is yet very deficient in, village libraries; to the institution and perfection of which we would turn the regards of the enlightened. The necessity of Home Missionary efforts, he then enforces showing that preaching from the first age of Christianity to the present has been the lever to a higher state of moral opinion and practice.

Books, however excellent, require at least some previous interest on the part of the Person who is to open and to peruse them; but the Preacher arrests that attention which the written Record only invites, and the Living Voice and the Listening Numbers heighten the impression by the Sympathy and the Enthusiasm which they excite; the reality which the Truths spoken possess in the Mind of the Speaker is communicated to the feelings of the Hearers and they end in sharing the same Views, at least for the moment and in augmenting each other's convictions. The Arguments which are urged for sending Missions to the Heathen acquire a double force when applied to the case of our Countrymen at Home. p. 207.

We shall not follow Mr. Douglas in his Fourth Part, upon the "*Advancement of Religion Abroad*," so as to present much of his interesting matter in detail. We should not already have transplanted so much of his matter to our pages, but through the conviction that few of our readers will have the opportunity themselves to explore this valuable mine. We delight to rest upon a work, which in this age of hurry and action is so well thought out; so condensed and yet so perspicuous.

The United States of America present themselves as the country which, next to Britain and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the Truth over different countries, and which in its rapidly increasing Greatness will find aids and supplies larger than has yet been possessed by any Empire for benefiting mankind. They are descended from Ancestors who like the Father of the Faithful, for the sake of Truth, went to a land which they knew not; and, like the Children of Abraham, as they have the truth in their keeping, we may trust that they will carry it wide, even to the ends of the Earth; they have no need of a dispersion to spread them Abroad among the nations, for even now, in the Infancy of their origin, their vessels touch upon every Coast, their inhabitants Sojourn in every Country, and even without their intentional efforts, Religion grows with their growth, and strengthens with

their strength; they carry their Altars with them into the Wilderness; and through them Civilization and Christianity will follow on with an overflowing stream, till they cover the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a Passage to the shores of Eastern Asia, till both the Old and New World are united and flourish beneath the same arts and the same Religion. As the British Language and Line is spreading not only over America, but has taken root in Africa and Asia and is doubtless destined by Providence to spread far and wide the blessings He had confided to Britain, not for her own use only, but as a sacred deposit for the world at large, a Society that watched over the Interests of Religion in these Rising Settlements would forward and assume the advantages which may certainly be expected from them; and by inciting the different denominations of Christians to supply with Ministers, the Emigrants connected with them would see converts flow in, and Churches Erected with a rapidity, which it would be too sanguine to Calculate upon in any other Field of Exertion. p. 249.

We rejoice to possess in the American Home Missionary Society the *voluntary* association which the forecast of this enlightened foreigner deems so important.

Subsequently Mr. Douglas gives large and happy illustration to the *thought* that the English is to be the universal language, and that England, by her commerce, her colonies, and above all by native moral vigor at the heart, is to propel Christianity over the plains of Asia and Africa; and with America be the instrument to complete the prophecies of this world's restoration.

His Fifth Part, and the final, is a philosophic view of the Tendency of the Age.

We quote but the following:

A new Power arises from the Improvement in Benevolence; the Charity of Instinct is giving way to the Charity of Principle. It is well known that "Wise Antiquity" worshipped two different Beings under the name of Love—the Elder issuing, with Golden Wings, from the Egg of Night Immortal, Immutable—The Younger, esteemed the son of Flora and Zephyr, fickle as his Paternal Breezes and transient as his Mother's Flowers. A Mythologist might, in like manner, have assigned two different Personifications to Charity—describing the one as born of Pity and occasion, the other as sprung from Eros and Sophia or Foresight—the one Fair and Frail as the Daughters of Men, the other with the severe and lasting Beauty of the Immortals—the one holding forth a single cup of Water to the passing Pilgrim, the other digging a Well in the Desert which once opened will flow for ever. The first merely removes a Want, the second implants a Principle. The first dies with the Event which gave birth to it, the second is endowed with seminal Virtue, and re-produces and multiplies its Likeness. p. 333.

Our limits confine us to one further quotation only from this Part. It may breed in us some due esteem of the high responsibilities devolved on our native country.

If the fate of Europe were different from the expectations that are formed of its rising Prosperity, and if its free and civilized States should fall before a new irruption of Barbarians, America would soon fill up the blank and take the lead in the advancement of Society. The enlightened and the brave of the old World would withdraw from the slavery of their Native Lands, and with the same ardor on another side of the Globe would follow the Pursuit of Truth and enlarge the boundaries of Science. America, no longer receiving the supplies of Knowledge from Abroad would commence an original Literature, and beginning where the Europeans had ended, would enter a fresh Career of improvement and explore new riches of Mind. In less than twenty five years the American States double their population and more than double their resources; and their influence which is even now felt in Europe will every year exert a wider sway over the minds of Men, and hold out to them a more illustrious example

of prosperity and freedom. In little more than a Century the United States of America must contain a population ten times greater than has ever yet been animated by the spirit and energy of a free government, and in less than a century and a half, the New World will not be able to contain its inhabitants, but will pour them forth, straitened by their overflowing numbers at home, upon the shores of less civilized Nations, till the whole Earth is subdued to Knowledge, and filled with the Abodes of free and civilized Men. But the Spirit and the imitation of American freedom will spread still more rapidly and widely than its power. No force can crush the sympathy that already exists, and is continually augmenting between Europe and the New World. The eyes of the oppressed are even now turning wistfully to the Land of Freedom, and the Kings of the Continent already regard with awe and disquietude the New Rome rising in the West, the fore-shadows of whose Greatness, yet to be, are extending dark and heavy over their Dominions and obscuring the lustre of their Thrones. p. 354.

We shall not esteem our duty completed, if we lay aside this work without adding some enforcement to one of the plans suggested, easily feasible. If the World is not to be ripe in this century for a voluntary association for its own advancement, is not the Church already prepared for some concentrated organization, which will draw the members close together; and with a feeling as extended as the Bible cause, and enterprising as the Foreign Missionary, and searching as the Home Missionary, and provident as the Education Society, could not the institutions existent act unitedly upon every English ear on either continent. After some reflection, we are convinced that they might; and that it only needs a powerful hand to sketch out the right plan, and already the heart of the Christian world would begin to fill the device and to perpetuate the scheme of wisdom.

Religious Societies are plainly divided into two kinds: those which have something to sell, and those which absolutely give away. The Bible Society and Tract Society wield a capital of physical results, which a world tolerably enlightened can feel, and as education and knowledge increase, the demand for their productions in the ordinary course of bargain and sale will exceed all parallel in all the mass of previous literature. But the other Societies before named, however they obtain returns from the spread of the sympathy to which they owe their birth, have a life like that of the lamp, of continual expense, and hold more exclusively upon the disinterested principle the gospel has implanted. By necessary consequence they may collect into their bosom the men of piety the more exalted, and being obliged to descend to Bible interpretation and to a definition of religious opinion, their standing is more the simplicity that is in Christ.

Now the suggestion we offer is, whether the bonds of mutual acquaintance and the unity of the cause be not already sufficiently established between the large associations of Christians in the United States and Great Britain to make it desirable to strike a blow upon the sensibilities of each country which may be felt in both. If all cannot be reached nor most, we are sure a million may. The American Board of Commissioners for Foreign Missions would wear but one countenance at the meetings of the Church Misionary Society, the London Missionary Society, the Baptist and the Wesleyan Methodist Missionary Society. It would be affectionate to them all. Our Home Missionary efforts to prepare an educated ministry, and to plant it, would possess the interest of far-fetched glad tidings; and be a stimulus to similar or better plans there; while all would react here, through the Athenian weakness of human nature, to a vast extent, and the force of the imaginative

faculty be brought into conflict with the selfishness of the heart. If a deputation composed of three or four of our highest men,—wise and eloquent preachers, acquainted with the whole state of Christian enterprise in this vigorous country, could only for a single year confer with all the best men to whom they would naturally find access in Great Britain and Ireland, they would give and receive an impulse, like that which the head gains when the true light shines upon it, and being for this time and use constituted the Presidents of Council for a thousand Churches, might be the organs of the choicest blessings of God. If such an embassy were conducted with deep piety and animated wisdom, and no fire permitted to burn but love to the Saviour, so far as humanity can remain untouched by other ardor, beside the untold results, it would follow that the Mgnalia Dei Americana, concerning which England already inquires, our revivals of religion, might be described to warm Christian hearts by the meek eye and the ardent tongue which has been present and acted in the scene; and while all would confess to the sovereignty of the Eternal Spirit, all would be convicted of high default to the natural purpose of a preached gospel that revivals of religion, equally and more powerful, have not been seen in other lands. Christianity is not all mere miracles, nor are revivials of it; —these do not come without increased zeal in the ministry, without the preaching of one kind of truth rather than exclusively another,—without the disclosure of the sinner's duty to repent, his guiltiness while impenitent, and the nearness and striving of the Holy Spirit;—and these rather than other truths, such as the abstract view of the Divine attributes, or the narrative or merely moral part of our religion. They come with private visitation, renewal of church vows, and exertions comparatively universal. We know that American peculiarities have been perhaps once or twice obtruded upon foreign notice in a way opposed to Christian kindliness: but the nature of the subject surely is not congenial with dogmatism or self exaltation. Yet the difficulties would be not inconsiderable in bringing the duties and hopes of Christians before a foreign public, if we must speak as if Christianity knew of *foreign* parts. The kind of difficulties it is most proper for us to leave to private conjecture. But that the bands of Christendom, disparted by names and dispersed over many regions, should begin to draw to a head and feel the full power of *Moral Union* seems a clear monition of duty. We should not fear all that is said in this country about church ambition, which is but the dying echo of the strong man, who throttled it in France, and never found it here. We mean infidelity. Our great societies have plainly no other object than to better mankind: all that is said in England against such societies has its force either from the dying weakness of those who love ancient abuses, or from the prejudices of those who are killing them. But our way seems prepared, and American Christians called first to interweave these bonds. In the common language of the generation just buried, the name for Great Britain was *home;* and we should send thither, whence it were vain first to expect a mission. It is yielding due precedence, for us, the younger shoots of a luxuriant vine, to offer fruits upon that native shore. It will be honorable to send, if there be not appended to it any mendicity; it will be honorable to this whole nation if American Bishops be never again seen in England wrangling with each other for the privilege to beg, and telling of the vast overflow of Dissenters in this soil where puritanism planted equality.*

* We think the credit of American begging must be somewhat impaired in England from the dissatisfied aspect with which they are looking after a part of their benefactions. A late number of

Our country is abundantly able to support all its own benevolent enterprises, either of literature or religion, and should never turn pauper on a foreign strand. If not willing to support them, our volitions will not be quickened by subducting the wealth of other Christians and scattering it here. Europe has no superabundant opulence, if it will all waken up to its own literary and religious wants. The huge riches of an aristocracy creates a fund which caprice may direct, but the collected wisdom of the community opened to the cure of its deficiencies would see no superfluity of means, if the requisite Education Societies and Home Missions were in action, and such an amount of Foreign Missionary effort made as the sea-girt kingdom is called to. If there were no Hibernian claims upon Great Britain, Hindostan would swallow up all the school and church money to be had for advancing Christianity, to say nothing of South Africa, Cochin China, and Australasia. We hope no claim of these United States, free, happy, and independent, will ever again beg in England; and that no passage will ever be made from this country thither, save to give and receive light upon the wants common to a lapsed and depraved world. But we cannot doubt that a Committee of inspection, review, and co-operation, fraught with a loving spirit might impart and gain an impulse which would set an era in this century. No sectarian prejudice could attach in the bosoms of pure men to the patrons of the Sandwich Island mission; and we know not in how many particulars the evangelical party of the church of England would greet them with sympathy. And in any event, the evangelical dissenters, with abundant reason, loving this country affording its daily practical argument of the non-necessity of Bishops and Kings, and of Church and State alliance, would look kindly upon our ministers. As Whitefield left a long trace of light here—as a committee of English clergymen would now, if

the Christian Observer thus speaks of Washington College, Conn.

"The peculiar object of the college was described by the trustees to be to furnish a place of academical education for the sons of Episcopalian families, who at the other colleges in the Union would be in danger of having their attachment weakened to the Anglo-American Church. It was on this express ground that our own countrymen, and many of our own readers presented contributions towards it. We have been therefore greatly surprised to find a joint committee of the Senate and Representatives of the State of Connecticut who were appointed to inquire into its constitution, reporting that, 'though its charter was granted on the application of individuals who were members of the Protestant Episcopal Church, *it seems never to have been intended that it should possess a sectarian* [that is, an Episcopalian] *character*. The petitioners in their petition expressed their wish, that the institution should be established *on the broad basis of religious liberality*; and a provision was inserted in its charter, prohibiting the trustees from passing any ordinance that should make the religious tenets of any officer, or student in the college, a test or qualification of employment, or admission. In pursuance of these views the trustees and professors have been appointed from different denominations of Christians. There is no professorship of divinity in the institution, nor any exclusive religious tenets inculcated. The students, by the by-laws of the college, are permitted to attend such places of religious worship in the city of Hartford, as their parents or guardians desire. Whatever may have been the public opinion of the religious character of Washington College, your committee are of opinion, that it has been established, and is conducted, on the most tolerant and liberal principles; and that there is no literary institution in New-England less liable to the imputation of a sectarian character.'

It appears, then, that Washington College is founded exactly on the same basis as the Scotch universities, or the London university, or the other American colleges. Our American friends will doubtless maintain, that this is a good principle, or at least that they were unable to carry a more exclusive principle into operation. It is not necessary that we should discuss the merits of this plan; but it is at least right that the cis-atlantic subscribers to the institution should be apprised of the basis on which it actually rests."

they would make a gospel progress from Boston to Savannah; so would an American mission on that venerated soil. Besides its action on the mass of mind that would hear the living voice, the opportunity of interrogation and reply, offered to those who guide by the pen the public mind in England, (more than one half dissenters from the establishment,) would be of moment to wear down prejudices and to elucidate fact. This country is an off-set from the puritanism, the parent of dissent in Great Britain. We are the noblest monument of the parent of all that was good in the commonwealth and of the revolution which brought in king William.

We dare not attempt a further enumeration of all the consequences of this plan. We have spoken enough, if the thought be of any value; too much, if of none;—too much if the plan be rashly entered on, followed without deliberation and prayer and the general consent of the friends of revived religion, or at all attempted to be executed by men not long tried at home. Such only should be forced into this service of the churches who would tread in it as their angels.

Life of John Ledyard, the American Traveller; comprising Selections from his Journals and Correspondence. By JARED SPARKS. Cambridge: Hilliard & Brown. pp. 325: 8vo.

IT is now quite a number of years since the name of John Ledyard has been familiarly employed by those who have either written or spoken on the important traits of energy and decision of character. The brief notices which were early given of his adventures and his untimely death, excited a deep interest both in Europe and America. And this interest was not a little extended by the short but most emphatic and honorable mention of him which appeared in that very original and popular essay "on decision of character," by John Foster. A wish thus excited and cherished, to learn all that could be known of a man so conspicuously presented to our view as a pattern of this heroic virtue, ought not so long to have remained ungratified. We are, however, thankful to Mr. S. for at length affording us this gratification. But whether our debt of gratitude is increased by the manner in which he has acquitted himself of his friendly task, is a question which we reserve among others to our closing remarks, as we are in haste to present our readers with a brief outline of the story before us.

The subject of these memoirs, (for we can hardly call the work "a biography,") was born in 1751, in Groton, Conn., and "within a few hundred yards of Fort Griswold," where his younger brother, Colonel William Ledyard, so bravely commanded, and was so inhumanly butchered by the banditti of tories under the command of Arnold. By the death of his father, the care of his education devolved upon his excellent mother and relatives. After the completion of his school education, he passed some time in the study of law at Hartford; but becoming disgusted with that pursuit, he entered Dartmouth College in 1772, at the age of 19, "with the apparent intention of qualifying himself to become a missionary among the Indians." But "he had not been quite four months in College when he suddenly disappeared" for nearly as long a season, during which time he wandered to the borders of Canada and among the Six Nations, and acquired such a knowledge of Indian language and manners as was afterwards of service to him in his intercourse with savages in various parts of the world. With this wild ram-

ble of survey, appears to have terminated his missionary project; which, so far as we can judge from the information before us, never had any higher source than that of a very romantic turn of mind and a fondness for hazardous adventure, coupled with a large share of native generosity—principles utterly inadequate to guide or sustain even the noblest mind in this work of pre-eminent self-denial. Let those who covet this apostolic vocation, look well to it that they have in their bosoms the spirit that glowed in the breast of Brainard and of Paul, else they will surely repent their choice, when perhaps it may be too late to reverse it. What could dismay or disgust Ledyard in savage intercourse, and make him prefer as he did, "to seek the quiet occupation of a parish minister," will soon prove too appalling to inferior courage without the requisite grace.

While at College, he was sometimes ardently engaged in study, and sometimes in reading or acting plays or making excursions; and long before his period had expired, he abruptly took his departure, "in the absence of the president," and accomplished his famous trip down the Connecticut to his friends in Hartford, in his log canoe, and returned no more. At this time, he appears to have been very thoughtless in expending his slender legacy, and in much of his other conduct; and yet we find him assaying to join himself to the ministry. He was, however, baffled in his attempts to obtain a licence, both in Connecticut and on Long-Island. Mr. S. himself thinks that "he was hardly in any one respect fitted for the profession;" but he passes a censure on Dr. Bellamy and others, which appears to us rather gratuitous, as we see no impropriety in their promising to aid a stranger in the prosecution of theological studies, on his exhibiting suitable testimonials; and we think Mr. S. may mistake in supposing them to promise any thing more. The letters, it seems, could not be procured, and he abandoned the object. Neither was he more successful in pursuit of a school.

Disgusted by these rebuffs, and indulging his roving disposition, he embarked, as a common sailor, for the Mediterranean. Whilst at Gibraltar, he deserted his ship and enlisted as a soldier at the fortress, but was recovered by his captain and returned to this country. After a short stay, oppressed with poverty and disdaining the common walks of life, he embarked for England to seek the acquaintance and aid of some wealthy relatives in London, of whom he had heard his grandfather speak. Landing at Plymouth, he fell in with an Irishman equally penniless, and the two pedestrians "agreed to take turns in begging on the road" to London. He here at length found out his relatives, by chancing one day to see the family name inscribed on a carriage; but, alas, they were neither disposed to own nor aid him. At this, he took great offence; and at a subsequent period, refused to own them or accept their proffered aid. In what manner he supported himself in London, we are not told; but neither here nor any where else, does he appear to have sunk at all under discouragement. Had he been more fearful of calamity, or less able to sustain it, he would doubtless have been more cautious of plunging headlong into it. But, possessed of a very robust constitution, strong nerves, much address, and a remarkable power of accommodating himself to any circumstances, coupled with a delight in odd and perilous adventure, he felt himself competent to every exigency. The most irksome want that he could experience was that of an object to engross his powers.

Captain Cook was at this time

preparing for his third voyage round the world. This was precisely an occasion for Ledyard to seize; and he had the address to make his way to the great navigator and get himself appointed corporal of marines. From this period, he appears before the world in a more respectable attitude. The journal which he kept on this voyage was taken from him by the admiralty, on the ship's return to England, to prevent the publication of any account of the voyage before the one to be sanctioned by the government should be issued. But on his return to Hartford, two years after, he prepared from memory, and published a short narrative of the expedition, from which extensive extracts are transferred to the pages of the memoir before us.

This expedition sailed from England in July, 1776, and consisted of two ships. They touched at the Cape of Good Hope to refit and to take on board a motley assemblage of horses, cattle, hogs, dogs, monkeys, peacocks, &c. and thus, says Ledyard "did we resemble the Ark, and appear as though we were going as well to stock as to people a new world." From the Cape, they proceeded to Van Dieman's Island, where are now some of the most flourishing settlements of the British; but before which the natives are retiring like the savages of our wilderness. We give an extract, to show the appearance of those natives at that time.

"They are the only people," says Ledyard, "who are known to go with their persons entirely naked, that have ever yet been discovered. Amidst the most stately groves of wood, they have neither weapons of defence, nor any other species of instruments applicable to the various purposes of life; contiguous to the sea, they have no canoes; and exposed from the nature of the climate to the inclemency of the seasons, as well as to the annoyances of the beasts of the forest, they have no houses to retire to, but the temporary shelter of a few pieces of old bark laid transversely over some small poles. They appear also to be inactive, indolent, and unaffected with the least curiosity." p. 44.

Thence they went to New Zealand. The following extracts confirm the theory of a common origin to the whole of the islanders in those immense oceans, traversed in this voyage, except those of New Holland.

While Cook was at New Zealand he was greatly assisted in his intercourse with the people by Omai, a native of the Society Islands, whom he had taken to England on a former voyage, and who was now returning to his country, loaded with presents from the king, and other persons whom curiosity had drawn around him, in Great Britain. Although Omai had never before seen a New Zealander, yet the language so much resembled his own, that he could easily converse with the inhabitants. As he knew English, he thus became a ready interpreter. p. 49.

On their way to the Friendly Islands, they fell in with several small islands never before discovered.

A small party, consisting of Mr. Burney, three or four other officers, and Omai, landed on one of these Islands, called Watteeoo, where they were immediately plundered of every thing they had about them, and detained through the day. Great crowds gathered round, and annoyed them much, but no violence was offered to their persons. Here Omai was astonished to find three of his own countrymen. Their story was affecting. Several years before, they had set off in a large canoe with a party of about twenty persons, men, women, and children, to pass from Otaheite to Ulietea, a neighboring island. A storm overtook them, and, after continuing three days, drove them so far out to sea, that they knew not where they were, nor what course to steer. Some of the women and children had perished in the storm, and others were so much exhausted as to survive no longer. The canoe was carried along by the current from day

to day; water and provision failed; some of the survivors died of hunger and fatigue; others in the frenzy of despair jumped overboard and were drowned; and after thirteen days, when the canoe was discovered by the natives of Watteeoo, it contained but four men, and these so much reduced by famine and suffering, as to be unconscious of their situation, and scarcely to be distinguished from the dead bodies, with which they were promiscuously lying, in the bottom of the boat. They were taken on shore, and by kind treatment they gradually recovered their consciousness and strength. One had since died, but the other three said they were happy in their adopted country, and declined Omai's invitation to return with him to their native islands, adding that their nearest relatives had perished before their eyes on the disastrous voyage, and it would only be renewing their grief to visit again the places, in which they had formerly known them.

The distance between Otaheite and Watteeoo is more than fifteen hundred miles, and this voyage of a canoe affords an important fact in solving the great problem, which has so long perplexed geographers and speculating philosophers, as to the manner in which the innumerable clusters of islands in the Pacific ocean have been peopled. We here have proof incontestible, that a communication between remote islands was possible, even by such means only as the natives themselves possessed. This single fact in short, is enough to settle the question. pp. 50, 51.

After touching at some other islands of little importance, they arrived at Tongataboo in June of 1777, where they remained "twenty-six days, collecting a great abundance of provisions and living on social and friendly terms with the natives."

This and the contiguous cluster were denominated the *Friendly Islands*, from the kind disposition which the natives at first manifested. But here, as in savage nations generally, the vices of civilized visitors spread much more rapidly than their improvements or their virtues. Perhaps, too, the first voyagers gained but an imperfect view of their moral state; and, where nothing occurred to excite hostility, saw only the best side, and were thus led to present a flattering picture to the world to which no original was ever found to exist in savage life. However this may be, it is quite certain that all these islands, scattered throughout the vast Pacific, were in a state of most deplorable wretchedness and pollution before the gospel was introduced among them by missionaries; and it is equally certain that they are now in a fair way to be recovered from both heathen and civil vices, if the good work is not defeated by the frequent visits and occasional residence of the most abandoned of men from Europe and America. Indeed, from what we already learn of their strict observance of the Sabbath; (that essential institution and best index of piety among a people,) we should not be surprised if the most religious people on whom the sun looks down, should be found in some of these islands within a few years. The greatest advancement yet made, is at the Society Islands where missionaries have been much the longest, and where Cook arrived in August. Many of his men were recognised and welcomed as old acquaintances, having been there on a former voyage. We pass over what is said of these islands as they are already well known to the Christian public from the communications of the missionaries. We give only the scene of parting with Omai, together with a sad remark of the biographer, on which we shall beg leave to make a remark of our own.

In a few days the vessel sailed over to Hueheine, the native island of Omai, at which he was finally to be left. Here a small house was built for him, in which his effects were deposited. About an acre of ground adjoining the house was purchased of the natives, surrounded with a ditch, and converted into a garden, in which various European seeds were planted. Several of the live ani-

male, brought from England, were also put on shore, and left under his charge.

"When ready to sail, Captain Cook made an entertainment on behalf of Omai at his little house, and in order to recommend him still further to the chiefs of the island, he invited them also. Every body enjoyed himself but Omai, who became more dejected as the time of his taking leave of us for ever approached; and when he came finally to bid adieu, the scene was very affecting to the whole company. It is certainly to be regretted, that Omai will never be of any service to his country by his travels, but perhaps will render his countrymen, and himself too, the more unhappy."

The subsequent fate of Omai is not known, but had his knowledge, his efforts, or his example produced any valuable effects in his native island, the monuments of them would have been obvious to future voyagers. There has never been a more idle scheme of philanthropy, than that of converting a savage into a civilized man. No one attempt, it is believed, has ever been successful. Even Sampson Occum, before his death, relapsed into some of the worst habits of his tribe, and no North American Indian of unmixed blood, whatever pains may have been taken with his education, has been known to adopt the manners of civilized men, or to pass his life among them.

These ill-boding remarks at the close of the extract, are not from the journal of Ledyard but from Mr. S. What was his object? To discourage the present very promising experiments for civilizing and Christianizing the Indians and the Islanders? Or did he mean proudly to taunt those missionaries and philanthropists who have successfully spent the better part of their lives in this glorious work? We do not feel quite warranted to impute either of these motives, as he elsewhere speaks in the very highest terms of the benevolence of the missionary enterprise. But certainly his language here is very unhappy—and what is more, in the sense in which we believe it will be most obviously understood, *it is totally false*. Was there never a "savage converted into a civilized man"? What then are we at the present day? for surely our ancestors were once sufficiently savage. A nation may then at least be civilized by degrees, if an individual cannot be. But here again, as to individuals, unless we greatly mistake, the missionaries on those very islands, as well as our brethren among the Cherokees, are at this moment surrounded with living proofs of the practicability of their object. We have ourselves seen a number of youths from the Sandwich Islands, bearing every mark of civilization, and with no desire to return to their savage countrymen, except from a wish to reclaim them. Indeed, this same Omai on the spot affords but an odd occasion on which to descant on the invincible propensity of a reclaimed savage to return to his former state; else, why was he the only sad soul at the joyous feast? We readily acknowledge the many relapses among our Indians in past times, and have ourselves been perplexed and distressed in the contemplation of them; but we again take courage, strong courage, even in the case of these forlorn tribes, however unhappily situated for the work of reform. Neither do we wish to quarrel with Mr. S. We only beg of him not to fabricate armour for those who may be disposed to quarrel with the good work of civilization. It is time for at least a truce to such flouting paragraphs on this grave subject. We had hoped that Alexander Everett's noted vituperation of missionaries ("psuedo-apostles,") was to prove the last from a certain quarter. Consistency at least, requires it; since even there the cause of missions is now professedly espoused.

But to return to our traveller. It was on this voyage, that Cook discovered and named the Sandwich Islands, which are distant about three thousand miles from the Society Islands which he had last left, and four

thousand from New Zealand; and yet the inhabitants were found to speak nearly the same language. The natives looked with wonder on their new visitors; "examined the hands, faces, and clothes of the sailors, and inquired if they could eat;" and then presented them with pigs, yams, &c. After a friendly intercourse of ten days, Cook proceeded north to the continent and anchored in Nootka Sound. Here, they found the savages almost exactly to resemble those on this side of the continent. Ledyard also witnessed at this place as well as at the Sandwich Islands, "human flesh prepared for food," at which the sailors expressed such horror that the act was not repeated in their presence. Here, 'skins were purchased for less than six-pence sterling, that sold in China for one hundred dollars.' This enormous and unexpected profit first suggested to Ledyard the project of that very lucrative trade which has since been prosecuted by Europeans and Americans from the North West Coast to China.

Cook soon coasted northward, passed Berings' Straits in sight of both continents, and traversed the polar seas in August, 1778, in search of a north-west passage, till interrupted by ice. On their way back to the Sandwich islands, they touched, among other places, at the island of Onalaska (perhaps Alaska on some maps,) on the north west coast. Here Ledyard met with a fine opportunity to exhibit and gratify his spirit for adventure. A variety of indications here and elsewhere on the coast, had convinced them that the natives had been visited by white men; and one young chief had given Cook to understand that some were even now on the island, who had come over the great water in a vessel. Cook determined to explore the island to find them, and Ledyard's offer to undertake this perilous task, was readily accepted, he being judged the right man for it. Cook directed him to return, if possible, within a week, with the assurance that he should, at longest, only wait two weeks for him. With the young chief and his two attendants for guides, he started with some presents, but entirely unarmed. The first day, they proceeded about fifteen miles to a village of about thirty huts, where all crowded round to welcome them.

I was conducted by the young chief, who was my guide, and seemed proud and assiduous to serve me, into one of the largest huts. I was surprised at the behavior of the Indians, for though they were curious to see me, yet they did not express that extraordinary curiosity, that would be expected had they never seen an European before, and I was glad to perceive it, as it was an evidence in favor of what I wished to find true, namely, that there were Europeans now among them. The women of the house, which were almost the only ones I had seen at this island, were much more tolerable, than I expected to find them; one, in particular, seemed very busy to please me; to her, therefore, I made several presents, with which she was extremely well pleased. As it was now dark, my young chief intimated to me, that we must tarry where we were that night, and proceed further the next day; to which I very readily consented, being much fatigued. Our entertainment, the subsequent part of the evening, did not consist of delicacies or much variety; they had dried fish, and I had bread and spirits, of which we all participated. Ceremony was not invited to the feast, and nature presided over the entertainment.

At daylight Perpheela (which was the name of the young chief that was my guide) let me know that he was ready to go on: upon which I flung off the skins I had slept in, put on my shoes and outside vest, and arose to accompany him, repeating my presents to my friendly hosts. We had hitherto travelled in a northerly direction, but now went to the westward and southward. I was now so much relieved from the apprehension of any insult or injury from the Indians, that my journey would have been even agreeable, had I not been taken lame, with a swelling

in the feet, which rendered it extremely painful to walk; the country was also rough and hilly, and the weather wet and cold. About three hours before dark we came to a large bay, which appeared to be four leagues over. Here my guide, Perpheela, took a canoe and all our baggage, and set off, seemingly to cross the bay. He appeared to leave me in an abrupt manner, and told me to follow the two attendants. This gave me some uneasiness. I now followed Perpheela's two attendants, keeping the bay in view, but we had not gone above six miles before we saw a canoe approaching us from the opposite side of the bay, in which were two Indians; as soon as my guides saw the canoe, we ran to the shore from the hills and hailed them, and finding they did not hear us, we got some bushes and waved them in the air, which they saw, and stood directly for us. This canoe was sent by Perpheela to bring me across the bay, and shorten the distance of the journey.

It was beginning to be dark when the canoe came to us. It was a skin canoe, after the Esquimaux plan, with two holes to accommodate two sitters. The Indians that came in the canoe talked a little with my two guides, and then came to me and decired I would get into the canoe. This I did not very readily agree to, however, as there was no other place for me but to be thrust into the space between the holes, extended at length upon my back, and wholly excluded from seeing the way I went, or the power of extricating myself upon any emergency. But as there was no alternative, I submitted thus to be stowed away in bulk, and went head foremost very swift through the water about an hour, when I felt the canoe strike a beach, and afterwards lifted up and carried some distance, and then set down again; after which I was drawn out by the shoulders by three or four men, for it was now so dark that I could not tell who they were, though I was conscious I heard a language that was new. I was conducted by two of these persons, who appeared to be strangers, about forty rods, when I saw lights and a number of huts like those I left in the morning. As we approached one of them, a door opened, and discovered a lamp, by which, to my joy and surprise, I discovered that the two men, who held me by each arm, were Europeans, fair and comely, and concluded from their appearance they were Russians, which I soon after found to be true. As we entered the hut, which was particularly long, I saw, arranged on each side, on a platform of plank, a number of Indians, who all bowed to me; and as I advanced to the farther end of the hut, there were other Russians. When I reached the end of the room, I was seated on a bench covered with fur skins, and as I was much fatigued, wet, and cold, I had a change of garments brought me, consisting of a blue silk shirt and drawers, a fur cap, boots, and gown, all which I put on with the same cheerfulness they were presented with. Hospitality is a virtue peculiar to man, and the obligation is as great to receive as to confer. As soon as I was rendered warm and comfortable, a table was set before me with a lamp upon it; all the Russians in the house sat down round me, and the bottles of spirits, tobacco, snuff, and whatever Perpheela had, were brought and set upon it; these I presented to the company, intimating that they were presents from Commodore Cook, who was an Englishman. One of the company then gave me to understand, that all the white people I saw there were subjects of the Empress Catherine of Russia, and rose and kissed my hand, the rest uncovering their heads. I then informed them as well as I could, that Commodore Cook wanted to see some of them, and had sent me there to conduct them to our ships.

These preliminaries over, we had supper, which consisted of boiled whale, halibut fried in oil, and broiled salmon. The latter I ate, and they gave me rye-bread, but would eat none of it themselves. They were very fond of the rum, which they drank without any mixture or measure. I had a very comfortable bed composed of different fur skins, both under me and over me, and being harassed the preceding day, I went soon to rest. After I had lain down, the Russians assembled the Indians in a very silent manner, and said prayers after the manner of the Greek church, which is much like the Roman. I could not but observe with what particular satisfaction the Indians performed their devoirs to God, through the medium of their little crucifixes, and with what pleasure they went through

the multitude of ceremonies attendant on that sort of worship. I think it a religion the best calculated in the world to gain proselytes, when the people are either unwilling or unable to speculate, or when they cannot be made acquainted with the history and principles of Christianity without a formal education. pp. 82—86.

Ledyard's opinion, here expressed, of the adaptedness of Catholic ceremonies to savage and uncultivated minds, is well worth remembering on many accounts. The fact may account, in some measure, for the multiplication of these ceremonies in the dark ages of the church, as well as for the ready and extensive spread of the Catholic religion among barbarians, and may perhaps increase our fear of a diversion at least, at the Sandwich Islands by the late Catholic mission there.

We resume our extracts to complete the story. The morning after his arrival it snowed.

In the afternoon, the weather cleared up, and I went out to see how those Russian adventurers were situated. I found the whole village to contain about thirty huts, all of which were built partly under ground, and covered with turf at the bottom, and coarse grass at the top. The only circumstance that can recommend them is their warmth, which is occasioned partly by their manner of construction, and partly by a kind of oven, in which they constantly keep a fire night and day. They sleep on platforms built on each side of the hut, on which they have a number of bear and other skins, which render them comfortable; and as they have been educated in a hardy manner, they need little or no other support, than what they procure from the sea and from hunting. The number of Russians were about thirty, and they had with them about seventy Kamtschadales, or Indians from Kamtschatka. These, with some of the American Indians, whom they had entered into friendship with, occupied the village, enjoyed every benefit in common with the Russians, and were converts to their religion. Such other of the aborigines of the island, as had not become converts to their sentiments in religious and civil matters, were excluded from such privileges, and were prohibited from wearing certain arms.

I also found a small sloop of about thirty tons burthen lying in a cove behind the village, and a hut near her, containing her sails, cordage, and other sea equipage, and one old iron three pounder. It is natural to an ingenuous mind, when it enters a town, a house, or ship, that has been rendered famous by any particular event, to feel the full force of that pleasure, which results from gratifying a noble curiosity. I was no sooner informed, that the sloop was the same in which the famous Bering had performed those discoveries, which did him so much honor, and his country such great service, than I was determined to go on board of her, and indulge the generous feelings the occasion inspired. I intimated my wishes to the man that accompanied me, who went back to the village, and brought a canoe, in which we went on board, where I remained about an hour, and then returned. This little bark belonged to Kamtschatka, and came from thence with the Asiatics already mentioned to this island, which they call Omalaska, in order to establish a pelt and fur factory. They had been here about five years, and go over to Kamtschatka in her once a year to deliver their merchandise, and get a recruit of such supplies as they need from the chief factory there, of which I shall take further notice hereafter.

The next day I set off from this village, well satisfied with the happy issue of a tour, which was now as agreeable as it was at first undesirable. I was accompanied by three of the principal Russians, and some attendants. We embarked at the village in a large skin boat, much like our large whale-boats, rowed with twelve oars; and as we struck directly across the bay, we shortened our distance several miles, and the next day, passing the same village I had before been at, we arrived by sunset at the bay where the ships lay, and before dark I got on board with our new acquaintances. The satisfaction this discovery gave Cook, and the honor that redounded to me, may be easily imagined, and the several conjectures respecting the appearance of a foreign intercourse were rectified and confirmed. pp. 88—90.

This we take to be the rude commencement of those Russian establishments which have since been extended along the north-west coast.

On the return of the ships to Hawaii, the largest of the Sandwich Islands, he was welcomed with ceremonies of respect resembling the deepest adoration, the natives covering their faces with their hands, and falling prostrate on the beach before him at his landing. Mutual feasting ensued. While things were in this happy state, Ledyard, true to his nature, betook himself to the arduous task of climbing the snowy summit of the famous *Mouna Roa*. But in this, he was less successful than our enterprising missionary, Mr. Goodrich, who is the first that ever reached that frightful eminence.

It seems that Cook did not exercise his ascendancy with the mildness and equity which wisdom and humanity required. On the contrary, from the details of their intercourse, and finally of the circumstances of his death, as given by Ledyard, it is manifest that Cook and his men were the aggressors. Severe requisitions, haughty treatment, breaking down and plundering for wood the fence that enclosed a sacred *Morai*, and finally shooting an individual with his own hand, when resistance was menaced, were the leading provocations that induced his destruction. The islanders had, on their part been guilty of repeated thefts from his ships, particularly of a boat. As Ledyard was an eye witness, and had no inducement to misstate, and especially as a regard to plain truth appears throughout his life to have been his conspicuous moral trait, we have no doubt of the correctness of his narrative in the points in which it differs from the English. The whole account is quite interesting; but we have not room for more particulars.

As the season advanced, the ships again sailed for the polar seas, but with no better success; and finally returned to England by way of China and the Cape of Good Hope, after an absence of four years and three months.

Ledyard was the first to advance the now current opinion, that the whole of Polynesia was peopled from the same source. In his discussion of this subject, and indeed of all others, he evinces a very original and philosophic mind—a power to note and discriminate facts and to combine and reason from them.

It will be perceived that Ledyard was serving in the British navy during the time of our revolution; but we count it much to his honor that during the two succeeding years, "he refused to be attached to any of the squadrons which came out to America, giving as a reason, that he would not appear in arms against his native country." Had he been at home all this time, it is impossible to conjecture the achievments of his bold and aspiring spirit prompted by his enthusiasm for liberty, and abhorrence of oppression. In 1782 he consented to come upon our coasts, but the event proved it was but to take an abrupt leave of his ship and find his way to his friends.

After an affecting interview with his mother on Long Island, he proceeded to Hartford, where he was induced to seat himself quietly down to the task of a narrative of his voyage with Cook. But before he had completed this task, fired with a new project, he rose and ranged through our cities on the coast, back and forth from Boston to Philadelphia, in quest of some merchant or adventurer to fit him out with a ship for a trading voyage to the North-west coast and China. It was his plan, after seeing his proposed cargo of furs on board to dismiss his ship to complete her voyage, and to return himself on foot and alone across our continent to the eastern shore. This was indeed a bold project, and one which we should expect none but Ledyard either to devise or ex-

ecute. And however much he might need and desire the immense gains which he very justly anticipated from the commercial part of the enterprise, we have no doubt that his chief desire was the opportunity of a wild tramp home, through our immense wilds and savage tribes. More than a year was consumed in abortive negociations for this purpose, in which he had almost succeeded several times, with the patriotic Robert Morris and others. At length dispairing of success in this country, he sailed for Spain in June 1784; and thence to France, pursuing the same object with increasing ardor—with occasionally greater hopes of success—and with the like total defeat. In France he met with a very kindred spirit, in the person of the famous Paul Jones, who advanced him money, of which he was destitute, and who at one time entered deeply into his plans, and made extensive arrangements for embarking with him personally in the expedition. He also became intimate there with Mr. Jefferson, Lafayette, and other men of distinction; and had the address to win their respect and confidence and pecuniary aid. In a letter to his cousin in America, he says, at this time:

You wonder by what means I exist, having brought with me to Paris this time twelve months only three louis d'ors. Ask vice-consuls, consuls, ministers, and plenipotentiaries, all of whom have been tributary to me. You think I joke. No; upon my honor, and, however irreconcileable to my temper, disposition, and education, it is nevertheless strictly true. Every day of my life, my dear cousin, is a day of expectation, and consequently a day of disappointment. Whether I shall have a morsel of bread to eat at the end of two months, is as much an uncertainty, as it was fourteen months ago, and not more so. The near approach, that I have so often made to each extreme of happiness and distress, without absolutely entering into either, has rendered me so hardy, that I can meet either with composure. pp. 167, 168.

He now began to turn his eye to the east, resolved to search his object by land across the north of Europe and Asia, as he could not make his passage to the west by sea. To this end Mr. Jefferson, who warmly patronised this project, put matters in a train for obtaining the requisite passport from the Empress Catharine to traverse her dominions. But before an answer was returned from the Russian court, Ledyard was delightfully surprised by an invitation to London, sent him by an eccentric English gentleman who had met with him in France, with an offer of a free passage in a ship then just ready to sail for the desired coast. It is needless to say that he at once accepted the proposal and was soon on board. A present of twenty guineas from his eccentric friend, who was Sir James Hall, enabled him to purchase "two great dogs, an Indian pipe, and a hatchet." This singular outfit was designed as an equipment for his ultimate tour across the American continent. His dogs were to be his companions and his guard, and to assist in taking game for food; his hatchet was for convenience; and his pipe for an emblem of peace.

The vessel went down the Thames and put to sea. Now was "the happiest moment of his life." But she was not out of sight of land before she was brought back by an order from government. On this he wrote to Dr. Ledyard as follows:

I am still the slave of fortune, and the son of care. You will be surprised that I am yet in London, unless you conclude with me, that, after what has happened, nothing can be surprising. I think my last letter informed you, that I was absolutely embarked on board a ship in the Thames, bound to the North-west Coast of America. This will inform you, that I have disembarked from said ship, on account of her having been unfortunately seized by the cus-

tom-house, and eventually exchequered; and that I am obliged in consequence to alter my route; and, in short, every thing, all my baggage—shield, buckler, lance, dogs, squire,—and all gone. I only am left;—left to what? To some riddle, I'll warrant you; or at all events, I will not warrant any thing else. My heart is too much troubled at this moment to write you as I ought to do. I will only add, that I am going in a few days to make the tour of the globe from London east on foot. I dare not write you more, nor introduce you to the real state of my affairs. Farewell. Fortitude! Adieu. pp. 176, 177.

(To be Continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Gymnasium at New-Haven.—This institution just established by the Messrs. Dwights on a very liberal scale, is now opened, with flattering prospects. From forty-five to fifty scholars are engaged, of whom *thirty* have arrived. The Instructors are,

Rev. S. E. Dwight and Mr. H. E. Dwight, *Principals.*

Prof. Andrews, late of the University of North Carolina, *Teacher of Latin.*

Mr. Joseph A. Pizarro, late *Teacher of Spanish* in Partridge's Military Academy.

Mr. Chas. A. Coulomb, late *Teacher of French* in Nassau Hall.

Mr. Solomon Stoddard, Jr., *Teacher of the Greek Language.*

Mr. Styles French, *Teacher of Mathematics.*

Mr. Alden S. Allen, *Teacher of Penmanship, Gymnastics, and Music.*

The Instructors in the *German* and *Italian* Languages are not yet arrived. We purpose to give a more full account of the institution at another time.

Aldenia. The Rev. Timothy Alden, President of Alleghany College, following the example of the Bishop of Ohio, has laid out a village with this name, in honor of the benefactors of the College. Two of the streets are called Winthrop and Bentley streets, in memory of the late Hon. James Winthrop, and the late Rev. Dr. Bentley, the two greatest benefactors of the institution; another is named Thomas Alley, after the late Isaiah Thomas, Esq. of Worcester.

Moral power of the Press.—The value of the press as an auxiliary in the cause of benevolence is strikingly exhibited in the following estimate. Without the aid of printing some of our noblest institutions, as the Bible and Tract Societies, could not even exist, and all the benevolent operations of the age would be reduced to a very limited scale.

It is announced in the London Times, that that paper is now printed with an improved machine which takes off the astonishing number of *four thousand* copies in an hour, or seventy in a minute. It is computed that to *write* out the contents of one of the numbers of that paper would employ an amanuensis six days; and as about 8000 copies are circulated daily, it would constantly require 48,000 persons to accomplish what is now done with one press.

The American Bible Society is now prepared to print at the rate of three hundred thousand copies of the Scriptures yearly. We shall leave it to our readers to make the estimate how many scribes would be requisite to produce Bibles at this rate, together with the number of buildings, desks, &c. which would be necessary for their accommodation.

But this is not the whole view of the matter. The great saving of paper is to be taken into the account—to say nothing of the comparative neatness of execution. "The paper requisite for an amanuensis to write out in an ordinary hand, the contents of the Times newspaper, would cost twelve times as much as the paper used for printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate, the journal.

"The importance of compression then is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same

space as the printing, supposing it possible, it would take at least four times as long to perform his task. To write out in this way the *Times* newspaper would, therefore, occupy one hundred and ninety-two thousand scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours; if it were necessary, the same press might be kept going twenty four hours, in which time it would do the work of *two millions two hundred and four thousand scribes!!!* Yet all the manual operations which produce this result are performed by about *two dozen* hands! Such are the advantages we owe to mechanical art, that *one* man can do, in the present day, what four centuries ago, would have required *one hundred thousand!*"

Education in France.—M. Charles Dupin, of the French Chamber of Deputies, in a speech against the policy of the late ministry, makes the following singular statement.

"You have been told, Gentlemen, that the ministry had prosecuted certain objects of public utility: I acknowledge it; I say more, the thing was indispensable. It was necessary to make a grant of some small sums out of the millions annually drawn from private fortunes, under the name of public tax, in order that the people might believe in the necessity of taxation, but it is in the very inequality of the appropriations that I discover the spirit of the ministry. Gentlemen, France contains 2 1-2 millions of horses, and 32 millions of men. The ministerial budget allows for the improvement of breed, and for the bringing up of 2 1-2 millions of horses, 1,805,000 francs; and for the improvement of the human race, for the primary instruction of 32 millions of men, it allows 50,000 francs. Thus, for the amelioration of 100 horses in France, the public treasury allows 72 francs, and for the amelioration of 100 Frenchmen it only allows 16 hundredths of a franc."

NEW PUBLICATIONS.

RELIGIOUS.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under Serious Impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church, Charleston, S. C. Charleston.

Etchings from the Religious World. By Thomas Charlton Henry, D. D., late Pastor of the Second Presbyterian Church, Charleston, S. C. Charleston, 1828.

Unitarianism an Exclusive System; or the Bondage of the Churches that were planted by the Puritans: a Sermon, preached on the occasion of the Annual Fast, April 3, 1828. By Parsons Cooke, Pastor of the East Church in Ware. Belchertown.

Thoughts on Revivals; by Rev. B. B. Smith, Rector of St. Stephen's Church, Middlebury, Vt. Middlebury, 1828.

MISCELLANEOUS.

A Political and Civil History of the United States of America, from the year 1763 to the close of the administration of President Washington, in March, 1797: including a Summary View of the Political and Civil State of the North American Colonies, prior to that period. By Timothy Pitkin. In Two Volumes. New-Haven: Hezekiah Howe and Durrie & Peck.

Remarks on Duelling. By Walter Colton. Jonathan Leavitt, New-York: Crocker & Brewster, Boston.

MONTHLY RECORD.

RELIGIOUS.

The late anniversaries in New-York, in the month of May, were attended with more than undiminished interest. The Reports of the various Societies are not yet printed, but valuable abstracts from them have been published in the New-York Observer.

The American Bible Society, notices in the beginning of its Report, the death of four of its Vice Presidents within the year; Tilghman, Worthington, Phillips, and Clinton; and the death of one of its managers, Thomas Eddy, of the Society of Friends. It also mentions the resignation of its last venerable President, the Hon. John Jay, and the election of the Hon. Richard Varick in his stead; also the resignation of the Treasurer, W. W. Woolsey, Esq. and the election of John Adams, Esq. in his stead.

In the course of the past year, 21 have been added to the number of *Life Directors*, and 123 to the number of *Life Members*; making the aggregate of the former, 179, and of the latter, 1,113.

The number of *Auxiliary Societies* was stated in the Report of last year, to be 547; to which number, 44 have since been added, making the total number at the present time, 591.

The *Receipts* of the past year, from all sources, have amounted to $75,879 95; being an increase of $10,687 05 over those of the preceding year. Of this sum, $44,603 48 was received in payment for books, $2,240 towards liquidating the debt on the Society's House, and $17,610 86 as free donations to the Institution.

The whole number of *books printed* during the year, or now in the press, is 118,750. Of this number, 65,250 are English Bibles, and 53,000 English Testaments. The stereotype plates for a Sunday School Bible and Testament have been completed, and books printed from them, highly satisfactory to the Board, as they doubtless will be to the public generally.

From the first of May, 1827, to the 1st of the present month, there have been *issued from the Depository* 73,426 Bibles in English, 57,053 Testament in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 312 Bibles in German, 88 Testaments in German, 43 Bibles in Welsh, 10 Bibles in Dutch, 1 Gælic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels:—Making a total of 134,604 copies, which is an increase of 62,996 over the issues of the previous year.

The *total number* distributed since the formation of the Society in 1816, is SIX HUNDRED AND FORTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FIVE.

Of the issues of the present year, 127,347 have been by direct sale, and 7,260 as gratuitous distributions.

At the beginning of the year the Society had but eleven *presses*, and those worked by hand. This class of presses has been increased to 20.—Here they have been obliged to stop; for their House would contain no more, and at the same time leave room for the other operations of the Society. Finding themselves thus straitened, they have recently procured additional ground, and are about to commence the erection of another House, which will be completed in the coming July. In this House are to be placed 8 presses, worked by steam-power, (equal to 20 of the former kind;) together with 20 hand-presses now in their present building, which must be removed from the present House, to give additional room for binding. When these changes are made, the Board expect to be able to print at the rate of 300,000 copies per annum.

The number of *Agents* employed by the Society the past year is 11. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

The principal part of the foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. The manner in which a part of these were distributed is rather remarkable. The vessel being wrecked in which they had been shipped, they

were plundered by the Indians, carried to Maracaibo, and there sold at a high price to such as wished to purchase.

At the request of Mr. Parvin, at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port au Platt, in the West Indies, and a small quantity in Dutch and English to St. Thomas; designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that Island.

Very recently, the Managers voted $500 to supply the Rev. Jonas King with copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

The late discussion in Great Britain as to the lawfulness of circulating the Apocrypha in connexion with the canonical books, even for good purposes, has raised a similar question among the Managers of this Society. To perpetuate that harmony which so happily prevails among their Auxiliaries, and prevent an evil which has shaken the British and Foreign Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books containing the Apocrypha, shall hereafter be issued from their Depository. The plates of the Spanish Bible (the only one containing the Apocrypha,) are, therefore, to be speedily altered, and the inspired books to be circulated, as their Great Author prepares the way.

American Tract Society.—The Report begins with a brief allusion to the extraordinary operations of the past year in extending the circulation of the Holy Scriptures, increasing the number of missionaries in our own and foreign lands, multiplying the number of Sabbath Schools, and promoting the better observance of the Sabbath. Equally signal have been the smiles of Providence upon the efforts for the circulation of Religious Tracts: insomuch that, although the results of the previous year were so great as to be attributed by many to the excitement of novelty or some other temporary influence, they are only to those of the year now closing as three to five.

The Report makes mention of the death of the Hon. William Phillips, one of its Vice Presidents, and Rev. Drs. Henry and Payson, two of its Directors. It also speaks of the death of the Rev. Leigh Richmond, author of the "Dairyman's Daughter," the "Young Cottager," and the "African Servant,"—and the Rev. William Rust, author of the "Swearer's Prayer."

Within the past year the Publishing Committee, in the discharge of their responsible duties, have examined a number of treatises, both original and selected, and have adopted twelve new tracts into their duodecimo series in English, which extends that series to page 204 of Vol. VII. To the series in Spanish seven have been added. In the German language, which in some portions of our country is extensively spoken, *twenty-four* Tracts have been stereotyped and published; *three* have been printed in the Hawaiian language for circulation at the Sandwich Islands; and two, together with the Ten Commandments and four handbills, in Italian, for circulation in the Island of Malta.

Besides the above in the duodecimo form, *sixty-five* Children's Tracts have been stereotyped, and most of them printed.

Through the liberality of four respectable friends of the cause, of as many different denominations, who contributed $800 for the purpose, that excellent work, "Doddridge's Rise and Progress of Religion in the Soul," has also been stereotyped and printed, and will be sold at the low price of 37 1-2 cts. per volume.

Of the American Tract Magazine, 5000 copies are issued monthly. The Christian Almanac for 1828 was published in *twenty distinct editions*, one of which was fitted for general circulation throughout the United States, and the others to the meridian and latitude of the following places respectively; Boston, Hartford, Albany, Rochester, Utica, New-York City, Philadelphia, Pittsburgh, Baltimore, Richmond, Charleston, Raleigh, N. C., Augusta, Geo., Huntsville, Alab., Washington.

Alab., N. Orleans, Nashville, Cincinnati, and St. Louis.

Total No. of Tracts printed during the year, in English, French, Italian, Spanish, German, and Hawaiian,	5,019,000
Do. since the Society was formed,	8,834,000
Whole number of *pages* 12mo. printed the past year, not including 12,760,000 pp. of covers,	53,667,000
Do. do. since the Society was formed,	97,835,000
Whole No. pp. Children's Tracts printed the past yr.	5,208,000
Whole No. copies American Tract Magazine,	40,500
Do. Christian Almanac, printed at the Soc. House,	123,900
Of the Rise and Progress, (560,000 pages,)	2,000
Whole No. pp. 12mo. Tracts *distributed* the past year,	46,321,784
Do. since the Society was formed,	74,701,516

The gratuitous distributions of the past year have been as follows:

	Pages.
To the Sandwich Islands,	645,000
To the Mediterranean,	269,000
To other foreign lands,	91,238
W. and S. of the Alleghanies,	976,138
To other parts of the U. S.	611,602
Total gratuitous distribution,	2,602,978

The Committee have voted an appropriation of $300 to the Rev. Jonas King, to be employed by him in procuring translations of the Society's Tracts into Modern Greek, for distribution under his direction in his contemplated mission to Greece.

The Committee express their conviction that far more ought to be done in the work of gratuitous distribution, and assure the Christian public that nothing but means is wanting to enable them to disperse millions of pages every year among those who enjoy very few, if any, of the privileges of the Gospel.

The total *receipts* of the year are $45,134 58. The expenditures amount to the same sum, leaving the Society entirely dependent upon the Christian public for the means of carrying forward and extending its operations.

Among other Branches of the Society is one in each of the six principal cities of the United States: Boston, New-York, Philadelphia, Baltimore, Charleston, and New-Orleans. That at Boston has between 500 and 600 Auxiliaries; has procured from the Depository of the Parent Society, the past year, more than 7,000,000 pages of Tracts, and remitted to its Treasury $7,229 78, including an unconditional donation of $1000, and donations for specific objects to the amount of $906 25 more. The New-York City Branch distributed, during the first year of its existence, 2,368,548 pages of Tracts; and its remittances to the Parent Society, during the year ending May 1, have been $1,585 45. The Philadelphia Branch has already recognized 153 Auxiliaries, and remitted to the treasury of the Parent Society $3,984 38. It has also resolved, quite recently, that, with reliance on Divine aid, an Auxiliary Tract Society shall be formed in every inhabited township, and every congregation that will grant permission, in the States of Pennsylvania and Delaware, before the 1st of Jan. 1830. The other Branches are also prosperous.

The number of new Auxiliaries, formed during the past year, is 268; making the whole number of Branches and Auxiliaries 640, exclusive of those connected with the Society's Branches and Auxiliaries. Of these, 76 are in Connecticut, 215 in New-York, 61 in New-Jersey, 77 in Virginia, 65 in States and Territories West of the Alleghanies, and the remaining 146 in other States of the Union.

Not the least interesting item in the Report is the following:

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House. Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labors, 15 of whom were previously members of the church. Of the remaining 26, *eighteen* now cherish a hope in Christ, and most of them have connected themselves with churches of different denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society.

American Home Missionary Society. In the first year of its existence it extended aid to 196 congregations and missionary districts, in the support of 169 ministers. The whole number of ministers employed since May 9, 1827, is *two hundred and one*, and the number of congregations and missionary districts aided, *two hundred and forty-four.*

Of the whole number of missionaries employed, 125 are settled as pastors, or are statedly engaged in single congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country.

The amount of ministerial labor performed by the Society's missionaries within the year, is equal to 133 year's labor of an individual; and in most cases, this labor has been of a character which God has owned and blessed. In no less than 39 of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

Since the last Anniversary, 85 Auxiliaries and Associations have been recognised, among which are the "Massachusetts Missionary Society," the "New-Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," and several County Societies recently formed in Ohio and other States.

The receipts of the year amount to $19,799 28, and the expenditures to $17,306 43. There is a balance of $8,539 89 in the treasury, which balance, however, is nearly twice pledged by the engagements of the Committee in more than the sum of $13,000, to congregations, missionaries, and agents, now on the Society's books.

Twenty-five individuals have within the year been constituted Directors for life, by the payment of $100 each, and 168 persons Members for life, by the payment of $30 each. The largest donation received from an individual, (Rev. Mr. Dwight, of Geneva,) is $1000.

American Education Society. Ninety-one young men have been received upon the Society's funds during the past year, making the whole number who have been aided in a greater or less degree by its patronage 600. The number received during the previous year was 35. The highest number ever received in a single year previous to the past, is 65.

The whole number of young men, now under the patronage of the Society and its Branches, is not far from 300. They are pursuing their studies in 7 Theological Seminaries, 12 or 15 Colleges, and a large number of Academies. The plan of supervision, which was mentioned in the last Report, has been carried extensively into execution during the year; and while the information thus elicited has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has, nevertheless, satisfied the Directors of their duty to withhold assistance from *seven* young men, who were found deficient in the qualifications required by the Constitution.

There are now Branches of this Society in Maine, New-Hampshire, Vermont, Connecticut, and New-York; all of which are in successful operation. The Presbyterian Branch has Auxiliaries in nearly all the Middle States; and a disposition to co-operate in the enterprise has long been manifested in the remoter sections of the Union.

The receipts of the year have amounted to $33,017 59; or if we include the revenue of the Branches not reported, $35,000. Of this sum $16,356 88 has been received on account of scholarships, and $5000 as a legacy from the late Hon. William Phillips, who for twelve years was the active President of the Society. More than $1000 is money *refunded* during the year by former beneficiaries, who have thus, in their turn, become benefactors. In their efforts towards their own support, the different beneficiaries of the Society have earned, during the past year, an aggregate of *five thousand dollars;* more than $1100 of which was received for various kinds of manual labor, and the remainder for teaching School. In several of the Institutions where the young men are located, arrangements are making for systematic labor and exercise, which promise important advantages, both as it respects

health, and also the economy of procuring a public education.

Respecting the *necessity of greater effort*, the Report says,

"At the rate in which we are now advancing, centuries will waste away before the glad tidings of a Saviour will be spread through the world. A crisis is coming,—and unless we entirely mistake the signs of the times, it is not far off,—when it must be decided whether the cause of foreign and domestic missions, as well as the general cause of Christian benevolence, shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to promote them. An enlightened and venerable Professor in one of our Seminaries, who has long occupied a high post of observation, has said, "that, taking into view the missionary as well as the pastoral service, if we had a thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed."

Young Men can be found. Hitherto it has pleased God to take three fourths of our foreign missionaries, and more than one half of our domestic missionaries, from among that class of young men whom it is the object of the American Education Society and other similar Societies to qualify for the ministry. Of 872 young men who have been educated at the Theological Seminaries of Andover, Princeton, and Auburn, 555 have been indigent youth, who needed, and who have actually received, the benevolent aid of the Church. Since the holding of the Convention at Auburn a few months since, when it was resolved to make a special effort for the education of pious young men residing in the Western District, more than fifty applications have been presented for aid. And the Directors express their confident belief that it is in the power of the Presbyterian and Congregational churches to bring forward for this great work two thousand young men in the course of a single year.

Union for the Observance of the Sabbath. During the season of the Anniversaries, a convention was held in New-York, which resulted, after several meetings, in the formation, on the 9th of May, of a general association for the preservation of the Sabbath. The meetings were attended by a large number of interested listeners, and "a more animated and thrilling debate," says the New-York Observer, "we have seldom, if ever, heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanation, but from honest doubts concerning the best means of promoting its proper observance. Happily, there was but one heart and mind in the result. The formation of a General Society, which should be to its various Branches, Auxiliaries and friends, what the heart is to the human system, seemed now to be regarded with universal favor."

The name adopted is "*The General Union for promoting the observance of the Christian Sabbath.*" The Society is to consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promo- of this interesting object. Any person may become a member by subscribing the Constitution and signing the following pledge, viz.

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

"It is not the object of this Union," say the Committee in their very eloquent address to the public, "to enforce the laws of the several States in favor of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by renovated vigilance in families and

among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath,—that we hope to convince the understandings of our countrymen, and awaken their consciencies, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

"We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well," on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawment from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remant, at least, shall be saved."

The Hon. Stephen Van Rensselaer is elected President of the Union, and among the Vice Presidents are gentlemen of distinction of various denominations and professions, and in different and distant parts of our land.

POLITICAL.

Congress. A large number of bills have been passed, as the session draws to a close. Among them is the Tariff bill, which we believe was before its final passage nearly amended out of favor with all parties, and talked out of longer endurance in either House. A bill has also passed, making liberal provisions for the survivors of the Revolution.

We are glad to learn that Lieut. Percival, of the Navy, is undergoing a trial at Charleston, for his misconduct at the Sandwich Islands.

United States and Great Britain. It will afford the sincerest satisfaction to the enlightened and good of both countries, to perceive the most friendly dispositions reciprocally cherished between the United States and Great Britain.

Three Conventions have recently been concluded between the two governments, which have been published by proclamation of the President. One of these continues in force, for an indefinite period, the commercial treaty of July 3, 1815, which was renewed in 1818 to expire in ten years, (in October next) unless again renewed, as it has been by the present treaty. The other conventions respect the boundary lines between us and that Government.

England. A Bill has been introduced into Parliament for the repeal of the *Corporation* and *Test Acts.* It has occasioned much interesting and amicable discussion in both Houses. A very unexpected degree of liberality has been manifested towards the measures on the part of the friends of the Church establishment, and there is a strong probability that the bill will pass. The liberal feeling and good sense of Englishmen will prevail.

Pauperism in England. By late returns to the House of Commons, it appears that upwards of thirty-four and a half millions of dollars were raised by taxation for the support of the poor of England and Wales during the year ending in March, 1827—an amount greater by nine per cent. than that of any former year. Thus the evils of pauperism are alarmingly on the advance. Whether the fact is owing wholly to the increase of paupers, or in part to mismanagement in the collection and distribution of the funds, does not appear. About six millions of dollars out of the sum abovementioned went into the hands of agents.

Portugal, is disquieted by the revolution which has recently taken place

in its government. The Infant Don Miguel, who assumed the regency in February, and took the oath of fidelity to the constitution, has pursued a course of measures entirely subversive of that instrument. He dismisses from office men obnoxious for their liberal principles, takes upon himself the character and style of royalty, and has done every thing short of openly proclaiming himself absolute king. He is restrained from proceeding to this extent, by the influence of the British ambassador, and by the mixed complexion of public opinion. It is needless to say that there is in Portugal, as in every Christian country, a spreading leaven of hostility to the old doctrines of despotism and legitimacy.

Russia and Persia. A treaty of Peace between these powers, after some equivocation and delay on the part of Persia, was finally concluded at Tourkmantchai on the 22d of February. Russia acquires,—besides a large sum of money,—a very valuable accession of territory, "the khanats of Erivan and Nakhetchevan," which are to be called the Province of Armenia.

Russia and Turkey. The world is still held in suspense respecting the issue of affairs between the Czar and the Sultan. Abundance of rumors have been circulated and eagerly read, but this only is certain:—nothing decisive has yet taken place, while both Governments continue their preparations for war as though war were inevitable.

Batavia. The war continues between the Dutch and Japanese, and the latter have become too powerful for the Dutch Colonists and troops. The climate has made fearful havoc among the last reinforcements, sent from the Netherlands. Out of 5000 soldiers, 1000 have fallen victims and died, and 1000 more were in the hospitals, and the remainder were so enfeebled by disease, and so weak, that all offensive operations were of necessity resigned, and the Dutch Colonists and troops were reduced to act together on the defensive. It is not impossible that Batavia will, ultimately, be lost to the Netherlands.

MISCELLANEOUS.

Calamity at Boston. A very distressing accident occurred recently at the laying of the corner-stone of a Methodist Church in Boston. Near the close of the exercises, and while the Rev. J. N. Maffit was addressing the audience, a part of the flooring gave way and instantly precipitated about two hundred persons into the cellar, twelve feet in depth. Many bones were broken and other injuries received, some of which it was feared would prove mortal. Several had both legs broken. The sufferers were not less than forty in number. Many of them being poor, a collection was taken up for their relief.

Ecclesiastical aggrandizement. The Church Register (Philadelphia) publishes the following account without comment,—as though such pageantry were in no wise inconsistent with the simplicity of the gospel.

Enthronement of the Bishop of Winchester. The Right Rev. Dr. Sumner, the new bishop of this diocese, having determined that he would be enthroned in the cathedral in person, and not as usual, by proxy, considerable interest was excited to witness the ceremony. Since the Reformation, no bishop of Winchester has, we are informed, been enthroned in person. The bishop, surrounded by the dean and chapter, the archdeacons and clergy of the two archdeaconries within his lordship's spiritual jurisdiction, Winchester and Surrey, proceeded to the cathedral. About eleven o'clock, prayers were chaunted by the minor canons and choristers, his lordship having first been seated on the episcopal throne, in the great aisle. The ceremonial was as simple as the sublime liturgy which accompanied it. The cathedral was full to overflowing, of respectable persons; and there was not throughout its whole space, a single spot vacant. After the ceremony had concluded, his lordship, proceeding in the same manner as he had entered the cathedral, retired to an adjoining chamber, where the clergy of the diocese attended, and paid their respects. His lordship dined with the Mayor and Corporation in the evening; and several other parties were given on the occasion.

mediate repentance. He expects, that the same gospel and the same minister will continue to wait upon him. For such is the *civil contract.*

It is not sufficient to say, that men of sense will rise above such considerations. There are but few of these men of sense. Nay, I doubt whether that man ever existed, minister or layman, that could escape this influence. But even if there were a few such spirits, it does not affect my present argument, so long as it does not include all.

Another disadvantage is the grievous bondage of writing *so many sermons*, to which the settled minister is ever compelled. The mere intellectual and manual labor of keeping up such a renewal of sermons, as popular opinion demands of a parish clergyman, is enough to make any man sorry for any man, who has the task. To write two sermons a week, besides funeral, fast, thanksgiving, and other occcasional addresses, ought rather to be made a punishment for a state offence, than a duty incumbent on a virtuous servant of the public. There are many sad consequences of such a requisition. And among them all, the minister, after the labor of writing, and having attempted to give some attention to one tenth of his numerous other duties, is compelled to read his own sermon from the pulpit, in some such manner as he would read the sermon of another man. He has had no time—it were impossible that he should possess himself of the substance of his sermons, so as to deliver them in extemporaneous language, or that he should commit them to memory. The two sermons must be produced, come as they will, jaded as the spirit must be, and the man, borne down by the physical effect of his accumulated labors, must ascend his pulpit, and read his sermons without the spirit of a man, as if to a congregation of statues,—of men without souls.

And no sooner does his foot alight from the stairs of his pulpit on one Sabbath, than he must commence his studies in preparation for the next, or at least stand in perpetual and ghastly fear of the fast approaching time when he must commence them. And thus he is the complete slave of one eternal round of artificial duty. And by some unavoidable interruption, in the course of a week, he is compelled, perhaps, to sigh over the necessity of preaching an old sermon a second time the next Sabbath; and the week after his people will give him credit for having preached it a *third* time, and mutter their complaints of the idleness of their minister. If that sermon, which they have heard the *second* time, were a good one, and fitted to their case, it were a pity they were not obliged to sit under its perpetual reading, till they were much better. At the end of a long, careful, and laborious life, four or five thousand manuscript sermons, it may be, covered with cobwebs, and ready to be burned, will be counted on the shelves of the pastor's study. And who dare say, how many souls of his hearers will be found in heaven? I do most solemnly attest, by my own *experience*, as well as observation, that this coloring is not altogether that of the imagination. I could not give this picture had I not seen it—had I not felt it.

How can a minister, that is such a slave to such an artificial state of things, his very soul *chained down* to it by public opinion, ever accomplish the high destiny of a herald of the cross?—Most manifestly, there is a wide and deep field of influence all around him, and locked up in the hearts of his people, which he never touches,—no not even approaches.

Again: That degree of *worldly care*, to which the condition of settled clergymen obliges or tempts them, detracts incalculably from their influence. A part of this worldly care is unavoidable, a part is too apt to be assumed under temptation. The cares of providing for a house.

for a family, may be very great and absorbing, or they may be much curtailed, according to the resolutions and habits of a minister himself; and I may add, not a little depending on the character of his wife. A wife may make or spoil a minister. The restricted salaries of ministers often oblige them either to run in debt, or to reduce themselves to a degree of worldly mindedness in contriving, and shifting, and low bargaining; so that they can hardly escape the misfortune of pecuniary embarrassment, or of being called as careful for the world as any other men, and perhaps accused of a close and niggardly spirit.

The very necessity of such contrivance does in fact, in a great many instances, *induce* a worldly mindedness. So that not a few of the settled ministers of our country are found engaged in schemes of farming, trade, and speculation. They love their families, and wish to provide for them; and thus excuse themselves, on the ground of the equal rights of citizens of the commonwealth. As citizens, they are doubtless entitled to these rights. But whether it is expedient, as ministers of Christ, is quite another question. And this worldly spirit is sometimes carried so far, that ministers will suffer themselves to fall into a quarrel with a parish, about the relics of a salary, that is behind, until the society is nearly broken up, and sometimes completely ruined. And all this rather than sacrifice a civil right. It may be the fault of the people. But it would be more noble, and more like Christ and the spirit of his religion, to give up the right.

The effect of all this, though the most unhappy of such instances may be few in number, is to diminish public confidence in the spirituality and disinterestedness of the ministers of religion. And the influence of those most devoted and most heavenly minded, must be divided among those, who have little or nothing of this character. So that, as a body, the Christian ministry has much less credit and influence, than it deserves. They are too often accused of worldly mindedness. And there is too often a just occasion. And who, that looks abroad upon this great and tearful fact, restricting and limiting so fearfully the influence of a preached gospel, does not feel the importance of bringing into the field a set of men against whom this accusation can never lie?—who shall carry along with them a demonstration to all the world, that they "labor not for the meat that perisheth?"

Doubtless there is a great difference in the character and influence of settled pastors. But all of them are subject, more or less, to these disadvantages, and to a numerous class of others that might be appended.

I *revere* the pastoral office, as one of the blessed donations to the church and to the world, which the ascended Redeemer has left behind him. And I *lament* too the infinite rubbish of human appendages, which the hand of man and public opinion have thrown around and over it. This rubbish has almost completely shielded the hearts and consciences of men against the power and efficacy of divine truth.

And how shall the church and the world be redeemed from these evils? By the abolition of the pastoral office? By no means. Let all the existing pastors stand in their places, and establish as many more as you can. But be sure and bring forward the long neglected and almost obsolete office of evangelist. It is this influence, direct and indirect, and this alone, I venture to predict, that will prove competent to break the chains of the pastor, and raise him to the original dignity and primitive influence of his office. Would God that the time might soon come, when the storied virtues of the village pastor shall not often and simply be,

that he kept the civil order of the community, so that neighbors did not quarrel with each other, without ever inquiring whether they went down to their graves in peace with their God. There is another and far more different story, that constitutes the crown of honor in a Christian pastor. In the mean time, pastors may do much, if they will, to redeem themselves from the disadvantages of their condition. It is partly, and not inconsiderably their own fault, that they are able to exercise so little of the proper pastoral and ministerial influence.

It seems necessary to say something on the subject of Domestic Missions, as it might appear to some, that these might supply the place of evangelists. There was, till recently, a form of Domestic Missions, which approximated nearer to the work of evangelists, than the mode of operation which has since been substituted. But even that itinterating course must necessarily fail to fulfil the office, contemplated by an evangelist. First, because the domestic missionary is a *hired* servant, and does not of course possess the proper character of an evangelist; which supposes one *resolved*, and proved by experience *able*, to stand upon his own footing. Secondly, being known to be a hired servant, he can never be received with those sentiments, which meet an evangelist. Much less can the present practice of locating domestic missionaries, which approaches so near to the pastoral office and relations, answer this purpose. The conception of home missions, on their present plan, is a truly generous and noble one, greatly hopeful of good, mostly of universal patronage, and ought to be urged on with untiring vigor. And while they may and ought to be placed upon an elevated footing, as independent of the world as possible. they can never answer the design of evangelists.

It remains to say something of the proper qualifications of evangelists, how they can be obtained, of the fields in which it is most expedient for them to labor, and how they are to act in relation to other offices of the church.

ANTIPAS.

IMPORT OF INFANT BAPTISM.

INFANT baptism now holds in the Christian church the place which circumcision held before Christ died; and its meaning is to be ascertained by the original design of circumcision. We may then go back to the institution of this rite. Circumcision was a seal of the righteousness of faith; and when applied to Abraham, signified his faith, and his acceptance with God through the blood of Christ, on account of his faith. The application of the seal to his children and family did not signify that his household were or would be all pious; nor that they all belonged to the visible church. The great promise to Abraham, which was sealed by the circumcision of his household, was, that he should have a numerous spiritual seed—that there should be a vast multitude who would walk in the steps of his faith, and who would inherit the promises made to him. "He received the sign of circumcision a seal of the righteousness of faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also, and the father of circumcision to them who are not of the circumcision only but also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath: for

where no law is, there is no transgression. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, I have made thee a father of many nations) before him whom he believed even God." Rom. iv. 11—17.

From this passage it is evident that the promise to Abraham in its grand import referred to a spiritual seed, to those who should be the children of Abraham by possessing faith like his, whether they should be circumcised or uncircumcised, whether Abraham's descendants or gentiles.

It will be granted that there was made to Abraham a promise of a believing generation in his family until Christ should come; and that he had also a promise of the land of Canaan; but these blessings were subordinate to the one already mentioned, and were designed to fulfil it.

That the Church of God might be preserved in the world, Abraham's family was separated from the rest of mankind, and was established in Canaan; but when the church was organized anew, and the promise began to be fulfilled in its largest sense, then the subordinate accomplishment ceased; and when the natural seed of Abraham shall be restored to the church, it will be in fulfilment of the promise relative to the universal enlargement of Christ's kingdom, and the spread of Abraham's believing posterity over all the earth. The covenant or promise sealed by circumcision, "I will be a God to thee and to thy seed after thee," in its largest sense and genuine meaning did not refer to a natural offspring, nor to piety among that offspring, nor to the land of Canaan; but it referred to the true church, to Christ, and the vast multitude of Christ's disciples, and to the privileges they would enjoy in this world, and the glory in the next which they would inherit.

Household circumcision had this large meaning, as an inspired Apostle has explained it; and thus interpreted, the promise sealed by it is worthy of the distinction that has been given it. Household baptism has the same generous import. The promises sealed by circumcision are still valid, and they are yet to be fulfilled; but they are brought to the view of faith by a new ordinance, an ordinance which has as extensive an application as circumcision, and signifies as large promises. When Abraham administered the ordinance of circumcision, he applied it to his domestics as well as to his children, thus signifying that its blessings did not belong to his descendants alone, but to others also. Why then should this large and beneficent import of baptism be overlooked? Why should it so generally be deemed a sign of promises respecting our own children alone? Baptism administered to believers and their households, signifies in substance what circumcision did. The promises sealed in circumcision are not yet fulfilled; and they still need to be represented by a proper sign; and such a sign is baptism administered to believers and their households. The promises are not yet fulfilled, for Abraham is to be the father of many nations—of all nations. If circumcision was not a seal of such large promises, I err greatly respecting the import of scripture on this point. The subject is one of great practical importance; and I apprehend that there is an extreme failure of making a sufficient and practical use of the ordinances of baptism and the Lord's supper. I will leave the discussion here for the present; and if I am not led to view the subject in another light I will offer some remarks on the practical uses of the rite of baptism as here exhibited.

E. M.

COMMENCEMENT OF HOLY TIME.

To the Editor of the Christian Spectator.

I HAVE read with pleasure the ingenious remarks of your correspondent *Investigator*, in your number for May; and if I cannot adopt his conclusion it is not because I am at variance with his premises. He has shown satisfactorily to my mind that the Jewish Sabbath commenced at sunset; but does it follow that the Christian Sabbath should so begin? To establish the affirmative of this question, it is indispensable to show that such is the precise injunction of the *moral* law. But no one will pretend that the fourth commandment, in consecrating a seventh part of time, prescribes the exact hour when it shall commence. The command, "from even to even shall ye celebrate your Sabbath," was a subsequent regulation, local in its nature, evidently a part of the *ceremonial* law, and consequently must have ceased to operate at the introduction of the Christian dispensation. Accordingly, as your correspondent proves for another purpose, the apostle John, who wrote his gospel after the destruction of the Jewish polity, "adopted the Roman division of time;" and no doubt the entire Christian church at that period followed his example. For, as the religion of the Lord Jesus Christ is intended for the whole world, so its doctrines and precepts and ordinances are adapted to the diversified condition of the human race. Now how can an inhabitant of the frigid zone observe a Sabbath from 'sunset to sunset' during that considerable portion of the year wherein no such vicissitude exists? What part of the many weeks about the season of the winter solstice, when the sun rises not at all, or of the equally long period at the summer solstice, when he sets not at all, would your correspondent denominate *evening*? Should a Moravian missionary direct his Greenland converts to observe the Sabbath "from sunset to sunset," would he be understood, much less obeyed? and even the Christian inhabitants of Iceland, or of the Russian province of Archangel, would they not also feel confounded by a similar injunction? and yet they experience no difficulty in appropriating one diurnal revolution of the earth in seven, to Holy rest. In short, the Jewish regulation of beginning the Sabbath at sunset, indefinite as it apparently was, might be observed without inconvenience within the limited territory of Palestine; but surely for the world at large it would become a most irregular standard, varying with the climates of the globe, and its observance, as we have seen, in many cases absolutely impracticable; and hence I conclude, in the absence of all positive evidence to the contrary, that the Son of Man who is Lord of the Sabbath has made it no part of that sacred institution. By beginning the day at a fixed hour, as at twelve o'clock at night, we have a custom, a determinate rule, easy to be observed in all places and at all seasons, plainly within the spirit, and sufficiently within the letter, of the fourth commandment. C.

REMARKS ON MATT. XI. 11: REPLY TO PHILODEMUS.

To the Editor of the Christian Spectator.

I TAKE the liberty of making some remarks on an exposition of Matt. xi. 11. which appeared in your August number of 1827, with the signature of Philodemus. The confused impression which I received on the first hasty perusal of that article did not produce in my mind a single objection. The want of perspicuity in the exposition was counterbalanced by the apparent plausibility with which it was supported and the brilliancy of the writer's language. But having lately turned to it, and having

ascertained what I believe to be the meaning of the author, I beg the favor of laying the subject again before your readers.

The question is, what Christ meant when he said, "He that is least in the kingdom of heaven is greater than John the Baptist." From the difficulties which have perplexed interpreters, Philodemus has extricated himself by one leap, and has taken the ground that by John the Baptist in this place is not meant the person so denominated,—the compound man, made up of several properties, but merely that John's "official character," was taken into view and is compared with a different quality, viz. Christian piety in other men. Now I would ask, whether such a comparison can be exemplified by any instance contained in the sacred volume or in any other volume? Philodemus admits that John was amongst the most distinguished of believers, and therefore that his piety was not inferior to that of those with whom he is compared. They have no advantage over him in any respect, because he possesses all that they do, and more. But according to Philodemus this very characteristic in which he rises above them, is that which justifies the propriety of saying that he is inferior, because that characteristic in him is not so important as another which they possess in common with him. I have two copies of the same work, one is bound in calf and the other in sheep; what sense then should I utter by saying that the copy bound in sheep is more valuable than that bound in calf? My friend is astonished at my paradoxical assertion. I then explain it to him by observing that I did not mean to compare book with book, but merely the superior binding of the one with the valuable matter of the other.

By what authority does Philodemus "*pretermit* or exclude John's personal character," whilst he considers the personal character of those with whom he is compared. Such a distinction is, in my view not only without authority, but the context renders it inadmissible. It is the obvious design of the speaker not to diminish the splendor of John's character in any respect, but to render it more conspicuous in the view of his hearers. I see no reason to believe that John was at this time "envied, or overrated or idolized." He was shut up in prison, and his mortal life was at the mercy of a cruel tyrant. His dignity as the harbinger of the Messiah, was scarcely known or acknowledged. The great masters of learning and religion did not believe his message nor receive him; nor is there reason to believe that the crowds who followed him and who held him for a true prophet, had adequate views of his dignity of character. His poor and despised friends were disconsolate, and many doubted of his worth and excellency. This is evidently implied in the message which John sent to our Lord to inquire, "art thou he that should come or do we look for another;" whether we attribute the message to a doubt arising in his own mind, or in those of his disciples. Yet his character was of great consequence to the cause of Christ. On its force and influence depended much the testimony which was necessary to establish the real character of Christ himself. The greatness which he ascribes to John is expressly founded on the high and intimate relation which he bore to the Son of God, and the superior greatness of the least in the kingdom of heaven must of course be founded on a similar distinction.

Before hazarding an opinion on this passage, I would premise a few things.

1. A Christian is not necessarily greater in any sense than a believer under the Old Testament dispensation. For with regard to private persons' greatness, it must either consist in the fuller manifestations of divine grace with which they have been

honored or in a superior excellence of character derived from some other source. That Christians in general excel the ordinary class of ancient believers is perhaps doubted by none, their light and means being more abundant. Yet as few will doubt, there are Christians so low in every respect and indeed a great number of them who deserve a place far inferior to that of the ancient prophets. Who in these days would justly claim a superiority to Abraham or Moses, to Elijah or David, or Daniel or Isaiah, in knowledge of divine things or in holiness of character? It may indeed be said, that the most ordinary Christians, from the fuller light of divine revelation which shines through the gospel, may be better acquainted with some doctrines and can explain their relations more justly. If this were even true universally, (and I think it is not) yet an opportunity of light and information does not constitute greatness before God, when it is unimproved. And how many Christians "are exalted to heaven," with regard to privilege who on account of their low attainments may almost be considered "as cast down to hell?"

2. The greatness which is here made the ground of superiority consists in an official relation to Christ. John was more than a prophet, because, as Christ says it was written of him, I will send my messenger before thy face who shall prepare thy way before thee? He was greater than the prophets not because of any personal relation to Christ which they had not—for they too were holy men and saved by grace; nor because he was more holy than they, although this might have been true with regard to most of them—but it is expressly said that his superior greatness was founded on his appointment as harbinger of the divine Redeemer.

3. The avowed object of the speaker with regard to John was to magnify him, and in connection with him to manifest the real dignity and superior excellence of the kingdom of Christ. The glory of this kingdom was gradually developed; through the instrumentality of John it began to shed its rays upon the world. He immediately preceded the glorious Redeemer. But those who were with Jesus Christ during his ministry who attended on his person, who were particularly instructed by him in the things pertaining to the kingdom, who were endued with miraculous powers and commissioned to proclaim terms of peace to a rebellious world, and who were to sit on twelve thrones judging the twelve tribes of Israel, surely they were greater than John the Baptist and they were at this time emphatically the members of the kingdom of heaven. The interpretation to which I have been led is now obvious. And I think when properly considered it will commend itself to any understanding. The only doubt which seems to remain is whether we are at liberty to confine "the least in the kingdom of heaven" to the apostles. On this I would remark that the words of our Lord do not determine that he meant the "least person" or the least prophet, but that seems to be determined by the context. As in the former comparison, where John was compared with the prophets, public office was only regarded, this ought, it would seem, to be regarded in the latter. Indeed it would be incongruous to compare so great a man as John with any other man than one invested with a public office. John was the harbinger of a great prince, he is therefore a great man, but the ministers who are about the person of the prince when he comes into his kingdom and sits on his throne are in all cases to be ranked above the harbinger. Nor can I at all agree with Philodemus in considering John's official character as a mere empty distinction or to be classed with the hollow splendor of worldly dignity. His greatness was real and was evidently esteemed so by our Lord himself, and on this very

account he is devoted above all that went before him. Nor am I willing to place John's relation to Christ on a parallel with that which his mother and brethren according to the flesh bore to him. The latter is as much below the former as carnal things are below spiritual. I do not commonly consult commentaries on a difficult passage until I have collected all the light I can from other sources, but I am happy to find after writing the above that my interpretation coincides with that given by the eminently pious and judicious Thomas Scott. Without the most cogent reasons, I could not by advancing an opinion contrary to his, weaken that salutary influence which his valuable commentary is exerting over thousands.

THE MEANING OF THE WORD גבה.

THIS word occurs a number of times in the Bible, and a correct apprehension of its meaning will be of some use in understanding the Scriptures. Gibbs' Hebrew Lexicon from Gesenius does not in my view fully exhibit its signification. It is there said to mean *height, high place.* It did probably originally signify an elevation simply; but as men chose elevated situations for religious worship, and here erected temples and other buildings, and had public assemblies; the word came at last to signify a place thus occupied, whatever its local situation might be; and another word therefore was used when a common high hill was intended. Let the reader look into his Hebrew Bible, and he will find the word answering to *hill* to be usually גבעה or רה. If he looks to the word in Hebrew answering to *high place,* and *high places,* in the English Bible, he will find that גבה is usually appropriated to a spot employed for idolatrous worship; and when a mere elevation of land is intended the word שם is commonly used. Perhaps places called high places or גבות, being places of resort, were occupied by distinguished and wealthy people, and were the abode of splendor and pleasure, and were the scenes of large assemblies, and these circumstances distinguished them more than their height. The "lords of the high places of Arnon" were men who occupied the principal places at Arnon, Num. xxi. 28. God made Israel "ride on the high places of the earth," that is, he gave him possession of the principal places, places of wealth and splendor and resort, Deut. xxxii. 13. See also Deut. xxxiii. 29, and Isaiah lviii. 14. "God setteth me on my high places," 2 Sam. xxii. 12, Ps. xviii. 33: God gives me the safe enjoyment of rich and populous places. "God treadeth upon the high places of the earth," Amos iv. 13, Micah i. 3: God does all his pleasure where men are in the greatest number, and in the most wealth and power. In the beautiful lamentation over Saul and Jonathan, David says, "O Jonathan thou wast slain in thine high places." On this passage Dr. Scott says, "Jonathan is named as having fallen upon the high places where he had often successfully displayed his valor." No mention is made of גבות being scenes of war: and armies usually encamped in valleys and plains; and in such situations battles were fought. It was rather a pleasant reflection, that, since Jonathan was slain, he fell on the field of contest; but it was a thought suited to the state of David's mind that Jonathan was slain in his own country, and in the midst of places where he had enjoyed pleasures and honors. GIMEL.

MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Spectator.

I EXTRACT for your pages occasional descriptions from the communications of an American friend residing in England, who has spent several years in that country and enjoyed many advantages for acquainting himself with its peculiar features and characteristics. The following notes were written during an excursion into Devonshire in company with two or three English friends during the early part of the year 1826.

RUINS OF BERRY-POMEROY CASTLE.

About two miles before we reached Totness, an old town situated on the river Dart, we turned aside from our route to see the ruins of Berry-Pomeroy Castle. We approach these perishing remains of art with different degrees of interest according to the associations with which they are connected in our minds. I knew nothing of the history of this castle, and therefore experienced no other emotions than those produced generally by the sight of *ruins*—a word often of tender and sometimes of terrific import. My feelings however were of a nature not easily to be forgotten. The path leading to the castle is through thick and deep woods, which entirely hide it from the view; and even after the visiter has approached the gate-way he is unconscious of the magnitude of the dilapidated structure before him, so thickly is it embowered by the branches and foliage of stately forest trees. It was not until I had passed the double gate-way and stood in the area, that I became sensible of its size and grandeur. Here a thrilling sensation spread through my frame, similar to that which I have sometimes felt on hearing a sudden burst of eloquence from some eminent speaker.

These ruins are in several respects unlike any I have elsewhere witnessed. They stand on a rocky eminence with a rivulet on one side, and a range of hills rising to a considerable height on the other. A dense natural growth of forest trees has sprung up both without and within the walls, as well as on the fortress: these mingling, their tops with the lofty ivy-capped battlements and towers present a noble and deeply interesting spectacle. Most of the ruins which have come under my inspection have been situated in the immediate neighborhood of houses, or surrounded by cultivated fields, but these stand, so to speak, in the midst of a wilderness, and seem to have come into existence, not from the hand of man, but by the command of the great Architect. Byron says there is a pleasure in the pathless woods. But how would that pleasure be increased were you, whilst travelling in a place where from few marks of culture you would scarcely expect to meet with any tenement of a human being, to come suddenly and unexpectedly upon the mouldering remains of a once proud and magnificent castle, the residence of some feudal lord of the middle ages; yet such was the case with me. When entering the woods I expected to pass quite through it before I should find the ruins.

This castle was built in 1070 by a descendant of Ralph-de-la-Pomeroy who came over to England with William the Conqueror, and received many lordships in this county as the reward of his services. In the reign of Edward VI. it was purchased by Edward Seymour, Duke of Somerset, in whose family it still continues. Twenty thousand pounds were expended in additions and repairs by the Seymours, but their designs seem never to have been completed and the whole was suffered to go to

decay. In shape it appears to have been quadrangular, but only a small part of the original structure exists. The modern part is more nearly perfect, and is now covered with the most luxuriant ivy any where to be found. With me it is a matter of no small curiosity to observe the manner in which the ivy spreads along the walls and clings to the fragments, forming in some places canopies over the deserted halls and chambers, and in others hanging in festoons, as if in imitation of drapery. Nor are the vacant windows forgotten by the ruin loving ivy: they have their share of ornament, and I doubt whether they were even so pleasing when the castle was in its full glory, as they now are in their neglected and forlorn condition. You will not think it affectation in me to remark in passing, that when I am a spectator of a scene like this I am borne away by the mournful, yet entrancing reflections which crowd upon me; and particularly do I like to linger about these remnants of other days until the shadows of the evening spread over them, and the moon with her pallid hue supplies the place of the sun. In the latter case my imagination easily restores all the parts to their original state, and peoples each hall and chamber, and court with knights and ladies, squires and menials.

[As our American Congress has just made an appropriation for the construction of a break-water at the mouth of the Delaware, your readers may be interested in the following description of a similar work in England.]

THE BREAK-WATER AT PLYMOUTH.

Mr. M—— having some business to transact in town, Miss E—— and myself went down to the Break-Water. The sea being smooth at the time, we were able to sail along by the side of this prodigious work of art, contemplating it through its whole extent, and to ascend to the top by means of the steps which conduct to it. The object of the Break-Water is to make a safe harbor of Plymouth Sound for ships of any size, where they may run in and lie at anchor secure from winds and storms. It is constructed about three miles down the channel and extends half the distance across the latter; or otherwise, it is nearly one mile in length. It measures at the base two hundred and ten feet, and thirty feet at the summit. The depth varies, but it is in general thirty feet below, and ten above high water mark, so that the whole depth is forty feet. The slope outside or rather next to the sea, is more gradual than on the other. It was commenced by dropping blocks of stone, weighing generally from one ton to two, into the water in the line which it was intended to form, leaving them to find their proper place, and so continuing the process till the mass should appear above the surface. The first stone was dropped in 1812, and although many hands are employed upon it, it will not probably be completed before the year 1830. Two millions of tons of stone have already been used. The work however, was retarded in its progress by a tremendous storm in the fall of 1824, which broke up a great part of the top. It is almost incredible to to witness the ravages which the raging elements occasioned at that time. Immense masses of stone of four or five tons weight were torn up from one side, and thrown upon the other. Indeed the whole work seems to have been shaken to its very foundations, and the part which still remains unrepaired is a perfect chaos. A large number of men were employed in replacing these stones and covering the surface with hewn blocks weighing from two to three tons. It interested me much to observe the manner in which these blocks were transported from place to place. They are brought from the quarries in vessels, which are moored at the side of the break-water. From

the latter a platform extends out in a line with the vessel, on which platform a rail-road is constructed. The blocks, having staples and rings attached to them, are hoisted upon the platform by means of large cranes. They are then conveyed on wheels over the rail-roads to any part of the work.

Of all the stupendous labors which have been undertaken in modern days, this is one of the greatest. At least I have not seen or read of any which I think superior to it. The mind can scarcely conceive any thing within the limits of human power, more daring or arduous. What a mass of physical strength, aided by mechanical contrivances, must be applied, and what sums of money expended, in blasting, hewing, and transporting so many hundreds of thousands of rocks! The sight only of the work I know, can convey an idea of its magnitude and importance. I know not but the thought of throwing our own Alleghany into the Atlantic, would have as soon occurred to me, as the undertaking which is here described. Yet Englishmen have commenced and nearly finished it, and the Break-Water now rears its sullen head above the sea and seems to bid defiance to every element. Ships of the largest class may enter at either end and when once within its protection may reasonably be supposed to be safe from tempests.

SECOND REPLY TO ANTIPAS.

I WAS surprised at the spirit in which Antipas has replied to my former remarks on his first paper, and to avoid any resemblance to what I consider so unjustifiable in him, I shall confine myself to one or two paragraphs. I might answer argument if he had condescended to use any, but silence is the only reply I can give to the contumely with which this professed advocate of high and peculiar piety has thought fit to treat me. *I did not* "infer," as Antipas intimates, that he had proposed academical honors for excellence in religious virtue, "and instead of insinuating" it, I distinctly said in words quoted by him, "I cannot attribute it to Antipas." Still, I showed the folly of such a plan, not indeed to convince him of it, but to prevent any hasty or sanguine reader from being carried away by the show of reasoning in his former communication. He argued the unfavorable bearing of colleges on the piety of our students, from the fact that college honors are given not to religious excellence but to mental acquirements. It was fair to shew that there was no better way of distributing them, and that therefore he had no right to draw any conclusions to their disadvantage. He was entirely silent as to any better plan,—and for a good reason—he had none better to point out. I suggested the general resemblance existing or designed to exist between a college and the world at large. I allowed however that there is still too much of recluseness and distance from the common forms of life in our seminaries, insomuch that after a course of general education, a young man has "to educate himself" in some sense for actual business. The tendency of his suggestions, was I supposed, to make our institutions still more unlike real life, and therefore I deprecated a change. This train of thought he calls inconsistent, but he has not shown wherein the inconsistency lies, though he has disjointed some of my phrases, and by putting them together in different connections from those I had given them, apparently made me contradict myself. I could easily serve either of his papers in the same way, but I should not think it fair.

I did not say or infer, as he insinuates, that those who have left their "first love" are better fitted for the work of converting the world

than those of an opposite character. He has subscribed to what I did say, but still "he has suspected" that I "intend to misrepresent him." Such a temper unqualifies a man for the candid discussion of any disputed topic. If he would only lay aside his groundless suspicions, and unite in kindly deliberations and efforts for the object we both profess to have in view, something *might* be, *would* be done. But if every one who does not see with his eyes is to be charged with *wickedness*, and *wilful misrepresentation*, as well as *inconsistency* and want of *logic*, he will find few to co-operate with him in any plans of reform. It surely does not follow, because those who have lost their first love are in an unfit state for the service of Christ, that those who have improved it into a steady, calm, and fixed principle, are not much better prepared for it than youthful converts, with all their ardor; and this I still maintain.

If I had "appealed to Brainard," I should have pointed out in him, the importance of better regulated feelings and tongue than he displayed in the conduct for which he was expelled from college. But the facts are so different from what any one would suspect from Antipas' hints, that I beg the reader just to turn to p. 52 of Dwight's edition of Brainard's life. There he will find that the "first love" of Brainard was disfigured by a union with certain defects which he looked back upon with regret through life. There he will find the facts, in direct opposition to the statement of Antipas—"that Brainard grew up in spite of a college—yea that it was the opposition of a college which made him what he was." I consider Brainard and Antipas (in his last communication,) as justifying all I said of the comparative value of physical ardor and chastened steady principle. I excuse such tempers when united with the "first love" of a young Christian, but I think they tend to unfit one (comparatively) for the service of the church.

EVANGELIST.

DYSPEPTIC HOURS; A LETTER.

My Dear Cousin.—You wished, as I took leave of you, "that you could accompany me, to escape from your little native parish and mingle like me," you said, "with the gay folks of fashion." The wish was natural enough in a girl of sixteen. But I know your cast of mind too well, to believe that experience would make you long willing to exchange your little native parish—your green hills and valleys and the simple pleasures of the country, for all the enjoyments of the fashionable world. However, as a fashionable complaint has placed me among these "gay folks of fashion," for a time, I must show you how much cause you have to envy me, by describing to you their gaieties; and for this purpose I will give you the history of a day—if, without wearying myself and you, I can weave so many trifles together as will fill up the description.

The first thing we do, then, when we rise in the morning, is to resort to the Congress Spring, to gulp down water and look at strange faces. There is the same kind of interest in looking at people's faces, which there is in reading their characters—except indeed that there is that about the living person, which often reveals more than the written biography. You have the elements of character embodied before you, and exhibited in countenance, dress and mien with a force which description cannot reach. You have seen a young person whom no panegyric has power to make you love more than you involuntarily do the first time you look on him, and you have seen another at whom your disgust cannot be increased by any power of the satirist.

We flock to the common fountain a hundred at a time, from the fresh dawn of day till the last dull sleeper has risen from his couch and come abroad muttering of his headache and the heat,—all sorts of people, the gay and the melancholy, the lofty and the humble, the ruddy and the wan, in one collected group—casting at each other a look of comparison, perhaps of envy or compassion, and then retiring:—one stalking away to the halls of luxury and pride to spend the day in pleasure, and another stealing back to the lodgings of the invalid to feel "the heartache and the natural shocks that flesh is heir to."

Returning to our hotels, we walk in the piazzas till we are summoned to breakfast—long after the weeds are wilted, which, with fingers wet with dew, you have been pulling from your flower-beds, and after the grass lies in many a swath in the cheerful fields around you. We breakfast in comparative silence, and if you are curious to know the cause, it may be owing partly to the circumstance that it is too early to drink wine,—but some feel the effect of the last evening's hilarity, and some, new-waked from sleep, are too drowsy to be sociable, or are thinking over their dreams; most feel the torpor produced by half a dozen glasses of the cold mineral waters, and all are as hungry as a recent journey and a late meal can make them.

Breakfast over, a long calm follows; and how all the individuals of our time-killing company manage to shove it by, is more than I will undertake to tell you. Some go to the billiard-tables, and some to see the shows. As the sun mounts to the meridian and the day waxes hot, numbers come reeking from the bath-houses. Ladies in the seclusion of their chambers are busy at the toilette, devoting to a novel the scrap of time that remains to them after arraying themselves for diner; and exquisites of the other sex are employed in like manner—at least I judge so; for I have seen them appear in different vestments seven times a day:—some nod in their chairs, "to dumb forgetfulness a prey," or are conscious only of maintaining a drowsy quarrel with the ever-buzzing flies; others with their palms upon their heads, or their feet lifted into the windows, look like devotees in a pagoda—with attitudes as various and as fixed, and countenances as vacant. All endure, and wish, and dream the time away.

Thus people who have nothing to do but to enjoy themselves, are much in the condition of Job. The morning asks, When shall the day be gone? and the night, When will the morning appear? Pleasure leads a gay train, but always keeps a step ahead. There is always a space behind her which no speed or effort can overleap. She smiles, but hies on, and will never be allured to pause amidst her followers.

Dinner comes at length to disturb the sleepy ebb of time. Dining is probably, all things considered, the greatest event that takes place among us; that is, it is expected with a greater aggregate of interest, and is attended with more cheer and noise than any other occasion. With your imagination and knowledge of history, if you think the subject dignified enough, you may fancy yourself transported to the age of chivalry and to the presence of some grand ceremonial in a knight templar's castle,—the great refectory sending forth the sound of increasing bustle and the savor of smoking tables, and all avenues to the kitchen thronged with running servants—while scores of gallant personages are clustering in the halls, till the ample doors open, and clarionett and bugle invite them to the feast.

In a college commons, where a large number dine together daily, the conversation does not ordinarily rise above a murmur. But here, less

experience, or better cheer, imposes on us the necessity of using all the strength of lungs we have; and each one continually pitching his voice higher, the conversation waxes louder and louder, till it sounds like "weltering waters," swelling the tide of flood, and we all speak as Demosthenes did by the sea-side. You have heard an old adage, that "there is never a great loss without a small gain;" so there is rarely a great annoyance without something diverting. Amidst the clamor of such a dinner, it is pleasant to listen to the power of distinct voices. There are some voices which refuse to mingle with other sounds, and will not be confounded by them. There is a merry lady here who chatters in such accents—so clear and melodious—as no noise can drown, nor din render indistinct: it is the voice of a martin;—and she is answered by a gentleman in tones which fall as distinctly below the general *babel* as hers rise above. They respond to each other like a shepherd's pipe and bass-drum; which you hear none the less distinctly for the confused clang of instruments sounding between them.

We have music with our meals—you will think that delightful. But it only reaches us in snatches. Its harmonious vibrations are flung back and broken by more violent noises. Yet its loss is not to be regretted so far as eating is concerned; for it is not philosophical to have music with our meat. You may have read the remark of Dr. Rush, that "in order to render the pleasure of eating truly exquisite, all the senses except taste should be as quiescent as possible;" and that "those persons mistake the nature of the appetite for food who attempt to whet it by a band of music,—or by connecting the dining table with an extensive and delightful prospect." "Even conversation," he adds—but I do not approve of unsocial meals—"sometimes detracts from the pleasure of eating; hence great feeders [of which you may see examples here] love to eat in silence, or alone; and hence the speech of a passionate Frenchman, while dining in a talkative company, was not so improper as might be at first imagined; "Hold your tongues, (said he) I cannot taste my dinner." This is reasoning to an epicure. He might have said to a dyspeptic, With music and talking you eat unconsciously, and are thus apt to swallow too much in quantity, and that too little masticated to be easy of digestion.

The afternoon passes off with more stir than the morning, especially as the cool of the day comes on. We walk abroad, we go to the lake to angle for trout, we call on acquaintances at the different hotels; and some in one way and some another return to their various expedients for killing time, till another season arrives for feasting or making a figure, the one or the other of which seems to be with many, the principal thing. Alas! that an hour should be a burthen; and the brief space of life too long to be profitably filled up.

But some of those stagnant hours which the lovers of pleasure contrive a thousand ways to avoid, will still pursue them whithersoever they go. And even in halls consecrated to gaiety, the merriest of those who live only to wear a gay face, will sometimes give visible proof that the cup of pleasure is drained to its sediment, and remains unreplenished. The mind is made to be active; and in all this scene of busy idleness around me, no less than in the more solicitous pursuits of avarice or ambition, one may discern its restless nature, and its capacity for a happiness above terrestrial things.

I shall not stop to give you a description of all the several ways in which these thousand people are occupied for the day. It is curious to observe in all their employments how some whim or conceit is usually associated

with amusement, and creates its zest. As an example of what I mean,—when I was a child I went to a pantomime, and there I saw a crowd of people agape at some men and women who addressed them by signs and gestures. Now the conceit consisted in this—that limbs were substituted for tongues and eyes for ears. Take away the conceit and the exhibition is devoid of interest. If the actors were really dumb, who would attend to the performance? Who is amused with a pantomime in the Hartford Asylum? Again—you have heard of the mirth of ventriloquism. People will be ready to burst, if a man endowed with a human voice, shall imitate brutes and inanimate things—if he shall croak to them like a frog, or gurgle like a bottle of beer. And they are equally amused if a brute shall imitate humanity. An ape is always a mirth-maker. There is a story of one of the kings of France being entertained with a concert of swine's voices; which, as it is a singular instance of folly set in great dignity, and shows the manners of a voluptuous court, and is withal an illustration of what I have said above, I will briefly relate. A courtier, by the command of his majesty, out of a large number of swine of various sizes, selected those whose voices corresponded to the notes of a stave in music. These he arranged in such order that by touching a set of keys, like those of a piano, he could prick each one and make him squeal at pleasure. The monarch with his nobility and a great crowd being assembled, the swinish choir proceeded—to the unbounded mirth of the audience.

The stir and brilliancy of the evening remains to be described, but I have reached the end of my paper, and have given you enough of trifles. For a description of the drawing-room, as it appears immediately after tea, I shall leave you to your own imagination. You may thrust yourself into the midst of two hundred persons walking in a single room,—the music of an excellent band at a window, lost in the flutter of fans and storm of voices. In the midst of all this noise, which gradually "dies into an echo," I take my leave of you, and remain yours truly, ——— ———.

THEOLOGICAL COLLECTIONS.

EXTRACT FROM WARBURTON'S INTRODUCTION TO HIS "JULIAN."

Works, Vol. VIII.

A SOVEREIGN contempt for the authority of the Fathers, and no great reverence for any other, is what now-a-days constitutes a Protestant in fashion. But as I imagine religion loseth somewhat, and learning a great deal more, by the neglect in which the *Fathers* lye at present, I should have been tempted to say a word or two in their behalf, even though the subject of the following sheets did not require that they, whose testimony I make some use of, should have their pretensions fairly stated and their character examined. But what is here insinuated to the discredit of the *present* mode in theology with regard to the *Fathers*, is by no means said in favor of the *past*, but of *that* which good sense seems disposed to place between them.

Their authority had now, for many ages, been held *sacred*. Although by taking the Greek philosophy, in which they had been nurtured, for their guide in explaining the nature and genius of the gospel, they had unhappily turned religion into *art*; which their successors, the *Schoolmen*, soon after turned into a *trade*. But, as in all matters where reason doth not hold the balance, the authority, which had been extravagantly advanced, was, on the turn of the times, as extravagantly undervalued. It may not therefore be

amiss to acquaint the English reader, in few words, how all this came to pass.

When the avarice and ambition of the church of Rome had, by working with the superstition and ignorance of the people erected what it calls *Hierarchy*, which was the digesting an ecclesiastical policy on the ruins of gospel liberty, they found nothing of such use for the administration and support of this system, as the making the authority of the *Fathers* sacred, and consequently decisive. For this church having introduced numerous errors and superstitions, both in rites and doctrines, which the *silence* and *declarations* of scripture equally condemned, they were obliged to seal up those living oracles, and open this new ware-house of the dead. And it is no wonder if, in that shoal of writers which *the great drag-net of time* (as a poet of our own calls it,) had inclosed and brought down to us, under the name of *Fathers*, there should be some amongst them of a character suited to countenance any kind of folly or extravagance. Their decisions, therefore, it was thought fit should be treated as laws; and collected into a kind of code, under the title of the *sentences*.

From this time every thing was tried at the bar of the *Fathers;* and so unquestioned was their jurisdiction, that when the great defection was made from the *Church of Rome*, the reformed though they shook off the tyranny of the *Pope*, could not disengage themselves from the unbounded authority of the *Fathers;* but carried that prejudice with them (as they did some others of a worse complexion) into the *Reformation*. For, in religious matters, novelty being suspicious, and antiquity venerable, the reformed thought it for their credit to have the *Fathers* on their side. They seemed neither to consider antiquity in general as a thing *relative*, nor Christian antiquity as a thing *positive*, either of which considerations would have shown them, that the *Fathers* themselves were modern, compared to that authority on which the reformed founded their churches; and that the *Gospel* was that true antiquity on which they should repose their confidence. The effects of this error was, that in the long appeal to truth between Protestants and Papists, (both of them going on a common principle, that the authority of the *Fathers* was decisive,) the latter were enabled to prop up their credit against all the evidence of common sense and sacred scripture.

At length an excellent writer of the *Reformed* religion, observing that the controversy was likely to be endless, (for though the gross corruptions of Popery were certainly later than the third, fourth, or fifth centuries, to which the appeal was usually made, yet the seeds of them being then sown, and beginning to pullulate, it was but too plain there was hold enough for a skilful debater to draw the *Fathers* to his own side, and make them water the sprouts they had been planting;) M. Daillé, I say, observing this, wisely projected to shift the ground, and force the disputants on both sides to vary their method of attack as well as of defence. In order to this he composed a discourse *of the true use of the Fathers*. In which with admirable learning and force of argument, he showed, that the Fathers were incompetent deciders of the controversies now on foot; since the points in question were not formed into articles till long after the ages in which those fathers lived. This was bringing them from the bench to the table; degrading them from the rank of judges, into the class of simple evidence; in which Daillé too was not for suffering them to speak, like *Irish* evidence, in every cause where they were wanted, but only such matters as were agreed to be within their competence. Had this learned critic stopped here, his book had been free from blame; but then in all likelihood his honest purpose had been rendered ineffectual; for old prejudices are not to be set straight by barely reducing the obliquity to that straight line which just restores it to its rectitude. He went much farther: and by showing, occasionally, that they were absurd interpreters of Scripture; that they were bad reasoners in morals; and very loose evidence in facts; he seemed willing to have his reader infer, that, even though they had been masters of their subject, yet these other defects would have rendered them very unqualified deciders.

But our folly has ever been, and is

likely to continue, to judge of antiquity by a modern standard: when, if we would form reasonable ideas of it, we should weigh it with its own. We examine the *conceits* of a *Basil* or an *Austin*, on the test of the improved reasoning of our own times. And we do well. It is the way to read them with profit. But when, from a contempt of their logic, which follows this comparison, we come to despise their other accomplishments of parts and learning, we betray gross ignorance or injustice. To know the true value of the *Fathers* we should place them by their contemporaries, the Pagan writers of greatest estimation; and if they suffer in their neighborhood; even let them stay where most of them already are, with the grocers. But it is a fact none acquainted with antiquity will deny, how great a secret soever modern divines may make of it, that as *polite scholars* (which is the thing their despisers most affect to value) the Christian writers have indisputably the advantage, both in eloquence and ethics. And we may venture to say that there are some of them who have successively rivalled the best writers of the higher and purer antiquity. St. Chrysostome has more good sense than Plato; and the critic may find in Lactantius almost as many good works as in Tully. So that if, on the principles of a classical taste, we discard the *Fathers*, we should send along with them the *Pagan writers* of the same ages; unless the wonderful theology of the latter can atone for (what they both have in common) their false rhetoric and bad reasoning.

These imperfections, therefore, in both being equal, it is plain they were the faults of the times. For whatever advantages the ancients had over us in the art of poetry, oratory, and history, it is certain we have over them in the *science of reasoning*, as far as it concerns the investigation of moral truth.

Those who are not able to form a comparison between them, on their own knowledge, might be reconciled to this conclusion, when the *peculiar hindrances*, in the ancient world to the advancement of moral truth, on the principles of a just logic, had been laid before them.

The cultivation of the art of reasoning was, in the most early times of learning, in the hands of their *orators* and *sophists*. Whatever was the profession, the real business of the *orator* was not to convince but to persuade; and not in favor of truth, but of convenience or utility: which again, was not general utility (for that coincides with truth) but particular; which is often at variance with it. So that their art of reasoning was as much an art to *hinder* the discovery of truth as to *promote* it. Nor was that part which was employed in the support of error merely lost to the service of truth. The mischief went farther. It brought in many falacious rules and modes of reasoning which greatly embarrassed and misled the advocate when employed in a better cause. Particularly those by similitude and analogy: which had their rise from hence; and soon spread like a leprosy, over all the argumentation of antiquity.

But to this it will be said, that those two famous instruments of truth, *logic* and *mathematics*, were, the one invented, and the other highly advanced, in these very ages. It is certain they were. But if the plain truth may be told, the use of these boasted instruments goes no farther than to assist us, the one in the *form* of *reasoning*, the other in the *method* of *discourse*.

Aristotle's invention of the *Categories* was a surprising effort of human wit. But in practice, *logic* is more a *trick* than a *science*, formed rather to amuse than instruct. And, in some sort, we may apply to the *art of syllogism* what a man of wit has observed of *rhetoric*, that it only tells us how to name those tools, which nature had before put into our hands, and habit taught the use of. However, all its real virtue consists in the *compendious* detection of a fallacy. This is all the service it can do for truth. In the service of chicane, indeed, it is a mere juggler's knot, now fast, now loose; and the *schools*, where this legerdemain was exercised in great perfection, are full of the stories of its wonders. But its true value is now well known: and there is but little need to put it lower in the general estimation.

However, what *logic* hath lost of its credit, *mathematics* have gained. And *geometry* is now supposed to do wonders as well in the system of man as of matter. It must be owned, the real virtue it hath, it had acquired

long since: for, by what is left us of antiquity, we see how elegantly it was then handled, and how sublimely it was pursued. But the truth is, all its use, for the purpose in question, besides what hath been already mentioned, seems to be only habituating the mind to think long and closely: and it would be well if this advantage made amends for some inconveniences, as inseparable from its study. It may seem too much a paradox to say, that long habit in this science incapacitates the mind for reasoning at large, and especially in the search of moral truth. And yet, I believe, nothing is more certain. The object of geometry is demonstration; its subject admits of it, and is almost the only subject that doth. In this science, whatever is not demonstration, goes for nothing; or is at least below the sublime inquirer's regard. *Probability*, through its almost infinite degrees, from simple doubt up to absolute certainty, is the *terra incognita* of the geometer. And yet here it is that the great business, of the human mind, the march and discovery of all the important truths which concern us as reasonable beings, is carried on. And here too it is that all its vigor is exerted: for to proportion the assent to the probability accompanying every varying degree of moral evidence, requires the most enlarged and sovereign exercise of reason. But, as to excel in the use of any thing, the habit must always be in proportion to the difficulty, it seems very unlikely that the *geometer* (long confined to the routine of demonstration, the easiest exercise of reason, where much less of the vigor than of the attention of mind is required to excel,) should form a right judgment on subjects, whose truth or falsehood is to be rated on the degrees of moral evidence. I venture to call mathematics the easiest exercise of reason, on the authority of Cicero, who observes, *that scarce any man ever set himself upon this study, who did not make what progress in it he pleased.* But besides acquired inability, prejudice renders the veteran mathematician still less capable of judging of moral evidence. He who hath been so long accustomed to lay together and compare ideas, and hath reaped demonstration, the richest fruit of speculative truth for his labor, regards all the lower degrees of evidence as in the train only of his mathematical principality: and he commonly ranks them in so arbitrary a manner, that the *ratio ultima mathematicorum* is become almost as great a libel upon common sense, as other sovereign decisions. I might appeal, for the truth of this, to those wonderful conclusions which *geometers* when condescending to write on history, ethics, or theology, have made from their premises. But the thing is notorious: and it is now no secret that the oldest mathematician in England, is the worst reasoner in it. But I would not be mistaken as undervaluing the many useful discoveries made from time to time in moral matters by professed mathematicians. Nor will any one so mistake me, who does not first confound the genius and the *geometer*; and then conclude that what was the achievment of his wit, was the product of his theorems.

To return. Such was the state and condition of the human understanding in the ancient world, rather a *mechanical* than a moral or intellectual cultivation of reason, when Christianity arose; and on such principles as were best fitted to correct those errors and prejudices, which had so long and so fatally retarded the progress of truth. It would require a just volume to treat this matter as it deserves. The nature of my work will not permit me to do it. I shall only give a single instance, but an instance of importance, namely, the use of those principles in discovering the true *end* of man; and in directing him to the right *mean* of attaining it.

The knowledge of the *One God* as the moral and immediate Governor of the Universe, directly leads us to the *Supreme Good*; and the doctrine of *Faith* in Him, directly inspiring the *love of truth* enobles us to procure it.

In Paganism, the *end* was totally obscured, by its having always kept the true God, the supreme good, out of sight; which therefore must be needs sought in vain; and the true *mean* entirely lost, by the introduction of a number of false ones.

These were amongst the great principles revealed by heaven for the advancement of *moral knowledge*: and

in time they had their effect: though indeed somewhat with the latest. For it is not to be dissembled, that here as in most other cases in the moral world, the perversity of men soon ran counter to God's good Providence; which had so admirably fitted and disposed things for a general reform.

I have said the *Fathers* were, at least equal, if not superior, to those Gentile writers, their contemporaries whom we most affect to admire. I shall now explain the unhappy causes (in which *religion* and *reason* suffered equally, as they always will suffer together) why the fathers did not in the exactness of their *logic* and in the purity of their *ethics*, infinitely surpass them.

The first preachers of the gospel, were the inspired messengers of the *Word*. They committed its dictates to writing; and with that purity and splendor in which they drew them from the fountain of truth.

Their immediate followers, whom we are wont to call the *Apostolic Fathers*, received at their hands the doctrine of life, in all the simplicity of *understanding* as well as *heart*. It cannot be said that their writings do much honor to the rational sublimity of our holy religion: but then they have not hurt or violated the integrity of sacred truth. For *false philosophy* had not yet made havoc of the *faith*. If, in their writings, we see but little of that manly eloquence of reason, which makes the writings of their inspired predecessors so truly admirable; and is so striking a proof of the reality of that inspiration: yet still there is as little of those adulterate and poluted ornaments which their successors brought from the brothels of Pagan philosophy, to stain the sanctity of religion. And let me add, that though the early prospect of things may not be, in all respects, what we could wish it; yet there is one circumstance, which does great credit to our holy faith: It is this, that as the integrity and dignity of its simple and perfect nature refused all fellowship with the adulterate arts of Grecian learning; so the admirable display of divine wisdom in disposing the parts, and conducting the course of the grand system of redemption, was not to be tolerably apprehended but by an improved and well disciplined understanding. Both these qualities suited the nobility of its original. It could bear no communion with *error*; and was as little fitted to consort with *ignorance*.

The men of *science* were not the first who attended to the call of the gospel. It was not to be expected they should be the first. Their station presented many prejudices against it. It was taught by simple unlettered men, whose condition they held in contempt; and it required that they, who had been till now the teachers of mankind, should become learners. The doctrines of the Gospel had indeed this to recommend them, that they were *rational*; but the philosophers were already no strangers to those principles of natural religion which Christianity adopted, such as the unity of the Godhead, his moral government, and the essential difference between good and evil. The *attestations* to its truth were wonderful, but these, their principles of false philosophy enabled them to evade: so that their passions and prejudices for some time, supported them in holding out against all the conviction of gospel evidence.

But it was not thus with plainer men. They submitted to its force with less reluctance. Philosophy had secreted from the profane vulgar, the high truths of natural law, which it taught to the initiated concerning the one true God and his worship. When the gospel openly proclaimed these truths, with others of the like repose and comfort to the human mind, these profane vulgar eagerly embraced it. And as Grecian wisdom could not keep them from believing what was thus revealed, so neither did that wisdom, falsely so called, tempt them to vitiate it, after they had embraced it. They were apt, indeed, to run into the opposite extreme, and reflecting of how little use philosophy had ever been to the body of mankind, and how violently it now opposed the new religion, which had the body of mankind for its object, they became much disposed to avoid or neglect all profane literature without distinction. They saw, in the power of miracles, a more efficacious way of propagating the faith, and they thought they saw in St. Paul's answer of the Grecian wisdom, the

condemnation of all human literature, in general. St. Paul had himself abstained from their meretricious eloquence, and had cautioned posterity against their magical philosophy. The *first*, lest it should occasion a suspicion that the faith had made its way rather by the arts of human speech, than by the power of the Spirit. The *latter* because he saw it was fatally framed to infect religion; and had some experience, and more divine foreknowledge, that it would speedily do so.

Indeed the time was at hand. For the convictive evidence and rapid progress of the Gospel, had so shaken and disconcerted learned pride, that the next age saw a torrent of believers pour into the church, from the schools of their rhetors, the colleges of their philosophers, and the cloisters of their priests. The sincerity of these illustrious converts in embracing a religion which did not hold out so much as in distant prospect, any advantages of the temporal kind, cannot be fairly brought into question. Their discretion, their prudence, were the things most wanted. For that passion of new converts, *zeal*, which is then least under the direction of *knowledge* when zeal most needs it, hindered them from making their *advantages* of the principles of revelation; so admirably fitted, as we have shown, to improve human nature on that side where its perfection lies, I mean in the high attainments of moral science. For, instead of reasoning from truths clearly revealed, and so from things known, to advance, by due degrees, in the method of the mathematicians, to the discovery of truths unknown. They travested obscure uncertainties, nay, manifest errors, into truth; and sought in philosophy and logic, analogies and quibbles to support them.

Their two great objects, as became them, were to increase the number of believers; and to defend the faith against infidels and heretics.

Amongst the means they employed for the speedy conversion of the world one was to bring Christianity as near to the genius of the *Gentile religion* and of the *Greek philosophy*, as could be done without giving offence to them or to their brethren.

This will account for a circumstance that never fails of giving scandal to the readers of Church-history: which is, that the principles and doctrines of the ancient *Heretics* were infinitely more shocking and absurd than those of any modern *sectaries*. The reason (we see) is, that the ancient *heretics* formed their tenets on the principles of *Pagan Philosophy*; while the modern sectaries form theirs on the books of *sacred Scripture*. And the one was on philosophy reformed and purified, and the other is on the Bible perverted and misunderstood, yet the difference in favor of the latter becomes immense.

This mysterious genius of Paganism, together with its popular absurdities, naturally produced a method of teaching, which always pleases the imagination in proportion as it disgusts the judgment, that is to say, the use of *allegory*. A practice excellently fitted to cover the early follies of *vulgar* Gentilism, and to ornament the late knaveries of the philosophic; but very abhorrent of the genius of Christianity, where every doctrine was rational and therefore every rite should have been plain and open. Yet as allegory was become the general vehicle of instruction, and that which distinguished the school of *Plato*; the *Fathers*, who leaned most towards that sect, thought fit to go into that fashionable mode. They allegorized every thing; and their success was such as might be expected from so absurd an accommodation. Here again they were misled in their ignorance of the nature of the Jewish law: a law full of allegories and figurative representations. And with great propriety so as that religion was dependent on and preparatory to the Gospel; which, being its *end* and completion, required to have some shadow of itself delineated in the steps which led to it. But this, which shows the use of allegories to be reasonable in the *old Testament*, shows the folly of expecting them in the *New*. For when the substance was advanced, and placed in full light, the shadow was of course to be cast behind. Yet by the most unaccountable perversity, the very reason which the apostle gives for the necessity of interpreting the *law* figuratively, that *the letter killeth, but the spirit giveth life*, was made the authority for using the *Gospel* in the same manner.

REVIEWS.

Tenth Annual Report of the American Society for Coloniving the Free People of Color in the United States. Washington; 1827.

Eleventh Annual Report of the American Society for Colonising the Free People of Color in the United States. Washington; 1828.

SOME men are disposed to pour contempt upon an untried benevolent enterprise, because of the warmth of emotion which its friends exhibit. But deep feeling is perfectly consistent with sound judgment. In the higher stages of passion, there is something which gives to the short sighted faculty of judgment, a power of remote vision and comprehensive survey. Men of large minds have been susceptible of strong emotion. The philanthropists of Britain took broad and prospective views in regard to the well-being of Africa, because they felt strongly. In their minds an impulse went through all the regions of intellect and waked up whatever slumbered, and purified whatever was dim. It was often a matter of wonder to the unbelieving little men around them, why they did not give up the cause in despair. But discouragement they had anticipated. They had placed their hopes of success on such substantial things as the progress of knowledge, the connexion between wickedness and impolicy, the nature of man, and the sayings of God. Actuated and impressed by similar views and feelings, the supporters of the *American Colonization Society* have held on their way. Not the least disheartening of the adversities which they have encountered was the spirit of mingled incredulity and contempt, any thing but magnanimous, which was exhibited by some of the more respectable journals in this country. Men of the noble views of Mills and Caldwell, and of the sagacious and comprehensive intellect of Harper and Clay, were accused of misguided zeal and of a weak and pitiable philanthropy. But through the merciful kindness of God, those days of rebuke and gloom have gone by. The Colonization Society now urges its claims, not simply on the ground of earnest hope and confident prediction, but on the basis of well established facts. When we presented this subject to our readers five years since, though many circumstances combined to cheer and animate us, yet the final success of the experiment was comparatively problematical.

For the purpose of presenting the subject to our readers in one view, we purpose to go back to the establishment of the Colonization Society, and briefly review its history during the successive years of its existence. Before doing this, however, we will briefly advert to the kindred settlement at Sierra Leone. We regard this colony as an instrument of signal benefit to Africa, as the pioneer in the great cause of Colonization, and as a noble monument of British philanthropy.

The celebrated Granville Sharpe, was the founder of the colony at Sierra Leone. By the decision in the High Court of England, in the case of Somerset, that the British constitution does not recognise a state of slavery, four hundred negroes were thrown, without employment, into the streets of London. They immediately resorted to Mr. Sharpe for protection. After much deliberation, he determined to attempt to colonize them somewhere on the African coast. Proper representations being made to the government, they concluded to defray the whole expense of the expedition. The transports, which conveyed them,

sailed in May, 1787. But owing to the unfavorable time of the year in which they arrived upon the coast, and to the intemperance and insubordination of the people, almost one half died during the first year. The land, which was originally purchased of the natives, is about twenty miles square, lying on Cape Sierra Leone, 8° 12′ north latitude, and about 12° west longitude. By various misfortunes the colony was reduced to forty persons, and a total extinction was feared. In 1788, another ship was sent out, having on board thirty-nine emigrants and abundant supplies of provisions. Thirteen of these soon fell victims to death. Mr. Sharpe trusting too much to the force of moral principle in the settlers, had neglected to provide them with any thing like a code of laws, or with any materials for repelling foreign aggression. In 1789, a neighboring chief, for the purpose of retaliating certain injuries received from a British slave factor on the coast, burnt the settlement at Sierra Leone, and dispersed the colonists. By the exertions of Mr. Sharpe the Sierra Leone company was now formed, embracing many of the most wealthy citizens of London. This company despatched forthwith an Agent, with various supplies of provisions, arms, and amunition. A large number of slaves, in our Revolutionary war had escaped from the United States and placed themselves under British protion. At the close of the war, they were removed to Nova Scotia. The climate proving too cold, they petitioned the Sierra Leone company to be removed to their colony; the request was granted, and one thousand one hundred and thirty-two individuals were transported to the colony. Through the presure of the rains and the want of fresh provisions, one tenth of the number died during the first season. In 1792, a school was established, two churches erected, lots of land distributed to the settlers, and various important improvements effected. In 1793, the York, store-ship, containing property to the amount of fifteen thousand pounds sterling was consumed. In 1794, the colony was visited with a calamity, which nearly annihilated it. A French fleet, with a barbarity worthy of Tartars, attacked this unoffending settlement, burnt nearly all the buildings, pillaged and destroyed the books, printing apparatus, botanical collections, &c., and captured a ship with goods on board, with ten thousand pounds sterling. The whole loss was little short of fifty-five thousand pounds sterling. But this misfortune was met on the part of the settlers, with much fortitude. Convinced that their very existence depended on obedience and subordination, they exhibited some more unanimity and regard for character.

In 1798, Freetown contained one thousand two hundred inhabitants, three hundred houses, a government house, &c. Many of the colonists about this time became unhappily infected with a spirit of insubordination. Matters at length proceeded so far, that the courts of justice were shut, the Europeans were ordered to depart, or to pay for the privilege of remaining. The loyal party took arms, and met and routed the insurgents. The ringleaders were executed. Shortly after the native tribes made an attack upon the colony, and some loss was sustained. These various misfortunes influenced the directors of the company to make a very spirited representation of the state of the colony to Parliament, accompanied with the urgent request that the government would take it under its protection. The whole subject was fully investigated by a committee of the House of Commons, and in January, 1807, all the possessions of the company were surrendered to the British crown. In the progress of this work Mr. Sharpe had expended from his private funds, more than one thou-

and four hundred pounds sterling, and the company eigty-two thousand.

This year was rendered illustrious by the abolition of the slave trade. By one provision of the abolition act, the colony was made the asylum for liberated slaves; in consequence of which more than ten thousand of these miserable men have been settled at sundry villages on the coast. This settlement has been rendered by the efforts of the Church Missionary Society a most interesting field of labor. The gospel has here gloriously triumphed over the degradation of the African, and has indeed made him a new creature. Songs of thanksgiving have ascended to the one living and true God from many a valley and hill, where the devil had been openly worshipped for ages. When Messrs. Mills and Burgess visited Freetown, they attended divine service in a stone chapel, where the missionary, Johnson, preached to a congregation of eleven hundred persons.

Schools are now universally established, and nearly the whole population attend public worship. Sierra Leone now contains eighteen thousand inhabitants, about twelve thousand of whom are liberated negroes. Its commerce is in a very flourishing state. The freight on the shipments made in 1824, amounted to nearly one hundred thousand pounds sterling. In consequence of the mortality of white persons, for three or four years past, which has been severe, but greatly exaggerated, a report has gained currency, that the British government were about to abandon the colony. This report is declared in the London papers to be without any foundation, and to have been circulated by the enemies of the African cause. A late Report of the Parliamentary Commissioners is entirely favorable to the expediency of continuing it. They declare that it is becoming every year more healthy and prosperous.

The plan of colonizing the free people of color in this country seems to have had its origin in Virginia. About twenty-five years since, the Legislature of that State passed a resolution requesting Gov. Munroe, since President of the United States, to correspond with the General Government, on the subject of establishing a colony in Africa. In 1816, a resolution expressing cordial approbation of the measure passed the legislature with but eight dissenting voices. General Mercer, says that the plan had been long discussed in secret council, and revolved in the inmost meditations of a few distinguished men, and that the news in 1817, that it was maturing brought with it the first ray of light upon a subject, which his own mind had been long and deeply pondering." As early as 1787, Dr. Thornton, of Washington, proposed the subject to the people of color residing in Boston and Providence, and induced many to consent to accompany him in a proposed expedition. But the community refused to furnish the means and the enterprise failed.

In 1816, the Rev. Dr. Finley of New Jersey, whose mind had long been occupied with this subject, visited Washington, and immediately began to make arrangements preparatory to a meeting of the citizens. He conversed with President Munroe, the Heads of Departments, and with many Members of Congress. The zeal and ability with which he pleaded the cause had considerable influence in collecting people to the meeting. The evening before, a small circle met to supplicate the blessing of the Most High upon the undertaking. Samuel J. Mills arrived at Washington just in time to attend this meeting. The Society was hardly organized before Dr. Finley was summoned from the prosecution of his loved enterprise to his eternal reward.

The first object of the society was to procure information in regard to the most suitable place for the estab-

lishment of a colony. For this purpose Messrs. Mills and Burgess visited Africa, in behalf of the Society. About five weeks at the commencement of the year 1818, were employed in surveying the coast to the south of Sierra Leone, as far as to the Island Sherbro. Several conversations were held with the native chiefs on the subject of purchasing land, and much valuable knowledge was collected. On the homeward passage Mr. Mills died. Not the least among the important objects which were accomplished by this enterprise was the excitement of a powerful sympathy in this country, in favor of a cause, to which the noble spirit of Mills had fallen a sacrifice. Public attention was awakened, and the treasury of the Society was so much replenished, that it was determined to fit out an expedition as speedily as possible. In consequence of the representations of the Society, the Government of the United States determined to establish an agency on the African coast, for the purpose of providing an asylum for re-captured slaves; and that it should be located at the place where the Society should establish a colony. Early in 1820, the Elizabeth sailed from the United States, with its two agents on the part of the Government, and one in behalf of the Society, with eighty emigrants. This ill-planned expedition arrived in the midst of the rainy season, and was landed, through the treachery of some of the native chiefs, on the island Sherbro, one of the most unhealthy spots, which could have been selected. The agents and twenty-four settlers were soon swept away. The surviving colonists experienced a complication of sufferings. The news of these events, though disastrous in the extreme, did not discourage the fast friends of the Society. Early in 1821, twenty-eight emigrants, under the direction of four agents joined the wretched remains of the settlers at Sherbro. In obedience to orders, the whole were removed to Sierra Leone, and placed under the protection of the British Government. The agents sailed down the coast and made several fruitless attempts to purchase land of the natives. Two very soon fell victims to the fever of the climate, and a third returned to the United States. The slave trade was the source of these failures to purchase land. The people of the Bassa country were perfectly willing to receive their brethren from the United States, but, on no consideration would they consent to renounce the slave trade.

In the spring of 1821, Dr. Eli Ayres was appointed agent of the Society. Soon after his arrival, in company with Lieutenant Stockton of the Alligator, he proceeded down the coast from Sierra Leone. On the 15th of December, they succeeded in purchasing a territory embracing the whole of Cape Montserado, and a most valuable tract of land, on a river of the same name.

We have never seen any negociation with the Indians of this country, admirable as some have been for tact and talent, which could be compared, for perfect knowledge of human nature, and unconquerable perseverance, with this negociation of Lieut. Stockton and Dr. Ayres.*

Cape Montserado lies in about the sixth degree of North Latitude. The territory first purchased presents the form of a tongue of land, twelve leagues in extent, joined to the main land by a narrow isthmus formed by the approach of the head waters of the Montserado and Junk rivers. The northwestern termination of this narrow tract of country is Cape Montserado, rising towards its extremity into a bold and majestic promontory. The Montserado river is three hundred miles in length being the largest African river from the Rio Grande to the Congo.

* A most interesting account of this transaction from the pen of Dr. Ayres is given in our former Review of this subject.

* Early in the year 1822, measures were taken to transport the settlers from Sierra Leone to the Cape. In consequence of the refusal of the natives to permit a landing, a small island was purchased lying at the mouth of the river Montserado, and temporarily occupied. At length a secret arrangement was made with king George who resided on the Cape, in virtue of which the settlers were permitted to remove from the island, and commence clearing the heavy forest for the site of a town. But their happy anticipations were soon overcast. An English schooner having been stranded about a mile from the extremity of the Cape, King George's people immediately rushed out to seize the plunder. The Americans were summoned to the assistance of their English visitants. After a sharp skirmish the assailants were compelled to retire. During the engagement, fire from a field piece, was unhappily communicated to the storehouse, and provisions, ammunition, &c., were consumed to the amount of three thousand dollars. By these unhappy dissentions the minds of the natives were exceedingly exasperated. Two boats, which the colonists had despatched up the river to procure fresh water, were fired upon, on their return, and two persons were killed.

But in this day of gloom, God interposed for their deliverance. Boatswain, a chief of great power and influence among the surrounding tribes, was induced to interpose his authority for the settlement of difficulties. He immediately appeared on the Montserado, not as he said *to pronounce sentence, but to do justice.* Having assembled the various parties and ascertained the prominent facts, he laconically remarked to the hostile tribes, "Let the Americans have their lands immediately. Whoever is not satisfied with my decision, let him tell *me* so." Then turning to the agent he said, "If they oblige me to come again to quiet them, I will do it to purpose, by taking their heads from their shoulders, as I did old King George's on my last visit."

The settlers immediately resumed their labors on the Cape. But as it was supposed, that the cloud had dispersed only to collect again its fury, the agent came forward with a proposal to re-embark the settlers and convey them back to Sierra Leone. A small number accepted the proposal. Twenty-one persons only, capable of bearing arms, remained behind. The rains had now set in with uncommon violence; the houses were destitute of roofs, and the store of provisions was almost exhausted. but with a fortitude and a perseverance which would almost place them on a parallel with the Plymouth pilgrims, they soon provided themselves with comfortable houses, and prepared as fully as possible, against the adverse circumstances which were soon to overtake them. About this time both the agents returned to the United States.

On the 8th of August, the brig Strong, from Baltimore, with fifty-five emigrants, and Mr. T. Ashmun, joint agent of the Society and the Government, arrived at the Cape. Mr. Ashmun immediately proceeded to survey the military strength of the colony, as from many appearances, an attack was anticipated. In consequence of fatigue and exposure to heavy rains, a large number of the emigrants were wholly disabled. Mr. Ashmun for a long time was subjected to extreme suffering and very frequently to delirium. His amiable and affectionate wife died on the 15th of September.

* A minute and exceedingly interesting memoir of the sufferings and labors of the colonists, down to the arrival of the Oswego in 1823, from the pen of Mr. Ashmun, was published in the second volume of the African Repository. In this brief recapitulation, we follow that narrative, rather than the less complete history of the same events which was given in our former article.

Secret meetings now began to be held by the native kings, at which many hostile measures were proposed and discussed. In the course of a few days, the native forces were known to be collecting from various quarters, and every possible preparation was made to place the colony in a state of defence. On the 11th of November, the enemy suddenly appeared from the woods, and at the distance of sixty yards, delivered their fire, and rushed on with great impetuosity. A part of the colony's forces were thrown into confusion. The second discharge of a brass field piece, however, brought the enemy to a stand; their fire suddenly terminated; a savage yell was raised which echoed dismally through the surrounding forests, and they all vanished; four of the colonists were killed and four wounded. The carnage on the part of the enemy was great. An ineffectual attempt was now made to negociate a peace. Efficient preparations were made against a renewed attack. In imitation of the Pilgrims of New England, a day was set apart for fasting, humiliation, and prayer. On the 30th, the enemy appeared with a force of fifteen hundred, and attacked the works, nearly at the same time, on opposite sides. But after receiving a few well directed shots from the large guns, they turned and fled.

An English schooner now arrived on the coast, having on board the celebrated African traveller Captain Laing. Through his influence, the hostile chiefs were induced to sign an instrument, binding themselves to an unlimited truce with the colonists, and referring existing disputes to the arbitration of the Governor of Sierra Leone. Much disinterested assistance was rendered by the British seamen, as well as by the officers and crew of the United States ship Cyane, which about this time visited the colony. On the 24th of May, 1823, the Oswego arrived at the Cape with sixty-one colonists, who went out, notwithstanding that a full disclosure had been made to them before they sailed, of the recent events which had occurred at the colony. In consequence of the little preparation which had been made for their reception, a fever soon commenced, and eight persons fell victims to its ravages. A division of lands was now made—a measure which greatly promoted the prosperity of the colony. Dr. Ayres, who went out in the Oswego, was compelled through severe indisposition, to return to the United States and resign his commission.

On the 13th of February, 1824, the ship Cyrus arrived at Liberia, with one hundred and five emigrants. Through the favor of Heaven, the fever, which visited them soon after their arrival, proved fatal in no cases except those of three children. This band of emigrants exhibited a spirit of subordination, industry, and piety, which was attended with the happiest effects upon all the interests of the colony. A most important measure, which was accomplished, through the united exertions of Mr. Ashmun and Mr. Gurley, who visited the colony during this summer, was the organization of an energetic government. By its operation, the despondent were encouraged, the disorderly were quicted, and the whole state of affairs wore the aspect of peace and obedience. In September of this year, the colony enjoyed a special visitation of the influences of God's Holy Spirit. About fifty of the colonists, of all ages and characters, became pious, and most of them publicly professed their faith in the Redeemer. "To the days of eternity," remarks Mr. Ashmun, "a countless host of the children of Africa saved, will look back and date from this event, the first effectual dawning of that heavenly light, which shall at length have conducted them to the fold and city of God."

The next event of importance was

the arrival of the brig Hunter with sixty-seven emigrants. Near the close of the year, 1826, an effort was made in New England to fit out an expedition. By the indefatigable exertions of the Rev. Horace Sessions, thirty-four emigrants were collected, a printing-press, printer, a valuable library, and large stores of provisions, were procured. Before they sailed from Boston, eighteen of the emigrants were formed into a church. On their arrival at the colony, they were visited with an unprecedented mortality. About half the number, among whom were Mr. Force the printer, Mr. Holton an ordained missionary, and Mr. Sessions, were swept away. This disastrous calamity is in part to be attributed to the fact, that they left a cold region in the coldest part of the year, and arrived at Liberia in the hottest season of the year; and that many of them most imprudently neglected the prescriptions of the Rev. Lot Carey,—a very successful physician—and depended on medicines which they had brought with them, and which could not fail to prove injurious.

During the year 1825, Mr. Ashmun purchased of the natives an extensive and fertile tract of country, extending nine miles on the coast from the Montserado river to the St. Paul's, and indefinitely in the interior. The St. Paul's is a noble river, half a mile wide at its mouth, its waters sweet, and its banks fertile; it is connected to the Montserado by Stockton creek. Soon after this purchase, the Indian chief arrived from Norfolk, Virginia, with one hundred and fifty-four emigrants; of which one hundred and thirty-nine were from North Carolina. Not an individual of the latter number suffered mortality from sickness, while some who left Norfolk in bad health ultimately derived benefit from the change of climate. The territory of the Young Sisters—a tract of country, ninety miles south of Montserado, in the midst of a country very productive in rice, palm oil, camwood, and ivory, was ceded to the society.

In April, 1827, the brig Doris arrived at the colony, with ninety-three emigrants. In consequence of a decree of the Supreme Court one hundred and forty-two recaptured Africans, in the State of Georgia, were placed under the provisions of the law, which authorises the government of the United States to restore to their native land all such Africans as may have been illegally introduced into this country; and the ship Norfolk was employed to convey them to the Agency in Liberia. As a proof of the resources of the colony, it is stated that not more than twenty remained, seven days after their arrival, a charge to the United States. In November last the Doris sailed from Baltimore with one hundred and five emigrants; in December the Randolph with twenty-six; and subsequently the Nautilus with one hundred and sixty-four emigrants. Eighty-eight individuals in the two first of these expeditions were emancipated slaves. The population of the colony now exceeds *twelve hundred* persons, of whom five hundred and thirty-three were sent out in the year 1827.

The present state of the colony is, in most respects, highly encouraging. Its trade is rapidly increasing. In a late address of the emigrants to their brethren in the United States, it is remarked, "That the commerce is carried on in rice, palm oil, ivory, tortoise shell, dye woods, gold, hides, wax, and a small amount of coffee; and it brings in return, the products and manufactures of the four quarters of the world. Seldom is the harbor clear of American and European vessels." Several individuals, in the course of three or four years, have acquired property to the amount of several thousand dollars each. The amount of nett profits of a small schooner, employed in the

coasting trade amounted to nearly five thousand dollars. A company has been incorporated to improve the navigation of the Montserado river. One thousand dollars have been subscribed by the colonists, and four thousand more are pledged if necessary.

The agriculture of the colony has unhappily received but little attention. The inhabitants of Caldwell, a settlement on Stockton creek are, however, beginning to engage in this pursuit, with great energy and success. Most of them are associated in an Agricultural Society. Its members meet weekly for the purpose of reporting individually, the progress made during the week.

The system of government adopted in 1824, has answered, in a very satisfactory manner, the great purposes for which government was instituted.

Important accessions of territory have been made to the colony during the past year. Cape Mount, the trade of which is estimated at fifty thousand dollars per annum, has been purchased of the natives; also a territory called the Junk, forty miles to the south-east of Monrovia. No less than *eight stations*, from Cape Mount to Trade Town, one hundred and forty miles, are now under the jurisdiction of the Society. By means of these stations a most powerful and salutary influence can be exerted on the native tribes.

A system of school instruction, on the Lancasterian plan, is in successful operation, under the superintendence of the Rev. George McGill. Every child in the colony, native and American, enjoys its advantages. The colonists voluntarily subscribed, the last year, eleven hundred dollars for this object.

In regard to the religious state of Monrovia, it is declared, that perhaps no village in this country, exhibits less which is offensive, and more that is gratifying to the eye of the Christian. Crimes are almost unknown, and universal respect is manifested for the Sabbath. In the more recent settlements there is less attention to the duties of religion, and a sad deficiency in the means of instruction.*

In this country the Colonization Society has been constantly gaining a firmer hold upon the affections of all our communities. About fourteen thousand dollars were given to its funds, during the last year—a much larger sum than that contributed in any preceding year. Nine State Auxiliaries now exist, and about eighty subordinate associations, mostly county branches. Nearly all the ecclesiastical bodies of the United States have earnestly recommended the society to the patronage of the whole Christian community. The legislatures of Vermont, Ohio, Maryland, and Virginia, have for-

* We must here be permitted to add, that much of the good which has resulted ought to be ascribed to the peculiar qualifications of the Colonial Agent. Mr. Ashmun has seen a noble result of his six years of toil and suffering under the burning sun of Africa. Few of the many laborers in the various works of Christian enterprise, have seen more personal danger or endured more actual suffering than he. Again and again, disease, occasioned by exposure in the course of duty, has brought him to the brink of death. And what is worse to be endured than physical pain, he has suffered that sickness of the heart which comes from disappointment and long-continued calamity. Against all these difficulties he has persevered, and he now sees his perseverance crowned with success. He has succeeded in the arduous task of forming from materials so rude and discordant as the emigrants from every part of this country, a well-ordered and peaceful body politic. His disinterested and persevering labors have gained for him—in spite of prejudices arising partly from the untoward aspect of affairs at the commencement of his administration, partly from the ridicule which the enemies of the cause directed against him in particular, and partly perhaps from other sources—prejudices in which, it is no disrespect to say, we have shared—a high place in the confidence not only of the managers of the Society, but of the entire Christian public.

mally expressed their approbation of the scheme. The two former have instructed their representatives in Congress to support the Society's application to the National Government for aid. The legislature of Virginia has twice given a donation to the Society, and the legislature of Maryland has voted to appropriate one thousand dollars a year, for ten years, for the removal of the free colored population of that State.

Early in the year 1827, a memorial was presented to Congress praying for aid in the great enterprise in which they are engaged. This memorial was referred to a select committee, who in their able report say, "that it is not easy to discern an object to which the pecuniary resources of the United States can be applied, of greater importance to the national security and welfare, than to provide for the removal of the colored population of the country." Their report is closed with an earnest recommendation of the prayer of the memorialists to the attention of the House. It has not yet been acted upon.

We are now prepared to state some of the arguments and facts, which show that the Colonization Society is entitled to the warm and vigorous support of the whole country.

In the first place, considered as a mere experiment, as a plan in theory, the existence of this Society is a matter of congratulation. If it never removes two thousand emancipated slaves, it will have conferred an eminent benefit on our country. Whether the plan be a visionary one or not in its final results in respect to the establishment of colonies in Africa, it is directing public attention to a most important object. It is exciting a sympathy in behalf of a most afflicted race. The discussions to which it gives rise, or the new views which it lays open, may suggest in the Providence of God some other more effectual way to extinguish slavery.

Again; the establishment of colonies on the coast of Africa is indispensable to put an end to the *slave trade.* France and Spain and Austria have abolished this trade. Portugal has forbidden it north of the equator. Great Britain has declared it to be felony, and the United States punish with death all their citizens who are found engaged in it. Notwithstanding, this accursed traffic is prosecuted with as much avidity and success as ever before; and with even more cruelty. In 1824, a detailed list of *two hundred and eighteen* vessels, which were engaged in this traffic, was published in Great Britain. In 1825, it was computed that *sixty-five thousand* slaves were taken from the coast. In the preceding year twenty thousand slaves perished on their passage over, or soon after their arrival, by the loathsome diseases contracted on the voyage. In the month of January, 1828, twenty one hundred were landed in Bahia, Brazil. One of the ships employed had the American flag.

But establish colonies on that coast, and they would soon put up an effectual barrier against the trade. All the coast in the vicinity of Sierra Leone has been cleared of slave factories and slave vessels. The American colony has broken up the trade for more than one hundred and forty miles. Fifteen or twenty such establishments would put a final extermination to it. Now if this were the only good which colonies could effect, to establish them were worth the efforts of the whole civilized world. That African coast, for two hundred and fifty years and along a distance of twelve hundred miles, has presented nothing but one horrible scene of pillage and murder.

Thirdly; the establishment of colonies affords most favorable opportunities to introduce the Christian

religion into Western Africa. The extent of country under the actual and prospective influence of the American colony embraces a sea-coast of two hundred and eighty miles, and an interior of forty miles. This territory is occupied by three tribes—the Veys, the Deys, and the Bassa tribe—all comprising a population of about one hundred and fifty thousand. Many circumstances seem to declare their readiness to receive the Gospel. Nearly all have sent an earnest invitation for teachers. About fifty boys belonging to the tribes in the neighborhood are in a course of education in the colony. One object is to fit them to act as interpreters to European and American missionaries; and should the Divine Spirit renew their hearts, they will become able religious teachers themselves. The government of the colony is willing to stipulate with the authorities of the country for grants of land sufficient for missionary settlements, and will also furnish protection by its factories along the coast, and the advantage of medical attendance at the colony. During the last year, the Missionary Society of Basle, Switzerland, the American Board for Foreign Missions, and the Society for Domestic and Foreign Missions of the Protestant Episcopal Church, have resolved to send missionaries to the colony and its neighborhood. Five missionaries from Switzerland are now on their way, and the proposed missions from this country are in a state of great forwardness. How animating the though that we may redress in some measure the wrongs which we have heaped upon Africa by sending her the pure and life-giving gospel of Christ—truly a light in a dark place. But the poor native will not listen to the gospel, so long as he sees the remorseless villainy of men, who are white, and whom he therefore supposes to be Christians. He cannot even be civilized, till he can lie down under his palm tree and draw water at his spring, without the expectation of leaving the ground slippery with his blood. But let emigrants go there, who will treat the natives with exact justice; let agents be sent, who have embodied Christianity in their example, let the missionary be commissioned, who will pour into the bleeding bosom of the African the balm of kindness and love, and who will give his parched soul to drink from the wells of salvation, and you have made the desert to bloom, and Ethiopia to stretch out her hands to God.

Another reason, which entitles the Colonization Society to a most vigorous support, is that it furnishes a refuge for emancipated slaves, and thereby exerts indirectly a happy influence upon the condition of slavery in our land. Some of the southern States will not suffer slaves to be emancipated without removing them from the State; and in one or two instances not without a personal application on the part of the master to the Legislature. These enactments are, perhaps, not too severe in the existing state of things. But since the Colonization Society have furnished the means of removal from the country, the practice of emancipation is becoming common. Within two years past, about *one thousand* slaves have been set free, and many of them transported to Liberia.

This society is also accomplishing a most desirable change in public opinion. It is showing that the employment of slave labor is impolitic. It is presenting to the world the spectacle of emancipated slaves, successfully engaged in commerce and manufactures, performing the labor, and actuated by the motives of white men of intelligence and principle. Furthermore the Society is erecting a higher and better standard, by which to judge of the guilt and evils of slavery. Its iniquity was formerly supposed to consist in confining a certain number of human beings to hard labor through

life. It was bodily suffering with which we were called to sympathise. But, owing in part to the existence of the Colonization Society, to the highly valuable information, which it sheds abroad, to the consequent sympathy, which it excites in behalf of the African race in general, the subject of slavery is now beginning to be looked at in its permanent characteristics and elevated bearings. The inquiry is, What are a slave's opportunities for becoming virtuous and respectable? When he is glad and happy, is it because of a new idea which has excited his soul, or a new and rational hope which has sprung up within him? Does slavery, or does it not, present a fair state of trial, where a certain number of human beings can discipline themselves for a happy immortality? This influence of the Colonization Society upon slavery, indirect and unintentional though it be, we regard as of the highest interest. To rid our country of this tremendous curse, two things are wanted. In the first place, it is most desirable that the slave-holder should be induced to *think* upon the subject—carefully and dispassionately, to reflect in regard to the inherent vice of slavery, and its moral and political influence. Facts and information, coming from such a quarter as not to alarm his prejudices, must seize upon his attention and influence gradually his conduct. In the second place, an asylum is needed, where the benevolent slave-holder can transport the slave, with the assurance, that the happiness of all parties will be essentially promoted by the change. Both these results the Colonization Society is fast accomplishing.

Again: The great object for which this Society was professedly instituted was, to colonize the *free* colored population of our country. And the immense benefit which they have conferred and are still conferring upon this class of people, is a most powerful argument for rendering all possible assistance to the Society. The condition and wants of these wretched men need not be described. They live among us but they are not of us. The fact is proclaimed not only by the color of their skin, but by their wretched hovels, and tattered garments, and cast-off children; by their utter and remediless poverty, by their virtual exclusion from the right of suffrage, from every office, and from all intercourse with the society of those who would elevate them. In Massachusetts only one seventy-fourth part of the population is colored, but they furnish *one-sixth* of the state-prison convicts. In Connecticut one out of thirty-four are blacks, and one out of three of the convicts. In Pennsylvania the same proportion. In Massachusetts seventeen thousand dollars have been expended in ten years, for the support of its colored convicts. In Connecticut, in fifteen years, thirty-seven thousand. In New-York city, in twenty-seven years, one hundred and nine thousand dollars. These facts demonstrate that their claims upon our attention are pressing. It is an act of justice no more to them than to ourselves. We wish to have a moral atmosphere which is pure throughout. We wish to have every corner of our communities searched and all their pollutions washed away. And here we would say to every friend of the Colonization Society in the Northern States, that one manifest and specific thing to be done is to enlighten and elevate the free blacks. Wherever they are found, whether crowded together in a dingy hut on the skirts of a lonely forest, or employed as scullions or shoe-blacks; investigate their condition, learn their necessities, instruct them in their duty, show them the value of property, stand ready to protect them, whenever and by whomsoever, their rights are infringed, unfold to them the glorious prospects, which are opening upon

their brethren, and if possible elevate them above a mere sensual existence, and prepare them to become worthy and intelligent messengers of knowledge and salvation to the dark and degraded of their native land.

In reference to this great cause we think that the *Christian* public have a most solemn duty to perform. With all the civil talent and philanthropic enterprise, enlisted in it, we believe that it will no more than partially secure its objects, unless the devoted friends of the Redeemer, throughout the land, give it their earnest and persevering support. Let the Christians of the North be fully enlightened in regard to their duty, and their hearts will be touched with compassion, and the mists of prejudice will vanish, and the rancor of sectional feeling will die away. The interests of this whole country will be embraced within the ample range of vision. The claims of the children of Africa are somewhat peculiar. The unevangelized heathen nations implore our pity as members of the human family, and as partakers of gospel light, but their misery is an effect of their own sin. We are in duty bound to enlighten and save them, but this duty results from an obligation of gratitude to God, rather than from an uncancelled debt to them. But Africa—the sin is not at her door. Her cup of misery is not of her own mingling. This country has helped to do it. With the light of nature on her path, she has outraged nature. With the New Testament in her hand she has broken its plainest rules. When the wail of the dying African comes to her ear, conscience within her bosom ought to disturb and arouse her. Would every Christian in this country enlighten his conscience, he would feel that himself and his fellow Christians are debtors to Africa to a tremendous amount—tremendous, for no repentance can now cancel it; in the archives of eternity the full records are sealed.

To achieve the redemption of Africa there is required Christianity—the zeal of Christianity in its highest and holiest exercise. There has been, and there will be, it is not denied, a great deal of feeling. But how can it be otherwise. Man was made to feel, and on all proper occasions he must manifest his feelings. And here it will be recollected, that there have been, and that there are strong temptations to feel. When the slave trade is first unfolded to a person's mind there is a horror in it, enough to turn the streams of life backward. It is too incomprehensible to shudder at. It is like opening the eyes of a blind man on an immense hospital, or like taking off four feet from the surface of a burying ground. But terrible as this exhibition of depravity has been, laying open, as it does, all the fountains of feeling, still the pure and exalted motives of Christianity have actuated, and ought to actuate the laborers in this benevolence. Thomas Clarkson said he devoted his life to the abolition of the slave trade, "because he thought it was God's will." The same noble motive urged on in their glorious career, Wilberforce, Macauley, and a thousand subordinate agents in Great Britain. And in our own country, Mills, and Caldwell, and Sessions, who for the good of Africa, loved not their own lives, bore ample witness to the disinterested spirit of the Gospel. This Gospel will put a final end to the slave trade and slavery. Its provisions are broad as the wants of the human family, and mightier than the whole array of man's prejudice and sin.

We cannot bring ourselves to a close without saying to the particular friends of this cause, that their services were never more needed than at the present time. There are a few individuals, scattered through the country, who have given to this subject a thorough investigation, who

have surveyed the whole ground, and who, like the prophet in the visions of God, as they have seen one abomination after another, have had their inmost souls moved within them at the wretchedness and guilt of man. Upon such persons rests a fearful weight of responsibility. They can spread through the respective communities in which they are situated, valuable and correct information in regard to the nature and extent of the evils which the Colonization Society will remedy. They can shape and mould public opinion. They can act as telegrapic signals from one end of this land to the other. They can impress upon the southern slave-holder, by the strength of facts and by the recorded declarations of honest men, that the objects of the Colonization Society are altogether pure and praiseworthy, and that it has no intention to open the door to universal liberty, but only to cut out a channel, where the merciful providence of God may cause those dark waters to flow off. The Colonization Society needs fast and efficient friends —men whose minds are stored full of well arranged information, who are inspired by a feeling of personal responsibility abiding on them and becoming a part of their very identity, to do all in their power for the redemption of our country from the heaviest curse with which it is afflicted.

And what is done ought to be done *quickly*. The slave population is swelling its numbers in a tremendously increasing ratio. Since the morning of our last happy national jubilee broke over our land, more than *thirty thousand* have been born within our borders to be slaves till they die. In the domestic trade more than eighty thousand have been bought and sold. The two millions of minds, which have been kept in ignorance and debasement, will soon be four millions—and eight millions. We may sleep in the dust before the grand question in regard to slavery comes to its issue. But we believe that not many scores of years will elapse before this country will be in a great degree redeemed from this evil, or be beyond the power of redemption,—before it will have taken its appropriate stand as the guardian and guide of the republican family of nations, or will have sunk under a heavier doom than that which fell upon the cities of the plain. Let it be remembered and pondered well, that upon the men of this generation it *may* depend whether the evils which slavery has entailed upon us, cease gradually and safely, or whether they be swept away by the breath of Almighty justice.

Sparks' Life of Ledyard.

(Continued from page 327.)

Aided by a small subscription by Sir Joseph Banks, Hall, and others, he now resumed his land expedition, —passed over to Hamburg in December, 1786, with his dogs—heard, at the hotel, of a certain Maj. Langborn, an odd American traveller, to whose reported character he took a strong sympathetic fancy, and resolved to turn aside from his direct route and follow him to Copenhagen. This freak cost him dear, as it exposed him to much delay and a tedious circuitous route in the dead of winter, and in the most frightful climate; and after all, was far worse than useless.

In Copenhagen, he found Langborn in a very awkward situation, without money or friends, and shut up in his room for the want of decent apparel to appear abroad in; and, what was worse, incurring the suspicions of those around him, that he was some vagabond, or desperate character, whose conduct had rendered it expedient for him to keep out of sight. Imagination only can paint the joy, that glowed in our traveller's countenance, when he saw the remains of his ten guineas slip from his fingers to relieve the dis-

tresses of his new found friend. All that could now be said of them was, that their poverty was equalized; the Major could walk abroad, and his benefactor had not the means to carry him beyond the bounds of the city. The road to Petersburg was many hundred miles long, through snows, and over ice; and presenting obstacles enough at that season to appal the stoutest heart, even with all the facilities for travelling, which gold could purchase. What then was the prospect for a moneyless pedestrian? pp. 180, 181.

Neither could Ledyard gain him as a companion—the thing he had mainly in view in this digression from his course. And even to the proposition of Ledyard to accompany him in his proposed route to Petersburg through Lapland, Langborn replied; "No; I esteem you, but I can travel in the way I do with no man on earth." Thus met and thus parted in good humor, these odd pedestrians. Ledyard here disposed of a small draft which furnished him with money for the present, and set out for Stockholm, where he arrived in January, 1787. But here an unexpected obstacle was presented. Owing to the peculiarity of that season, the gulf of Bothnia could not be crossed either in boats or on the ice, it being too much frozen for one and too little for the other. The alternative was, either to waste his time in a city, without adequate means of support, or to attempt an apparent impossibility—to travel on foot round the gulf in the dead of winter, and encounter thus the polar frosts. He, however, preferred the latter, although a journey of more than a thousand miles to gain but about fifty. By what means he surmounted the obstacles and endured the sufferings of this terrible excursion, we are not informed, as no journal can now be found of it. But in March, we find him at Petersburg, and thus writing to Mr. Jefferson.

I cannot tell you by what means I came to Petersburg, and hardly know by what means I shall quit it, in the further prosecution of my tour round the world by land. If I have any merit in the affair, it is perseverance, for most severely have I been buffeted; and yet still am even more obstinate than before; and fate, as obstinate, continues her assaults. How the matter will terminate I know not. The most probable conjecture is, that I shall succeed, and be buffeted around the world, as I have hitherto been from England through Denmark, through Sweden, Swedish Lapland, Swedish Finland, and the most unfrequented parts of Russian Finland, to this aurora borealis of a city. I cannot give you a history of myself since I saw you, or since I wrote you last; however abridged, it would be too long. Upon the whole, mankind have used me well; and though I have as yet reached only the first stage of my journey, I feel myself much indebted for that urbanity, which I always thought more general, than many think it to be; and were it not for the mischievous laws and bad examples of some governments I have passed through, I am persuaded I should be able to give you a still better account of our fellow creatures. pp. 188, 189.

I dined to-day with Professor Pallas. He is an accomplished man, and my friend, and has travelled throughout European and Asiatic Russia. I find the little French I have, of infinite service to me. I could not do without it. It is a most extraordinary language. I believe wolves, rocks, woods, and snow understand it, for I have addressed them all in it, and they have all been very complaisant to me. We had a Scythian at table, who belongs to the Royal Society of Physicians here. The moment he knew me and my designs, he became my friend; and it will be by his generous assistance, joined with that of Professor Pallas, that I shall be able to procure a *Royal Passport*, without which I cannot stir. p. 190.

His passport was finally obtained; and he was fortunate enough to ingratiate himself with a Scotch physician, employed by the empress, who was going to Kolyvan, and with whom he travelled, probably at the public expense. Leaving Petersburg on the first of June, they reach-

terprets, by its fatal sequel, to be the work of a covert design to detain him while an order for his arrest, might be procured from Petersburg. And the reason of his arrest, Mr. Sparks presumes, was a jealousy on the part of the Governor as it regarded this American's proposed visit in which he would of course become well acquainted with the Russian establishments on the Northwest coast. All this, however, is only conjecture; and Ledyard was ignorant of the design. He strove hard for permission to proceed; but in vain; and the commandant proffered his hospitality for the winter, which was at last reluctantly accepted.

"What, alas, shall I do," exclaims he in his journal, "for I am miserably prepared for this unlooked for delay. By remaining here through the winter, I cannot expect to resume my march until May, which will be eight months. My funds! I have but two long frozen stages more, and I shall be beyond the want, or aid of money, until, emerging from the deep deserts, I gain the American Atlantic States; and then, thy glowing climates, Africa, explored, I will lay me down, and claim my little portion of the globe I have viewed; may it not be before. How many of the noble minded have been subsidiary to me, or to my enterprises; yet that meagre demon, Poverty, has travelled with me hand in hand over half the globe, and witnessed what—the tale I will not unfold! Ye children of wealth and idleness, what a profitable commerce might be made between us. A little of my toil might better brace your bodies, give spring to mind and zest to enjoyment; and a very little of that wealth, which you scatter around you, would put it beyond the power of anything but death to oppose my kindred greetings with all on earth, that bear the stamp of man. This is the third time, that I have been overtaken and arrested by winter; and both the others, by giving time for my evil genius to rally his hosts about me, have defeated the enterprise. Fortune, thou hast humbled me at last, for I am this moment the slave of cowardly solicitude, lest in the heart of this dread winter, there lurk the seeds of disappointment to my ardent desire of gaining the opposite continent. But I submit." p. 228.

The most valuable part of this work, as well as the most curious, is about twenty pages extracted from the journal and letters of Ledyard while at Yakutsk, on the customs, habits, complexion, &c. of the Tartars and other rude nations. His reasonings are marked with great originality and interest. We regret the want of room for extensive extracts. The Tartars seem averse to civlization; and several of their tribes have rejected the offer of houses ready built by the empress for their use, preferring their uncomfortable *yourtes* or *wigwams*. The Russians have ruled them for more than two hundred and fifty years, but have made little impression on their character. The Tartar is hospitable, humane, cheerful, unenvious, peaceful, uniformly decent and mild in his language, and thoughtless and regardless of religion in every shape, whether Christian, Mahometan, or Pagan. Ledyard considers intermarriage between different nations, a great improvement to our race in mind, complexion, strength, and beauty. All the Tartars, like our Indians, worship only the evil deity, supposing there is no need to worship the good. To a friend, Ledyard writes,

You will please to accept these two observations, as the result of extensive and assiduous inquiry. They are with me well ascertained facts. The first is, that the difference of color in the human species (as the observation applies to all but the Negroes, whom I have not visited) originates from natural causes. The second is, that all the Asiatic Indians, called Tartars, and all the Tartars who formed the later armies of Genghis Khan, together with the Chinese, are the same people, and that the American Tartar is also of the same family; the most

ancient and numerous people on earth, and the most uniformly alike. pp. 254, 255.

On the state of the atmosphere at Yakutsk, he remarks:

The air is much like that which we experienced with Captain Cook *in mare glaciali*, between the latitudes of seventy and seventy two; seldom a serene sky, or detached clouds; the upper region is a dark, still, expanded vapor, with few openings in it. The lower atmosphere contains clouds floating over head, resembling fog-banks. In General the motion of everything above and below is languid. The summers are said to be dry; the days very hot, nights cold, and the weather exceedingly changeable, subject to high winds generally from the north, and sometimes heavy snows in August. I have seen but one aurora borealis, and that not an extraordinary one.

The people in Yakutsk have no wells. They have tried them to a very great depth, but they freeze even in summer; consequently they have all their water from the river. But in winter they cannot bring water in its fluid state; it freezes on the way. It is then brought in large cakes of ice to their houses, and piled up in their yards. pp. 257, 258.

We omit much interesting matter to hasten back with our traveller on his sad return to Europe. In December, he accompanied Capt. Billings, then in the Russian service, back to Irkutsk on the ice of the Lena in sledges, a distance of fifteen hundred miles in seventeen days. While here, he was arrested by an order from Catharine, and hurried readily and rapidly back, and finally dismissed in Poland with the threat, that if found again within Russian dominions, his life should be the forfeit; We can only stop to exclaim, what a relentless curse has tyranny been to the human race; Here, worn down with hardship, ragged, friendless, and moneyless, he was abandoned to his fate. He, however, made shift to get to England in May, where he was very cordially received by his old friends.

After learning that he had now no specific object,

Sir Joseph Banks, who knew his temper, told him, that he believed he could recommend him to an adventure almost as perilous as the one from which he had returned; and then communicated to him the wishes of the Association for discovering the inland countries of Africa. Ledyard replied, that he had always determined to traverse the Continent of Africa, as soon as he had explored the interior of North America; and as Sir Joseph had offered him a letter of introduction, he came directly to the writer of these Memoirs. Before I had learnt from the note the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I spread the map of Africa before him, and tracing a line from Cairo to Sennar, and from thence westward in the latitude and supposed direction of the Niger, I told him, that was the route, by which I was anxious that Africa might, if possible, be explored. He said, he should think himself singularly fortunate to be trusted with the adventure. I asked him when he would set out. 'Tomorrow morning,' was his answer. I told him I was afraid that we should not be able, in so short a time, to prepare his instructions, and to procure for him the letters that were requisite; but that if the Commitee should approve of his proposal, all expedition should be used. pp. 289, 290.

We gladly seize on the following extract from a letter to his mother at this time, but lament to add, that it is the only passage of the kind that occurs in the biography of a man who once sought the sacred office—and compiled by one who has but recently laid aside the title of *Reverend*.

Truly is it written, that the ways of God are past finding out, and his decrees unsearchable. Is the Lord thus great? So also is he good. I am an instance of it. I have trampled the world under my feet, laughed at fear, and derided danger. Through

millions of fierce savages, over parching deserts, the freezing north, the everlasting ice, and stormy seas, have I passed without harm. How good is my God! What rich subjects have I for praise, love, and adoration! p. 301.

His preparations were soon made and he proceeded through France and embarked at Marseilles for Egypt. In passing up the Nile and at Cairo, where he was waiting for an opportunity to join a caravan for the interior of Africa, he saw many things with better optics and has described them in better language than travellers before him. His philosophic speculations on men and manners, we still find his darling theme. But we cannot afford further extracts. Just on the eve of departure, he was arrested by sickness and died,—a loss to the world which cannot be computed.

In many respects, we think Ledyard the best traveller we have known. In addition to his enterprise, he was an admirable observer of men and things. His descriptions are just what we wish them, a plain, honest, and graphic exhibition. We believe him at once, and fully. We think Mr. Sparks has no occasion to apologize for his language, for we must think it better than his own, however elegant and faultless. We greatly wish indeed that Mr. Sparks had permitted Ledyard to tell even the whole of his own story in his own language, and why he has not, we can hardly conceive, unless it be the desire of more exorbitant gains by saving a few sheets of paper in each copy by abridgment. But not only are we deprived of Ledyard's strong, lively, and graphic language, but we are told that many facts and speculations in our traveller's journal, not a little curious in themselves, have been omitted, "because they would *occupy a space not consistent with the nature or limits* of the present memoir." Now this is too bad. What can be the "*nature*" of such a work, or what the "*limits*," that should curtail it of interesting matter and divest it of its best manner, we cannot imagine—unless it be to sell three hundred and twenty-five pages in boards, for a price that ought to procure five hundred pages with nearly twice the matter on a page. We beg of him, in his next edition, to give us the whole; and we believe his publisher will find his gain in a reduction of price, as this is a book which the poor and illiterate will buy if brought within their means. Ledyard relates just such facts and adventures, and in just such a manner, as all men delight to hear. The book is also fitted to inspire a kindred spirit of enterprise and energy, while it is sufficiently fraught with the disasters consequent on wild eccentricity, to warn the emulator of Ledyard to guard against an imitation of the faulty parts of his character.

In connexion with such a work as this, we cannot forbear to remark on the advantages to the cause of general knowledge which have already accrued, and which are likely in a much greater degree to accrue, from the visits and residence of missionaries among just such nations and tribes of men as Ledyard explored. In addition to the faithful and successful discharge of the far nobler task of evangelizing and reforming these miserable portions of our race, they are at this moment doing incomparably more than all the world beside to give us accurate and extended information of their condition and of the countries they inhabit. Indeed we see not why the whole world will not soon be explored by them; and we shall thus be enriched with a knowledge of vast portions of our globe concerning which neither commerce nor curiosity have led the way to any extensive or accurate research; and of which, without the missionary enterprise, ages to come, like the past, might continue to be amused with vague report or idle conjecture. Our missionaries from this country, in particular are well

fitted for such research, by their previous habits and especially by their thorough scientific education; and we rejoice that their attention has recently been awakened to a suitable regard to its relative importance. In addition to the direct benefits to the cause of general knowledge, they will thus reflect honor on the missionary cause in view of the scientific and literary world—shame the haughty contempt with which such men as the "citizen of America" have essayed to speak of them—and ultimately, perhaps, secure that portion of patronage which might otherwise be devoted to the mere objects of scientific research in such countries. In fact, as it regards this last suggestion, we think it already a good argument, and one which ought to be forcibly presented to a certain portion of our community, to secure their liberal support of missions, as among the best, if not the very best means of extending our information of unexplored lands. Long residence among a people and acquaintance with their language are as reqisite to the purposes of our knowledge as to the higher object of their information. To substantiate the plea, it is only needful to refer to the publications of such men as Dr. Morrison and Mr. Milne on the character of the Chinese—the Brtish Missionaries in India and Polynesia, and ours in the Sandwich Islands and elsewhere, including Mr. Brigham's tour through South America. Even the merit of Ledyard's rambles, may in some degree be passed to the account of missions, as he began with this object among our Indians, and to this may be traced perhaps the subsequent bent and object of his adventurous life. From what Ledyard informs us of the apparently invincible prejudices and predilections of some Tartar tribes, it is suffiently obvious that nothing but vital Christianity can civilize them. We think the same of our Indians. Hence another motive for every philanthropist to aid the cause of missions. And to him who feels for the future as well as the present happiness of mortals, the vast combination of motives, is overwhelming to the heart that is not palsied by avarice.

The Family Altar; consisting of Prayers for Family Worship, and for the Sick and the Mourner: with Reflections on the New Testament. By the Rev. Edward Rutledge, A. M. Rector of Christ Church, Stratford, Conn. New-Haven: A. H. Maltby. 1828. pp. 300. 12mo.

The excellence of the "reflections" contained in this volume will be sufficiently made known by the remark, that they consist entirely of selections from Doddridge's Family Expositor. They embrace a large portion of the valuable matter found in that work under the general head of "Improvement,"—corresponding to Scott's Practical Observations—and are here digested into a different order from that of the original work, being made to follow the order of the Scriptures, and furnishing a comment, at once brief, lucid, and practical, on every chapter, or a portion of every one, in course, through the New Testament.

The running title to this part of the volume is, the "Pocket Expositor." A similar selection from Doddridge, with the same title, has been made in England, and has been so well received that the Publisher has been induced to have it stereotyped. Whether that selection is the same which has been adopted in the present work, our author does not tell us. It does not affect the value of the work, and not much the value of the service which Mr. R. has rendered the community. The religious public will thank him, as well as the publisher, for furnishing in so

convenient and *purchasable* a form for common use, so much of the excellent matter of Dr. Doddridge. To such families especially, as are not able to own Scott's commentary, this volume will be a valuable companion to their daily reading of the Scriptures. They will find it profitable to impress the sacred Word upon their minds, by closing each portion read, with the corresponding portion of this brief expositor.

Appended to the Reflections,—not prefixed, and constituting a principal portion of the volume, as the title page seems to say,—is a small collection of Family Prayers. In regard to this part of the work perhaps we are not duly sensible of its importance. We were not educated in an attachment to the use of printed prayers, but were accustomed to hear the devotions of the morning and evening in the spontaneous language of the heart. The Editor probably designed this collection more particularly for those of his own religious communion, and so far as it makes the whole volume more welcome to our brethren of that church, we are glad of its insertion. For ourselves we should have a little preferred the expositor without the prayers, (with a corresponding diminution in the price of the book;) yet the prayers need not be valueless even to such as are not accustomed to the use of forms. To minds not furnished with chaste and proper language they may serve as helps to a correct extemporaneous expression of their wants and acknowledgments to God. But we think that this deficiency will be sooner remedied by the great and happy increase of the spirit of prayer, and of praying circles, in all denominations of Christians: we think the pious fervor of the age is going far towards removing all imaginary want of printed forms of prayer in secret and social worship, however it may be with regard to the services of the sanctuary.

The work is just published, and in respect to neatness of execution, does credit to the press from which it issues.

THAT our pages may record the history of the present efforts in the cause of Temperance, we have thrown together in one article a notice of the following works on the subject.

An Address upon the Effects of Ardent Spirits. Delivered in the Town-Hall of Lyme, N. H., January 8, 1827. By JONATHAN KITTREDGE, Esq. pp. 24. 12mo.

THIS is an admirable exhibition of the subject. The writer shows that all drinking is to be traced to the same cause, the momentary elevation of feeling produced by strong drink. It is better adapted than any thing we have seen, to produce an abhorrence of the custom of drinking. Its popularity may be judged of by the extent to which it has already been circulated. It has been printed and re-printed in Boston; several editions have been circulated in the Western District of New-York, one of 10,000 copies at Rochester; stereotyped by D. Fanshaw, New-York; copious extracts stereotyped, and we know not how many thousands circulated by the Baptist General Tract Society in Philadelphia. We cordially wish the friends of Temperance would take effectual measures to place it in every house in the world where the English language is understood. We copy the concluding paragraphs to show the spirit of the piece.

We are apt to think that the wretches whom we see and have described were always so; that they were out of miserable and degraded families; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion, who were as lovely

in their infancy, as promising in their youth, and as useful in early life as your own children, and have become drunkards—I repeat it, and never let it be forgotten—have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now. Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken magistrates; of drunken lawyers and drunken doctors; churches would not now be mourning over drunken ministers and drunken members; parents would not be weeping over drunken children; wives over drunken husbands; husbands over drunken wives; and angels over a drunken world.

Then cease. No longer use that which is the source of infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses: it can be done. You have only to will, and it is effected.—Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or to your workmen. Touch it not yourselves, and suffer not your children to touch it; and let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness and from death.

Address to Manufacturers and Venders of Strong Drink. Boston. pp. 12.

This is a very seasonable article. It is mild and candid, not going on the assumption that distillers and retailers are worse than all the rest of the community, but kindly entreating them not to be partakers of other men's sins. We do not see how any man of principle, or any one who pretends to consider the voice of conscience entitled to respect, can deliberately resolve to continue the practice of furnishing to his neighbors the means of self-destruction.

The writer thus discusses the common excuse for continuing in this business.

But it is urged still further, that men who love strong drink will have it: if they cannot obtain it at one place, they will at another: and, says the maker or seller of this article, I may as well have the profit of furnishing it to them, as my neighbor.—But let me ask those who take this ground, to consider the matter a moment. Is this reasoning correct? What should we think of the man who should rob the traveller, and urge as an excuse that some other one would probaly have committed the crime, if he had not? * * * Nothing but the most sordid selfishness can so blind any one, as to make him reason in this manner. The fact that others do wrong, will not justify us in pursuing the same course.

But this reasoning is inaccurate in another respect. It is not true, in every instance, that the man who loves strong drink, if he cannot obtain it at one place, will obtain it at another. It is not true that just so much spirit will, at all events, find its way into market, whether the number of persons making and selling it be great or small. All experience shows that each individual who engages in the business of manufacturing or vending strong drink, not only takes a part in producing or circulating the article, but actually increases the quantity consumed, and consequently the miseries which ensue. Each distillery which pours out its stream of poison, adds one to the number of streams constantly running, while others, in general, furnish none the less on account of it. And each individual who sells, empties his casks scarcely less often on account of what is sold by his neighbors. To each man it may be said, with very little abatement, 'The quantity which you distill, is so much in addition to what would otherwise be made: The quantity which you sell, is so much added to that which would otherwise be circulated. Each one, therefore, thus engaged, not only takes a share in supporting intemperance, but actually produces an addition to its evils—an addition which, but for him, would not exist. Let none, then, think to hide himself amidst the multitude; or imagine that the wrong which others do, will, in the end, extenuate or lessen that which is chargeable upon him. pp. 5, 6.

An article written in so candid and mild a tone will do good with the persuadable. But for those whose god is gain, who we fear are the largest class, we desire to see something published, so powerful and searching, that they will not *dare* any longer to keep up the business of making drunkards.

Report of the Directors and Warden of the Connecticut State Prison: Submitted to the Legislature, May Session, 1828. New-Haven. pp. 20.

THIS report contains much to gratify the friends of humanity. The institution itself is an honor to the State, and we think every citizen of Connecticut ought to feel under obligations of gratitude to the government which authorized, and the Agents and Directors who have executed, this capital improvement in our system of penalties. A single glance at the New Prison is sufficient to make us wonder how any enlightened people could ever think of incarcerating a fellow sinner in the hideous dungeons of New-Gate. If the report had not been so extensively circulated in the newspapers, we would enrich our pages with almost the whole of it. But under this head we will only give that part which bears upon the subject of temperance. It is an extract from the luminous report of the attending physician, Dr. S. B. Woodward.

In adverting to the healthfulness of the prison, which has so far prevailed, we are naturally led to inquire what conduces to it. In the first place

Diet.—The food of the convicts is uniform, and is taken in separate rations in their cells. The established diet, is plain, cheap, and substantial; and having nothing different to expect, the prisoners make no complaints, and when in health eat all their rations. If the rations changed from day to day, some individuals would like one dish better than another, and eat excessively when that was presented, and little or none on other days. On this diet, the appearance of the men has greatly changed for the better, since their removal.

Drink.—The only drink at present allowed in the prison, is water. Spirits and cider are not allowed in any circumstances of health. Those who have been in the habit of using these articles freely, and even intemperately for years, are deprived of them at once, and put upon the plain but wholesome fare of the Prison, without the least inconvenience.

In a few weeks an obvious change for the better takes place—their countenances improve—they gain strength and flesh, and acquire that vigor of mind, which it is well known intemperance blunts or destroys. By this means, they are rendered more mild in their temper and disposition, and of course the subjects of easier government and control.

We think the conclusion unavoidable, that if the intemperate, such as most criminals are, can leave off the use of spirits and resort to cold water, with so immediate advantage, the temperate may do it much more easily and safely.

An Appeal to the Temperate on the Vice of Intemperance. In three parts. By SAMUEL NOTT, Jr. Albany. pp. 98. 12mo.

THIS able work is prefaced by a modest advertisement soliciting attention, because "it has the advantage over the very able works of last year, that it is later," and is "a reiteration which ought to be sounded every year in the ears of the public, until the evil is corrected." We fully appreciate the motive, and add also that it contains a more thorough analysis of the prevailing vice, than any which has preceded it. No writer that we have met, has gone so far in giving a minute delineation of the horrid monster, in every muscle and feature. We do not mean that he is anatomised. But he is painted, with great accuracy.

It is worthy of remark that every new developement of facts respecting the extent of the evil, shows that the most alarming estimates fall short of the reality. Mr. Nott tells us, (p. 13.) that "from the census of distilleries in the state of New-York, by the returns of 1825, the whole number is one thousand one hundred and twenty-nine,—the average product sixteen thousand gallons," making a total of more than eighteen millions of gallons of domestic spirits manufactured in the single state of New-York. At this rate the whole amount for the United States would be about one hundred and forty millions! He adds, "there is reason to believe there has been a great increase of distilleries since the census of 1825."

Mr. Nott divides drinkers into four classess, Temperate drinkers, Free or hard drinkers, Occassional drunkards, and Habitual drunkards. The first class "are all in the *school* of intemperance," and may be called "*patrons* of intemperance; for their presence in the school and at the lessons of intemperance, gives example and encouragement to those who are swift to learn." It is while they are in the second class, of free drinkers, that he supposes the well known destruction of moral susceptibility to take place, which is commonly ascribed to actual drunkenness.

It is somewhere in this region—I know not where—somewhere between the *free temperance* of which I have spoken, and the *intemperance* of which I am now speaking, that this change takes place. It is not misfortune or accident, or guiltless appetite, or compulsory temptation, that makes the free drinker fearlessly draw nigh the very verge of a beastly drunkenness; but it is an unperceived loss of moral principle. It is here that reason drops her reins—that conscience utters her last effectual admonitions, and that her voice dies away in inaudible whispers on the ear. At an earlier period, there was a fear of doing wrong—a fearfulness of the drunkard's guilt and ruin; but now, on the very precipice no guilt, no danger, is dreaded. I can be merry and jovial, says such an one; I can linger at the tavern, and mess with the drunken, and be still temperate. Ah, this is the evil: it is not because he *cannot* leave his companions and his cups; but because his moral feeling is perverted; because conscience has been silenced and fear lulled to sleep, that the first stages of intemperance are so certainly followed by the last—that the free drinker fills up the whole character of a drunkard. pp. 21, 22.

In the second part, he states that the causes of intemperance are to be found in various *evil communications*, or popular opinions and practices, respecting the use of spirituous liquors. His sentiments on their proper medicinal use, and on the necessity of a guard and a caution respecting the current exception, "when used as a medicine," his views correspond entirely with our own. We do not believe they are either a safe or a salutary medicine in ordinary ailments. He thus exposes the fallacy of the popular maxims on this point.

It is not needful to my present purpose to prove that these views are *false*, though I have named them so without the least hesitation. Even if they were true, and ardent spirits were admitted to be as useful as public opinion declares, they have brought such fatal evils with them as no longer to deserve our confidence. Or rather, we have abused them so abominably as to be no longer worthy to be trusted with their just and legitimate uses. If it be a truth that they are useful, it is a truth not to be spoken in our time, and in our state of society. This town, this state, this country, are not worthy to be trusted with a boon fraught, in our way of using it, with ten thousand curses for a single blessing. The blessings which they are said to confer, are not worthy of the least regard, in comparison with the evils of which we suffer the most bitter experience. They are not like fire, a good servant and a bad master, to which they are sometimes

compared. For fire is indispensable, and its useful service is enjoyed every hour, and is diffused through all the departments of life, while its injuries bear no proportion to its manifold benefits. But the injuries of ardent spirits exceed their alleged benefits ten thousand fold. Indeed, if the mode of manufacturing them were now first discovered, and did the discoverer forsee both the good and the evil of which their friends say they are the authors, he must be a very demon if he did not conceal the secret in his own bosom, and let it be buried with him in his grave. It is enough to assert the immense predominance of evil over good, to justify the denomination of false views, to those whose corrupting influence we are now to exhibit in a various and extended illustration.

That ardent spirits are a useful and important medicine, is the undefined and unguarded sentiment of the public mind, every where exepressed every where exemplified. In consequence, they are kept in almost every family as an article of domestic medicine; and by more than half the community are considered as the only medicine which they are skilled to use—the only medicine which they administer, until a physician is called. If there be a cold, or a cough, or a pain in the stomach, or a weakness and want of appetite, a little bitters, or a little spirits, is the approved remedy. It would not be difficult, for those skilled in the human constitution, to show that the application of this remedy is the surest way to need the physician and his drugs; and that thus diseases are fixed which no remedy can cure. But this is not our object. I specify the fact as a wide-spread cause of the intemperance which exists, and which is at this moment springing up in our land. This medicine, so in universal keeping, and so adapted to all occasional and all chronic diseases, is recommended and given by temperate parents to their children, to ease their pains, to prevent and cure their diseases. The wife recommends and mingles it for her husband, and the husband for his wife. The opinions and practices of the neighborhood sustain every where the opinions and practices of the family. The illnesses for which spirits, in some form or other, are an excellent remedy or preventive, are specified in the neighborhood, until every thing is specified. And whenever sickness comes in good earnest upon a family, the kindness of Christian neighborhood gives new facilities for the propagation of evil communications. Immediately the bottle takes its stand, pre-eminent among the physician's prescriptions: the nurses commend it, and require all who assist or visit the sick, to secure themselves from colds or fevers, or fatigue, by this universal medicine. The physician and the pastor, officially, at all the beds of sickness, are unusually exposed, if they hearken to the repeated assurance, that to drink will do them no harm, and thus give security from disease. Even physicians have not been guiltless of corrupting communications. For besides their general abetting of the popular error, who has not heard of many whose vice proceeded by regular steps from the prescriptions of their physicians. The evil communication of medicinal usefulness is peculiarly dangerous. Whoever believes it, is of course ready to drink as often as the occasion is presented: when he does drink, he finds his appetite excited, his feeble frame invigorated and his sinking spirits raised. His experience soon confirms the doctrine in which he has been brought up; his conscience is set at ease; and nothing is wanting but frequency of occasion to expose him to the rapid formation of the habit of intemperance. Indeed so prevalent is the vague opinion of medicinal usefulness; so abetted by specific and esteemed recommendation; so suited is it to produce a deceptive benefit at every application, that there is perhaps never a time when one-quarter of the community are not in the use of this medicine, in some of the many forms in which it is exhibited. Here multitudes commence the allowed and approved frequency in which originate the first longings for repeated doses; and when the repetition has created a new disease, and its alarming symptoms begin to appear, intemperance is made incurable by the still more evil communication, that sudden abstinence is unsafe, or that the disease must be cured by moderate doses of the poison which produced it. How complete is the circle of temptation; what decisive and extensive results must be sup-

posed to follow! I know no illustration of the influence of this evil communication, more affecting than that which sometimes occurs in old age; when, after a life of sobriety and respectability, gray hairs are brought down in guilt and disgrace to the grave. Who has not heard or known of some old man, who has adopted the maxim in still greater credit, than that of general medical usefulness, that ardent spirits are the peculiar, and even the safe medicine for the infirmities of old age: who has not heard of such an old man becoming attached to his dose—enslaved to it—losing his conscience, which was wont to revolt at the very thought of intemperance, and giving his last years to sottish drunkenness. Other causes may conspire; but the principal, is the ruinous sentiment, that ardent spirits are the appropriate medicine of old age. Under its corrupting influence, the remnant of another generation perishes in disgrace before the eyes of the young; and men of respectability and influence in early and middle life, rot in their old age, and die, the grief of their families, the pests of society.

It deserves to be carefully considered whether the best friends of temperance are not inadvertently guilty of evil communications in their use of the phrase, "except as a medicine." If this exception be made at all, (and I believe it might be omitted without any hazard of plagues and fevers,) its medicinal use needs to be stated and defined. No other medicine calls so loudly for its distinct and settled offices—for rules which can be strictly followed without the least hazard of creating the habit of intemperance. Otherwise the exception neutralizes the vow, and leaves to the medicinal evil communication full scope for the pursuit of its old work of ruin. It may be employed according to each one's interpretation, without a breach of the votive compact, and be as each one pleases, medicine in the field, and medicine by the road; medicine in the family, and medicine in the closet; medicine by day, and medicine by night.

We should be glad to furnish further extracts, but have no room. We regard the work as an important advance in the cause of temperance, and hope it will have an extensive circulation. In those places where temperance forms the subject of reading at evening meetings, after Beecher and Kittredge are finished, we recommend Nott's Appeal.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Periodical Press of the United States. The Traveller and Monthly Gazetteer, published at Philadelphia, contains in the last number a list of the Magazines and Newspapers in the United States. The list gives, if a brother Editor counts correctly, 827. This number it is presumed is considerably less than the whole. Of these 827, 29 are in Maine; 78 in Massachusetts; 17 in New-Hampshire; 21 in Vermont; 11 in Rhode-Island; 26 in Connecticut; 161 in New-York; 22 in New-Jersey; 185 in Pennsylvania, of which 22 are in German; 4 in Delaware; 32 in Maryland, one of which is in German; 9 in the District of Columbia; 34 in Virginia, and "a few others not received;" 15 in North Carolina; 16 in South Carolina; 13 in Georgia; 2 in Florida Territory; 10 in Alabama; 10 in Louisiana; 8 in Tennessee; 23 in Kentucky; 66 in Ohio; 16 in Indiana; 2 in Michigan; 4 in Illinois; 6 in Missouri; 7 in Mississippi; 1 in Arkansas Territory; and 1 in the Cherokee Nation.

The daily papers are about 50. There are some small errors in the list. One occurs in respect to the Christian Spectator, which is erroneously stated to be published by N. Whiting. But perfect accuracy in such an undertaking is not easily attained.—The Traveller deserves patronage.

The Life and Writings of Thomas Jefferson are announced, as being about to be published in Virginia, by his Executor, in 4 vols. 8vo, at $10 in boards.

Connecticut State Prison. The late report of the Manager to the Legislature shows that the earnings of the prisoners exceed the expenses by more than $1000; whereas the expense to the State of the old prison was from $5000 to $10,000 a year. And yet the economy of the new system is not to be compared with its *moral* advantages over the old.

Lotteries in France. According to an estimate presented to the French Chamber of Deputies by M. Charles Dupin, the annual sum spent upon lotteries in France amounts to upwards of 50,000,000 francs, or ten millions of dollars. And it is remarkable, that nine-tenths of this is spent in five departments only, which include Paris and a few towns next in size to the capital; and that the worst crimes are committed in these departments, compared with the rest of the kingdom, in a nearly equal proportion to the lottery expenditure. For instance, in the department of the Seine (which contains Paris,) in the course of six years there occurred 21 cases of murder, 50 of poisoning, and 1,756 of suicide, of which 213 were traced immediately to gambling in lotteries and otherwise. The money expended in lotteries in the city of Paris alone amounts to twenty-two million francs annually, while that city can afford only fourteen millions for the support of its many noble establishments of charity. It was in the view of these and many connected facts, that the worthy deputy declared in the Chamber of Deputies his positive determination to bring forward, during the present session, a law for the total abolition of lotteries and gambling houses throughout the whole extent of France—and that too, although the government would thereby lose their tax upon these establishments.

Madagascar. Interesting discoveries, not yet fully given to the public, are said to have been recently made in the interior of this island. A Captain Barnes undertook to penetrate into the interior, with a view to the objects of British Commercial enterprise.

"He proceeded to that part of the island where the natives were accustomed to carry on a sort of trade with the Fechelles for bullocks. It was not without considerable difficulty that he obtained permission from the chief who was in authority there, to proceed to the capital of Rahama, the King of of the whole island, situated near 500 miles in the interior. This journey over a country never before passed by an European, its almost trackless wastes, and over mountains and morasses of indescribable difficulty, he effected in safety; on reaching the capital he was received with great courtesy by Rahama, with whom he became so great a favorite that he remained with him for upwards of five months, in the course of which period he acquird a mass of information, of the most useful description relative to that extraordinary country and people.

"Rahama is described as a Prince of great talent and power, governing an immense population with the most despotic authority. The capital is of very considerable extent, partaking much of the Arabian character, to which origin also Captain Barnes considers the natives of the island may be deduced. Iron, copper, and silver ores, of the richest quality, abound in every part of the interior; and the country possesses every capability of becoming, when civilized, of the utmost importance. It is remarkable that some of the large lakes, of which there are many in the interior, are under the influence of tides, the waters rising and falling regularly several inches on the tide hours."

NEW PUBLICATIONS.

RELIGIOUS.

Camp-Meetings described and exposed; and "Strange Things" stated. pp. 14. 8vo.

The Providence of God Displayed in the Rise and Fall of Nations. A Sermon, delivered at the Annual Election, in Trinity Church, New-Haven, on Wednesday the 7th of May, 1828. By Nathaniel S. Wheaton, Rector of Christ Church, Hartford. New-Haven. Published by order of the Legislature.

Lives of the Twelve Apostles: with Ex-

planatory Notes. By F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Boston: Hilliard, Gray, Little, & Wilkins. pp. 148. 12mo.

The Family Altar; consisting of Prayers for Family Worship, and for the Sick and the Mourner: with Practical Reflections on the New Testament. By the Rev. Edward Rutledge, A. M. Rector of Christ Church, Stratford, Conn. New-Haven; A. H. Maltby.

Lectures addressed to the Young Men of Hartford and New-Haven, and published at their request. By Joel Hawes, Pastor of the First Church in Hartford. Second Edition.

MISCELLANEOUS.

Medical Flora: or, Manual of the Medical Botany of the United States of North America: containing a selection of above 100 figures and descriptions of Medical Plants, with their names, qualities, &c.; and notes or remarks on nearly 500 equivalent Substitues. In two volumes. Volume the First, A—H. With 52 Plates. By C. S. Rafinesque, A. M... P. H. D., Ex. Prof. of Botany, &c. Philadelphia: Atkinson & Alexander.

The Legendary, consisting of Original Pieces, principally illustrative of American History, Scenery, and Manners. Edited by N. P. Willis. Vol. I. Boston: Samuel G. Goodrich. pp. 286. 12mo.

Junius Unmasked; or Lord George Sackville proved to be Junius. With an Appendix, showing that the Author of the Letters of Junius was also the Author of the Reign of George III. and Author of the North Britain, ascribed to Mr. Wilkes. Embellished with a Print of Sackville. Boston: Hilliard, Gray, Little, & Wilkins.

American Ornithology: or the Natural History of the Birds of the United States. Illustrated with Plates engraved and colored from Original Drawings taken from Nature. By Alexander Wilson. With a Sketch of the Author's Life, by George Ord, F. L. S. &c. In three Vols. New-York, and Philadelphia.

Rev. Mr. M'Ilvain in Answer to the Rev. Henry U. Onderdonk, D. D. Second Edition.

MONTHLY RECORD.

RELIGIOUS.

We continue our Record of religious Anniversaries from our last number.

American Jews' Society. It appeared from the report of the committee to audit the acounts, that the amount of the Society's funds, at the beginning of the year, was $15,510 86. Received during the year, $816 99. Expenditures, $1,856 19. Leaving a balance of $14,471 66 in favor of the Society. Of this sum, $6,500 has been vested in a farm, and the remainder principally in stocks.

The annual Report was read by Dr. Platt, of this city. After alluding to the death of Rev. Dr. Blatchford and His Ex., Gov. Clinton, two of the Vice Presidents, a statement was given of the circumstances attending the purchase of the Society's farm. It is situated in New Paltz on the West side of the Hudson, nearly opposite Hyde-Park, and comprises 500 acres, 100 of which are cleared and fit for cultivation, with a good house thereon, together with a barn, orchard, &c. The remainder is valuable wood-land. The cost to the Society is $6,500 which the Directors and others suppose is considerable less than its real value.

In June last, a Committee reported in favor of sending an agent to Europe, with a view to obtain information, and otherwise promote the interests of the Society, and recommended the Rev. Dr. Rowan as a suitable person to perform this service; but on further consideration, the Board decided that it was inexpedient to appoint such an agent at present. A committee of Correspondence was afterwards appointed who have exchanged letters with different persons in Europe, and obtained much of the information desired.

A system of rules in regard to converts was presented, one of which is, that the Society shall not be at the expense of importing Jews from other countries, nor of supporting them when here, except they become actual residents at the farm. No Jew can enjoy the Society's patronage unless he possesses a good moral character. Provision is made for the compensation of

Jews employed at the farm, in proportion to the value of their services. A system of gradation is to be established among them, and religious instruction provided. We did not understand that any Jew, was at present under the patronage of the Society.

N. Y. Obs.

The *American Sunday School Union* held its fourth Anniversary in Philadelphia, on the 13th of May.

Since the last anniversary, the Rev. Howard Malcom late General Agent, having accepted the charge of a church in the city of Boston, the Rev. George Boyd has been appointed to that office, who entered on his duties on the first of January last. During the year, twelve other agents have been employed by the Board, who have labored in more than 16 of the United States to collect funds and disseminate information; and these efforts have been instrumental in awakening attention to the subject of Sunday Schools, and the formation of a number of Unions, some of which have become auxiliary to the parent Society.

The amount of life and annual subscriptions and donations to the general fund, received during the year, principally through the general and other agents, is $3,342 7-100; to which if we add $760 53-100 received in the missionary fund, and $15,381 94-100 received for the buildings, the total of donations, made to the Society in the fourth year, is $19,484.

The number of auxiliaries at the last report was 362; during the year 59 have been added, 2 have withdrawn, 5 have been dissolved, 20 have been united with County Unions, leaving the present number 394. These auxiliaries have under their care 3,760 schools, 32,806 teachers, and 259,656 scholars, showing an increase of 32 auxiliaries, 1,160 schools, 8,499 teachers, and 85,465 scholars.

If the increase of schools not auxiliary to this Society, has been in the same ratio during two years past, *the total number of children receiving Sabbath School instruction in the United States*, may be estimated at 345,000, or about one-seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries enable the Board to estimate the present number of Sunday Scholars in the world at *one million, three hundred and fifty thousand.*

The American Sunday School Union have published during the past year, 1,462,560 publications of different kinds, which added to those issued by the Society in the three preceding years, makes a grand total of 5,212,309.

New-York Sunday School Union. The number of teachers and pupils who attended the very interesting celebration of this Union, was 1500 or 1600 of the former and upwards of 10,000 of the latter. The pupils, with their respective superintendents and teachers, passed through the Park in procession, on their way to Castle Garden, and were followed by the Board of Managers, Visiters, the Rev. Clergy, and other friends of Sabbath Schools, also in procession. Each School had a banner, on which was recorded the number of the School and some appropriate motto from the Bible.

A spectator remarks in relation to the exercises at the Garden, "There was something peculiarly impressive in being thus retired from the confusion of the city—under the broad canopy of Heaven—and hearing the notes of praise ascend from ten thousand infant voices. It seemed to carry one back to the scene when children in the Temple sang, 'Hosanna to the Son of David; blessed is he that cometh in the name of the Lord."

Methodist Sunday School Union. The Methodist Sunday School Union has 178 auxiliaries, most of which have branch schools, making the total number of scholars about *forty thousand.* During the past year, 134 scholars have become members of the church.

American Bible Class Society. This Society was organized, as will be remembered, in December of last year, at Philadelphia. Its first meeting to hear reports was held, at the same place, on the 22d of May. No one, we think, can read the report of the Executive Committee without a conviction of the vast importance of the institution. It has a bearing not only upon the direct object of the institution itself, the multiplication and encouragement

of Bible Classes and the spiritual interests of their pupils, but it has other bearings also which make it capable of a greater amount of good than the majority of the religious community have as yet, we fear, reflected on. The interests of Sabbath School instruction—the intelligence and purity of our revivals,—the strength and beauty of our churches,—depend upon a correct and widely diffused knowledge of the Scriptures.

As the Society is yet in its infancy, it cannot be expected that its report should exhibit a large mass of facts collected from the history of its operations. The Secretary, the Rev. Mr. Wilbur, has travelled more than a thousand miles in the service of the Society, and has by his labors considerably increased the number of Bible classes, and the efficiency of such as were already in existence. "Probably from 500 to 600 Bible classes exist in the United States, embracing from 60,000 to 80,000 members."

As a single instance of the blessed effects of Bible classes, we select from among others the following, of a class in Woburn, near Boston:

"Commencing with thirty members, the interest in its exercises continued to increase till about eighteen months ago, the names on that list amounted to 80. In that class a revival commenced, which soon increased the attendants to hundreds. The last year there were 230 members received into one church, 200 of which were from the Bible classes. Of these, more than 70 had been previously cherishing the spider's-web hopes of universalism, and these hopes had all been swept away by the social study of the Bible. The exposition of the 16th of Acts, to different sections of that Bible class, appeared to be instrumental of awakening more than 20 souls. Of the first 80 composing that class, 75 have been received to the church, and the other five, some of whom have entered on the retributions of eternity, have all manifested deep religious impressions."

Anniversaries in Boston. The anniversaries of various important Societies were held in Boston in the end of May, and created considerable interest. We have room only for very brief extracts from their reports.

American Tract Society. Receipts of the past year, $12,159 66—expenditures, $12,450 23, including $1603 70 remitted to the Parent Society for Tracts, and $2006 25 as donations. Distributed during the year, 11,091,256 pages. New Auxiliaries recognized during the year, 138; making the whole number 547. Of these, 104 are in Maine, 143 in New-Hampshire, 79 in Vermont, 203 in Massachusetts, and 12 in Connecticut.

Massachusetts Bible Society. Receipts the past year, $2135 81; besides a legacy of $5000 from the late Lt. Gov. Phillips, which is to be added to the permanent fund. Distributed during the year, 2644 Bibles and 2414 Testaments. Whole number distributed since the formation of the Society, 26,742 Bibles and 18,528 Testaments.

Massachusetts Missionary Society. Receipts during the past year, $4363 57. Expenditures, $4465 41 cts. Permanent fund, $3950. Of sixty churches assisted during the year, 1 is in New-Hampshire, 18 in Maine, and 41 in Massachusetts. Regret is expressed that the Directors have not been able, as yet, to make any remittances to the American Home Missionary Society, of which it is a Branch.

Female Jews' Society. Receipts of the year, $1257 97. Expenditures, $1192 73. Permanent fund, $2370; disposal fund, $1415 07. The Society has one missionary in its employ, the Rev. Josiah Brewer, who is laboring in the Mediterranean. The Society has also under its patronage a German Jew, by the name of Schauffler, who is pursuing his theological studies at Andover, and promises to be eminently useful.

The Baptist Missionary Society of Massachusetts, has expended the past year in aid of public churches, more than $1,100.

The Sabbath. The Pastoral Association of Massachusetts at its late meeting in Boston adopted the following resolution: "That this association highly approve of the object of of the *General Union* recently formed

in the city of New-York, *for promoting the observance of the Christian Sabbath*, and that they will promptly co-operate with said Union for the accomplishment of this object.

Other resolutions were adopted having a more special reference to Boston and Massachusetts. A public meeting composed of different denominations was also held, and adopted similar resolutions.

[Dr. Rice of Virginia preached the Pastoral sermon.]

The General Assembly of the Presbyterian Church also, expressed its approbation of the General Sabbath Union, and recommended the formation of auxiltaries in every congregation within its bounds.

Families without Bibles. It has been ascertained by an agent of the American Bible Society, that there are in North Carolina at least *ten thousand families* destitute of the Bible.

There *were* 2,400 families destitute in Philadelphia. They have been supplied.

In several States (*nine* we believe) resolutions have been adopted to supply every destitute family in those States with the Sacred Volume, within a given period.

Diocese of Maryland. The Episcopal Convention of Maryland at their late session adjourned without being able to choose a Bishop in place of the late Bishop Kemp. The Rev. Mr. Jones, the most popular candidate, wanted 3 or 4 votes of two thirds, the requisite majority.

POLITICAL.

Russia and Turkey. The great crisis has arrived, and rumor and speculation are at an end. Russia has declared war upon the Turks. Her army under Wittgenstein crossed the Pruth near the end of April, and was in full march towards Constantinople.

The world itself will be an intensely interested spectator of the drama that is opening. Perhaps Christians, in common with others, will be in danger of indulging sentiments in respect to it, not altogether consistent with the universal benevolence of the gospel—sentiments inspired by their sympathy for Greece, and their abhorrence of Mahomedan cruelty and wickedness. It is right to rejoice in all the anticipated good which a righteous Providence may bring out of this event, to the church and to the world; if oppressed Greece be about to be redeemed, if the power of the false Prophet be about to be finally broken and humbled, and removed out of the way of the progress of Christianity, we may rejoice and give thanks to God; yet war and bloodshed and the distress of nations, can never cease to be in themselves matters of deep commiseration and regret.

The issue of the war, it would seem not hazardous to predict: it must be disastrous to Turkey. When we look at the feebleness of her operations in the Morea, we judge at once that she cannot stand before her stronger enemy of the North. Yet the war of Greece, it is to be remembered, was not of a character to rouse the nation. If the Sultan should succeed in his endeavor to stir up the whole mass of his subjects, and bring them to his support, in all the power of their religious enthusiasm and their hatred of the Russians, this is not a war that will be terminated without much carnage.

The causes of the war on the part of Russia, as alledged in the Manifesto of the Emperor, which was published at Petersburg the 26th of April, are in substance the following:—The violation of the treaties of Bucharest and Akermann, the illegal seizure of Russian vessels, the closing of the passage of the Bosphorus to the injury of the Russian trade, and the intrigues of the Porte to prevent the peace with Persia.

The Manifesto is accompained by a declaration, more fully setting forth the complaint of Russia, and the objects she is determined to effect by the quarrel.

"Russia, now placed in a situation in which its honor and its interests will not suffer it any longer to remain, declares war against the Ottoman Porte. Not without regret, after having, however, for sixteen years neglected nothing to spare the evils which will accompany it. The causes of this war sufficiently indicate the objects of it. Brought on by Turkey, it will impose upon it the burden of making good all expenses caused by it, and the loss sustained by the subjects of his Imperial Majesty; undertaken for the purpose of enforcing the treaties which the Porte considers as no longer existing, it will aim at securing their observance and efficacy; induced by the imperative neces-

sity of securing for the future inviolable liberty to the commerce of the Black Sea, and the navigation of the Bosphorus, it will be directed to this object, which is equally advantageous to all the European states.

"Russia, nevertheless, is very far from entertaining ambitious plans; enough countries and nations already obey its laws; cares enough are already united with the extent of its dominions.

"Lastly, Russia, though at war with the Porte for reasons which are independent of the Convention of the 6th of July, has not departed, and will not depart, from the stipulations of that act. The Allies will find Russia always ready to act in concert with them, in execution of the Treaty of London—always zealous to cooperate in the work which is recommended to its care by religion, and all the feelings which do honor to humanity—always inclined to make use of its situation only for the speedy fulfilment of the stipulations of the Treaty of the 6th of July, but not to make any change in its nature and effects.

"The Emperor will not lay down his arms till he has attained the results stated in this declaration; and he expects them, from the benedictions of Him, to whom justice and a pure conscience have never yet appealed in vain."

France is adding 50 or 60,000 to her existing army, but not with any view, it is believed, to their being employed at present. The *Allies* are understood to remain neuter in the war with Turkey, having the assurance of Russia that acquisiton of territory is not her object.

England. The Corporation and Test Acts are repealed. A substitute—a harmless one, except in principle—is adopted, by which a person elected to office is required to subscribe the following promise:

"I, A. B. do solemnly and sincerely, in the presence of God, profess, testify, and declare upon the true faith of a Christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of to injure or weaken the Protestant Church as is by law established in England, or to disturb the said Church, or the Bishops and Clergy of the said Church, in possession of any rights or privileges to which said Church or the said Bishops and Clergy, are, or may be, by law entitled."

Encouraged by the fate of the Corporation and Test Acts, the friends of the Catholics have again brought forward their claims. The disabilities under which the Catholics lie are chiefly these: they cannot sit in either House of Parliament, nor vote at elections for members: a Catholic cannot sit in Privy Council; nor become a member of the Cabinet; nor can he be a Judge, or hold any office under the Crown in the spiritual courts or the courts of chancery or common law: he cannot be a King's Counsel, nor be chosen to any office in any of the corporations; he cannot graduate at either of the Universities, nor hold any benefice connected with them; he cannot have his marriage ceremony performed except by a Protestant Clergyman; nor settle any property on any Catholic school, or church, or for any Catholic purposes; nor can he vote at a vestry; or present to a living, though appendant to his own property.

United States. Gen. Macomb has received the appointment of major general of the army, in place of Gen. Brown deceased.

The Hon. James Barbour, Secretary of War, has been appointed minister plenipotentiary to Great Britain, and Gen. Harrison minister to Colombia. Gen. P. B. Porter is to succeed Mr. Barbour as Secretary of War.

The Legislature of Connecticut at its late session, passed a law effectually to prohibit circuses; the old law having been evaded. The legislature also passed a law to confine lottery dealers to the sale of tickets in the lotteries of the State—which was all the legislature could do in existing circumstances, though it did not want a disposition to suppress the business altogether.

MISCELLANEOUS.

Destruction of the Bowery Theatre. A fire broke out in New-York on the evening of the 28th of May which in its destructive progress consumed the *Bowery Theatre* together with a large number of refectories, saloons, and porter houses, in the midst of which it stood conspicuous, and of which it was the parent.

The New-York Observer, speaking of this event says, "The destruction of the Bowery Theatre, with the cluster of grog shops and other kindred establishments, which had grown up at its base, has given rise to much conver-

cation and revealed many alarming facts, relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private; —but such is the impression on the subject at this moment, that we do believe, if the suffrages of our citizens were demanded on the question whether a new Theatre should be erected, three-fourths. if not seven-eights of this pleasure-loving community would lift up their voices against it.

"The history of this Theatre has been short and eventful. On the 17th of June, 1826, the corner stone was laid by a public officer, who but for this act might still have been the Mayor of New-York. The ceremony was performed on *Saturday afternoon, at 5 o'clock*, as if to bring it as nearly as possible in conjunction with the Sabbath; and in completing the inner work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the Spring of 1827, the Managers imported a lot of French dancers, of a description which had not been tolerated in this country, and exhibited them to as many as could be allured by low prices and glowing playcards, to behold their indecent dress and lascivious gestures. On the 26th of May 1828, after having done more to corrupt the minds of youth than perhaps any other Theatre in existence within so short a period, it was suddenly burnt to the ground, and in its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society."

The Theatre was insured to the amount of $50,000, besides $12,000 on the scenery and ward-robe. The actual loss to the proprietors above the insurance, is stated at $30,000 or $40,000. We can sincerely regret the destruction of property which was employed for the purposes of useful industry and the public good, but our regret is removed in the present instance by the reflection that the $100,000 gone with the Bowery Theatre was worse —infinitely worse than lost, before the occurrence of this event.

Supplies for Greece. The ship Herald sailed for Greece the last of May, with a cargo worth $50,000, including, 70,000 garments made by our benevolent countrywomen.

The Rev. *Jonas King* went passenger in the Herald.

ORDINATIONS AND INSTALLATIONS.

April 16—The Rev. HENRY WHITE, by the Presbytery of Columbia as an Evangelist. Sermon by the Rev. Dr. Porter of Catskill.

April 23—The Rev. CALVIN DURFY, over the Presbyterian church in Hunter, N. Y. Sermon by the Rev. Sylvester Burt, of Great Barrington. Mass.

April 23—The Rev. SILAS C. BROWN, was ordained Pastor of the Presbyterian church in West Bloomfield, N. Y. Sermon by the Rev. N. Bull, of Gennessee.

April 23—The Rev. ALEXANDER G. MORRISON, was ordained by the Presbytery of New-Castle, Del. and installed Pastor of the congregation of Doe Run. At the same time, the Rev. WILLIAM F. HOUSTON was ordained as an Evangelist. Sermon by the Rev. Amzi Babbet.

April 23—The Rev. GEORGE W. BURNAP, over the First Independent (Unitarian) church in Baltimore. Sermon by the Rev. J. Walker, of Charlestown, Mass.

April 29—The Rev. SAMUEL BISSELL, over the Presbyterian church in Twinsburg, Portage Co. Ohio. Sermon by the Rev. Mr. Hanford.

April 30—The Rev. CHARLES FITCH, was ordained over the Congregational church in Abington, Conn. Sermon by the Rev. Mr. Judson, of Ashford.

May 1—The Rev. JOSEPH SEARLE, over the church in Stoneham, Mass. Sermon by the Rev. Mr. Fay, of Charlestown.

CORRESPONDENCE.

J's paper respecting the commencement of the Sabbath is out of due time, after all that has appeared since the date of his remarks. We may perhaps publish such parts as have not been anticipated.——F. D. S. seems to us to give the sacrifice of Abel a much greater latitude of explanation than it is susceptible of; besides connecting with it some circumstances which we do not find mentioned in the sacred record.——DOKIMAZO is inadmissible; not, we can

assure him, because we have any partiality to the institution which is the subject of his remarks, but from a conviction of the inexpediency of admitting *the subject* to our pages. For this reason we have refused several similar papers.—— The Letter from the Secretary of a foreign scientific society, sent us by a Correspondent, was probably interesting to the receiver, but is not of sufficient importance to be published in a religious Magazine.

The Charleston Observer, in copying our late Review of Grimké's Oration, appends the following note to the concluding sentence.

"The remarks in the concluding paragraph of this review, may be understood as intimating that Mr. G.'s practice at the law, is more limited than it would have been if he had taken another course. He may not, it is true, be followed by as many *litigious* clients, but, if we are not misinformed, he has as full a practice as any gentleman at the Charleston Bar."

We will only observe that our remark was made in a general form designedly, because we had no means of ascertaining their applicability to this particular case. We rejoice that the people of Charleston have the good sense to know that a man is not unfitted for the bar by having a conscience and a heart. We hope our remarks will not have the effect to injure the practice of one whose prosperity and influence are so likely to be useful.

The Christian Examiner, in its second number for this year, expresses itself gratified with the fact that what it esteems to be a better theology has supplanted that of Calvin at Geneva. Grateful that the Christian Spectator circulates this knowledge, it seems querulous that the results should be all disclosed, and in the department of "*intelligence*," offers some correctives of our review, entitled Unitarian Persecutions at Geneva. That article is eminently a matter of fact piece. Yet the Examiner remarks—"that with respect to the occurrences of which the paper in question professes to give an account, a person of small perspicacity will percieve that they will have one or another aspect, according as they are related in one or another way." Obviously the facts may be colored or distorted; and are very likely to be, by either party. It is not probable that a minister of Christ can be marched out of the gates of the city because he preaches in a small evening prayer meeting, as Mr. Mejanel was, by a corps of soldiers; and the affair not look more important and cruel to him than to one of the Douaniers at the gate. But as to the fact whether he was marched out or not, it seems as if only the perspicacity of common eye-sight were required to learn its existence. Who ever sat

> "By the blue rushing of the arrowy Rhone,
> Or the pure bosom of its nursing Lake,"

and in his senses supposed that the diseased state of his eye made any change in the fact of the remarkable color of the river?

The article alluded to, aims not so much to show that Unitarianism has grown rank at Geneva, as that a better theology, even that of old Calvin, (who by the way is never despised at Geneva or elsewhere, save for his theology—in politics, and all other things being counted sagacious,) is supplanting this supposititious child of the Reformation in that noble seat. The Christian Examiner must itself have overlooked, or else have supposed its readers would, the following sentence from the Review: "We should not give so much weight to the pages whose title stands at the head of this article, were we not personally acquainted with the course of the facts narrated,—ourselves eye and ear witnesses of some of them, and well assured of the veracity of the reporter of them all."

If it be untrue that the Unitarians will persecute their fellow citizens, expel them from office in colleges, silence their preaching by force; if after repeated appeals, the civil authority in face of the opposition of the Unitarian Clergy, allow liberty of conscience; and if, overcoming these obstacles, true religion is increasing at Geneva, we must surely be strangely imposed upon by men who are easily unmasked. Issue is to be joined simply upon the facts. And therefore, reaching the point in part, the Christian Examiner introduces the testimony of

"Mr. Bakewell the traveller," in opposition to the report which Dr. John Pye Smith was the organ of diffusing among the English religious public. Mr. Bakewell publishes extracts from the correspondence of a friend at Geneva, partly explaining, partly qualifying and denying. This matter is not new—it has been long since canvassed. And having never seen Mr. Bakewell's book, we must seek its character in some other source, and we rest with the deepest conviction of the accuracy of the verdict in the following notice—found in the Eclectic Review for April 1824—Review of Travels in Switzerland:—"Mr. Bakewell's whole statement we are compelled to say is a gross misrepresentation, not we believe a designed one, but arising out of misinformation received from his Genevese friends, added to his total ignorance of what Calvin taught, or Calvinists believe. His attack on that great man is in the coarsest style of Socinian virulence."—"His chief object seems to be to vent a certain portion of atrabilious feeling against the Genevese Reformer, and to hold up to ridicule Mr. Malan."

The plain question here is concerning the relative extent of knowledge and credibility of the varying correspondence. Now without a word about the latter, we would submit it to the Christian Examiner himself, whether he supposed Mr. Bakewell's correspondent as likely to be well informed as Dr. Smith's. If a riot were to happen at the North End, the inquest would not seek its witnesses on the Mall. We know that Dr. Smith had letters, as we have ourselves now lying by us, from such as suffered both reproach and hunger in these persecutions—and who could not be mistaken in either their sensations or the cause.

As to the defence of Professor Cheneviere, it is signally gratuitous on the part of the Examiner. None of the readers of the Spectator will suppose that one act of immorality, as the Christian Examiner would define it, attaches to his life. In a phraseology which seems to us sufficiently guarded, it is said that no man in the ranks of the Socinian Pastors less adorns his profession with a conversation apparently holy. The delicacy with which private character should be guarded is increased by distance and strangership—and the Christian Spectator is above the reproach of transgressing this law which every honorable mind feels. But the moral influence of Unitarianism upon the lives of its professors, is a question vital to our knowledge of the truth or falsehood of the whole system. How is pagan land known from Christian land but by its morals. The word "*holy*," has come to have a distinct meaning, and to express practical conformity to Christian morals. If we should say that after preaching a dedication sermon, it was not *holy* practice to take the steam-boat for Boston on the Sabbath, we should scarcely be misunderstood; but if we should say such a person was immoral, it would convey an impression wide of the truth. Thus card-playing, dancing, with the common et ceteras of this world, while entirely moral at Geneva, are scarcely esteemed holy any where; and we leave it to the "*responsible authority*," which sustains the defence of the Examiner, to say whether the Professor would have gained if the Reviewer, in the place of using an exact adjective, had thrown in any suppletory matter. While all attacks on private life are carefully to be forborne, the life of a man, whose sole profession it is to circulate religious knowledge—who draws his salary through forms of organization created and consecrated by the wisdom and piety of Calvinists, may at least deserve a passing glance.

As to the persecutions in the Canton de Vaud, the Reviewer could scarcely be ignorant—as he professes to have personal acquaintance with the facts—that Unitarians, strictly speaking, did not make them. He deserves censure for heedlessness, if he leaves such an impression: however, all the clergy of Lausanne, are not eminently Trinitarian. The events in that Canton only exhibit the league always discoverable between the enemies of revivals of religion, whatever be the discrepancy of their peculiar creed.

Erratum.—Last No. p. 295, col. 2. line fourth from the bottom, instead of *passage* read *paper*.

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RELIGIOUS COMMUNICATIONS.

THE IMPORTANCE OF MULTIPLYING THE LABORS OF WELL QUALIFIED AND FAITHFUL EVANGELISTS.

(*Concluded from page* 340.)

It is my design in this paper to conclude, for the present, the observations I had undertaken to make, upon this subject.

And, first, I shall attend to the question: How are evangelists to be obtained? To which, *generally*, I answer, *Let the providence of God point them out.* There is no single undertaking, in the wide range of Christian enterprise, for which a Board of human supervision would prove more utterly incompetent to select the candidates, *beforehand*, than for this. If there be any thing, in which the providence of God utterly contemns the providence of man, it is here. All that we can do, as instruments, is, to bring this subject fairly before the Christian world, and if possible, to make its importance duly appreciated. Then might we hope, that those spirits, whom God shall stir up to such a work, will begin to *try* themselves.

I say *try* themselves. For it is only by *actual and protracted experiment*, that the proper character of an evangelist can be determined.

And although I deem it somewhat hazardous to undertake the office of advice upon a subject the secrets of which I have already announced as being shut up in the hollow of God's own hand, I will yet humbly and modestly deliver some of my own impressions.

I have formed an opinion, that it would be well for him, whose heart is moved to such a work, to make the humblest and smallest beginnings in the most retired circumstances, without any pretensions, and without disclosing his object. The world is full of sinners, that may be found and collected any where, by him who is properly authorised to preach the gospel; or, if you please, by a young candidate for the ministry, who is beginning to make experiment of his gifts, in some humble way. It is by the success of small beginnings, under the blessing of God, that the true servant of Christ, engaged in such a work, will find his gifts improving, will be encouraged to increase his efforts, and to extend his fields of labor. He may be the instrument of a revival of religion. This will call him forth into a still larger field, will make him more conspicuous, and his influence will be greatly extended. By which time he will need great humility, much

prayer, and a deep sense of his dependence on God.

And so let him go on from week to week, from month to month, from year to year, and from place to place, till his character is established;—until he can humbly say, as an apostle, "I can do all things through Christ, who strengtheneth me." With a becoming humility, by prayer, and with an ever cherished sense of his dependence, he will not fail to prosper. But if at any time he becomes elated and giddy with success, the blasting of God will be upon him.

I throw out these thoughts merely as a collection of *hints* on that course of training, which I conceive is, in some manner, essential to a candidate for the office of an evangelist. It is nothing but the providence of God, crowning his labors with protracted success, in the actual field, that can place the seal of this high character upon his commission. The evangelist may come directly from the schools, after suitable training, or he may be found already trained in the field of pastoral labor. But the providence of God, in connexion with his own purposes of heart, only can point him out. It is impossible he should be recommended before he is proved; and proved in a manner to be held in reputation by all the churches. The office of an evangelist may doubtless be sustained for a season, and then resigned; though a "good proof," in such ministry might seem to be a call for the consecration of life, as sacred as to the object of a mission among the heathen.

The proper *qualifications* of an evangelist are worthy of engaging a few thoughts. It is supposed, of course, that he is strongly inclined to the work,—that he is bent upon it with a high and holy purpose, that cannot well be turned away,—that he is wishing for the salvation of souls, and for the more rapid extension of the kingdom of Christ, to undertake a life of severe labor, great self-denial, and sacrifice,—and to cast himself on the providence of God, and the charities of a Christian community, to accept gratefully such countenance and support, as he may receive, and to endure patiently such rebukes and trials, as he may have to encounter. For, favorable as I conceive is the state of the Christian community, in our country, and of the general character of the people, to such a work, it would doubtless be an illusion to expect exemption from trials.

In answering the question: How are evangelists to be obtained? we have settled one of the grandest and highest qualifications, and itself principal, viz. *the actual experience of success.* And though with such a recommendation, we would not dare to lift our hand against any man's continuance in this work, yet I conceive it possible, that such a man should have about him a great many accidental and unnecessary defects. And there is even danger, that a man's success in the ministry should sanctify his faults. Personal qualifications, which long experience has commended, for giving access to human hearts, ought never to be despised. Some of those I shall name, I propose rather as desirable, than indispensable.

Among the external circumstances, it seems to me obvious and important, that an evangelist should be free from pecuniary embarrassment; that he should be unencumbered of any worldly connexions, that would disturb, or forbid such an enterprise. There are but few men with a family incumbent, that could conveniently devote themselves to this work. Though, I confess, it is difficult to decide this question, except upon general considerations. There are few enterprises of a worldly character, dear to men, which will not compel the accomodation of all domestic circumstances and relations. And why, it may be asked, may they not sometimes yield to

such an object as this, so long as the moral integrity of a man's duty to his family is maintained? The worldly estate of a family is of little consequence, while they are comfortable and happy. And surely a minister of the gospel, intent upon his proper work, can never promise his family a high degree of thriving for this world.

But I was about to notice some *personal* qualifications. Among which, I think it will be admitted, that an acquaintance with the world, with human nature, and those accomplishments in manners, which give freedom of access to all men and to all hearts, are very desirable. As a specimen of this character, I think I may mention a living example, (as examples are always most persuasive,) that is too far off probably to be either offended or flattered by such a notice; and an example too well known and directly in point. I mean that of Joseph Wolf, the converted Jew, and at present an evangelist, having declined his salary from the Missionary Society. He somewhere states in his admirable Journal, (while in Egypt, I think,) a sentiment equivalent to this: that he meant to show to the world, that it is possible to preach the gospel any where without giving personal offence. He also disclaims the right of the ministers of Christ, and maintains it as the Messiah's exclusive prerogative, to administer such rebuke in the face of men, as is thundered out in the awful concatenation of woes denounced against the Scribes and Pharisees. As I speak from distant recollection, and have not the book at hand, I shall hope I have not done my authority injustice. I am sure, quite indeed, that I have not.

Whether Mr. Wolf be right or wrong in his positions, I confess myself an unqualified admirer of his *manner*. And his unexampled success in gaining access to human hearts, in every country, of every religion, and of every sect, producing conviction of truth, and securing personal esteem, ought surely to commend his principles and his conduct in this particular. I do not fear to propose this man as a safe and high pattern to be copied by every evangelist, and by every Christian minister. It must be confessed, such distinguished suavity of disposition, and consequently of manner, is very much a gift of nature. And it should also be recollected, that the incessant and untiring culture of any virtue, will give it a respectable and commanding prominence.

I did not intend to make so much of this single qualification. Although, perhaps, it is well enough, as there is sometimes too great a propensity, in the religious zeal of our country, to *bear down*, and in that way to *create* opposition, by severity of manner. Some, indeed, have adopted the principle, that the greater the opposition, the greater the hope of good. And this is true, just so far as opposition represents only the conflict of the depraved heart with divine truth. But opposition provoked only by the *manner* of representing truth, and holding that manner alone the object of hatred is a great misfortune; and instead of being likely to conduct to a happy result, can hardly fail to leave the subject two fold more the child of hell. It arms the opposer with a prejudice, that is most undesirable, and most momentous. His chance of being subdued by the power of truth, at any future time is greatly, infinitely diminished. If it be possible, the adversary will forever hold him in this unhappy thraldom. That, doubtless, is the most felicitous way of preaching the gospel, which makes the sinner most dissatisfied with himself, and urges him on to the cross of Christ.

A man of great zeal, and of a severe, denouncing manner, combining little of the character of a "son of consolation," may, doubtless, produce a good moral effect,

in any department of the Christian ministry. He may be the instrument of awakening and converting a great many sinners. But we ought not hence to conclude, that this is the happiest way, and to be imitated by others;—nor that such a man would not be more extensively useful, if he combined a greater versatility of talent. A single talent can hit only a single class of people. All other classes will be excluded from the sphere of its influence. And if this talent happen to be of a severe cast, obnoxious to those whom it cannot reduce by its violence, it will of course, in so public a character as a minister of the gospel who is actively engaged before the world, raise an army of prejudice, and shut up forever the door of access to by far the largest portion of the community. I think, therefore, it ought to be made a matter of *conscience* with every minister of the gospel, not only to possess and exhibit as far as possible, a firmness and decision of character, an intrepidity of enterprise, in the maintenance and declaration of divine truth, in all his dealing with souls; but that he should also manifest the meekness of the man of Galilee, the *gentleness* of that religion, which was born in heaven, and is itself as soft as the manners of heaven. And more than all ministers does the evangelist need this character.

Although there is sufficient proof in the history of the church, that God will "make foolish the wisdom of this world, and bring to nought the understanding of the prudent;" although men of the most slender accomplishments in human lore, have sometimes been most highly honored, as instruments, in building up and extending the kingdom of Christ; yet, it would probably be found, if all the facts could be disclosed, that they were in themselves master spirits;—that their intellectual vigor found full scope in the wide range and illimitable fields of divine revelation;—that, if they did not understand the *grammar*, they felt and spoke the *soul* of language. Enough of Bible truth to occupy the intellect and fill the heart of any man, not only through life, but through eternal ages, stands prominent upon the very face of any version of tolerable fidelity, that has ever been made. While, therefore, we can easily account for the amazing prowess which some godly men, uninstructed in human science, have wielded over human hearts, by "the sword of the Spirit," these very facts should satisfy us, how much more these same men would have accomplished, by the same zeal, had they been able, like the apostle of the Gentiles, to stand up the *peers* of all around them in the lore of this world. They were yet men of learning—men of study, though their library was the book of God.

It will be apparent to the reader, that I have intended to apply this argument to the qualifications of evangelists;—especially, that as far as possible, and as many of them as possible, should be well versed in what is technically denominated *Biblical learning*. Did I not feel, that I am already extending this article to a tedious length, I should say more on this point. As the apostle said to Timothy, "let no man despise thy youth," so is it desirable, that no man should be able to despise the literary qualifications of an evangelist. Learning very extensively is becoming common property among the people of our land. And it would be a great misfortune to an evangelist, as well as to any clergyman, and subtract much from his respect and influence, that his hearers should be able to go home and say—'he is low and vulgar in his language.'

As to the *fields*, in which it is most expedient for evangelists to labor, I would observe *generally*, that if a minister of Christ would spend his life where he can have the least influence, with a given amount of fidelity and labor,—where the people can go on peaceably together down

to the grave, as their fathers have gone, without repentance,—then let him go and plant himself permanently with a people, who have always had the gospel, but few of them obeyed it,—many of whom know or think they know as much as the minister,—and who think it necessary and proper to support the institutions of religion for some such reasons, as they support any other public thing, or because their fathers did so. It would not be respectable, it would be derogatory to the town, not to have the gospel. But, if a minister wishes to *save souls*, let him go among the *destitute*, —among those who have scarcely ever had the gospel, and who despair of having it, because they cannot raise an adequate salary. Blessed is he, who shall be able to return a message, like that of Christ to John the Baptist: "The *poor* have the gospel preached to them." Such will be attentive, will be thankful, will repent and believe, and their souls shall be saved. Oh what a luxury must it be to a servant of Christ to labor in such a field; what a reward; how rich must he be, in the joy of witnessing souls born to the inheritance of eternal life, and in all the exulting anticipations of standing around the throne, in company with these seals of his own ministry.

Such I think is the most select and desirable ground for the labors of an evangelist. But besides this, and for reasons which have already come up in the progress of this discussion, there is great room and much promise of usefulness for such labors, under the eye and within the acknowledged supervision of settled pastors. We have seen that there is a wide field of influence, within these regions, which can be reached only by such offices. At this moment, therefore, so long as Domestic Missionaries cannot occupy all the vacant ground, there is wanted an *army* of evangelists, not only to range through the destitute and desolate places, but to commingle their prayers and labors with the stated pastors of the land.

Finally: How should evangelists conduct, in relation to stated pastors and other located ministers? A man of that spirit and character, which we have supposed should belong to an evangelist, ardent, spiritual, heavenly minded, having consecrated all his heart and all his energies to his work, without expectation of reward, except the satisfaction of success, and the reversions of the heavenly state, will be likely to look upon the ordinary temperament of the Christian ministry, as *cold*; and not a few will he see, whom he will think worthy to receive the message from the mouth of Ezekiel: "Woe to the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flocks?" Can he keep his patience in view of such a spectacle? If he had nothing else to do, then, perhaps, he might set himself up a prophet against the unfaithful pastors. But if he intends to do the work of an evangelist, he can find a far better employmeut, than proclaiming himself "a judge in the land," and in the church. He needs and should enjoy the confidence of *all*—of all who have claims to be acknowledged as pastors or ministers in the church of Christ. He ought to be a universal currency, "known and read," and acknowledged "of all men,"—to be welcomed wherever he comes, to be blessed wherever he goes. No pastor, though relaxed in his feelings, and conscious of unfaithfulness in his office, should be permitted to fear, but every one should desire his presence and assistance. Every pastor should be able to feel, that his own hands will be strengthened by such presence and himself the better established in the affections of his people.

But let an evangelist declaim frequently even in *general* terms, against the character of the ministry; let him countenance the people where he

goes in their complaints against their pastors; let young and inexperienced converts feel a warrant by his example, in "speaking evil of dignities," and praying openly and publicly for such and such unconverted ministers; the judgment thus passed upon these characters may, in some cases, be founded in truth; but the tribunal set up is one of most fearful mischief. It is enough in its train of evils to rend the very vitals of the church asunder.

Let an evangelist too be planted in the midst of a revival of religion, where he is the principal agent, and let him be permitted to show such disrespect to ministerial brethren, of unquestioned piety, who have come to witness and rejoice in this work of of the Lord,—as not to invite them to participate, as not to notice their presence, or to say their coldness, if permitted to act, would cast a chill through the revival,—I know not how to express what I deem to be the magnitude of such an evil. The very best and most gifted ministers in the church, who had come here, hoping to catch a little fire from the altar of God, are mortified, wounded, and filled with agony—publicly exposed to contempt! What an inextinguishable fire of distrust and discordancy is thus kindled upon such hallowed ground! As if God was doing a work, to sustain which instrumentally requires a violation of his own laws! It is undoubtedly true that the moral temperament of the Christian ministry in this country, though higher and far better than in any other land, is yet far—*far* below what it should be. And what is peculiarly gratifying and hopeful, ministers themselves, not a few, are aware of this fact,—they *feel* it. And they are willing—desirous, that the character of the ministry should be raised;—raised in themselves individually, raised universally. And it is actually rising every day. And the only way, by which one minister can act upon another for the advancement of this object, is by fraternal advice and example—by a reciprocal influence. The most salutary rebuke, which one minister can administer to another for his delinquencies, is to set up the light of his own example. And this, I aver, is the only rebuke which the evangelist should ever feel himself justified in throwing around him. This will be suffered—it will be felt—it will have its influence,—and properly sustained, will exercise its renovating power through all the ranks of the Christian ministry. And this is one of the grand objects, which call so loudly and imperiously for the establishment and extension of the office of evangelists.

And are there no materials for this character in the land—in the church? Will none arise and come out, and devote themselves to this high calling? This enterprise, be it remembered, makes demand exclusively for *volunteers*. And their only commission, so far as it is to come from this world, must be the favorable opinion of a Christian community. Every such character, established by actual success, sealed by the providence of God, will find a ready currency. The solemn appeal of God's providence is made—an appeal, which I hope and trust will not be made in vain: Are there *none*—none in all the church, among all the young men of high and holy purpose, who will consecrate themselves to this object? If not, then the chains, which have been long forging under the sickly and halting progress of Christianity in our land, and which have thrown themselves over all the energies of Christian enterprise, imposing a most fearful bondage, must still fasten on her destinies. Then must the Church still sigh and groan, and lift her unavailing prayers to heaven, till other and nobler spirits shall be born in her bosom, and rise like Sampson to subdue the uncircumcised.

ANTIPAS.

DIALOGUE BETWEEN A MINISTER, HIS CONSCIENCE, AND SATAN.

Min. It was nothing but a sense of duty that induced me to settle in this place. Every thing here was disagreeable to my taste: But I thought I was following the leadings of Providence; and I hoped time would gradually overcome my aversion to the natural situation, the society, and manners here. But in spite of myself, I find it growing stronger every day, and I am led seriously to inquire whether it is not my duty to go away.

Satan. He is in a favorable state of mind to listen to my temptation, (*aside.*) I am surprised sir, that you ever consented to be ordained over this people. It is a station altogether too retired and unimportant for talents and acquirements like yours. When you were at college and at the theological seminary, you well recollect how high you stood in your class, and how the general expectation was, that you would be called to fill some important post. What a pity that such talents and acquirements should be wasted upon such a desert spot as this! You were fitted for a literary society; but here there is no literary taste, nor any who take an interest in literary productions: of course, a man of less talent and less knowledge would answer here as well as yourself. Of what service to you, in such a place as this, are those acquirements in belles lettres, and in science, which you spent so much time in making? Yet how important would they be in a more intelligent and polished society! You have always been accustomed to refined and literary society; and it is impossible you should be happy among a people so clownish and illiterate as in this place; nor can you exert over them so good an influence as you might over those more polished and tasteful. Besides your wife has been accustomed to society of the first order, and by confining her here among a people of such coarse manners, and in such a dreary spot, you make her life absolutely wretched. In short, both of you are well fitted for a society in some one of our cities, and were you released from this people, there is no doubt you would soon receive an invitation thither. In this world a man's influence depends very much on his situation. While here, you will never be thought much of abroad, nor your opinion be much sought after. Have you not noticed often that Mr. ——, who was decidedly your inferior in college, is called very frequently to sit in council, and invited to take a prominent seat on public occasions, while you are neglected? and all this, simply because he is minister of ———, and you of ———.

Consc. Why was it, sir, that you devoted yourself to the work of the ministry? Was it to save souls, or to enjoy literary society? When you gave yourself to the Lord for this work, was it a condition that you should be settled over a literary and refined people? Are not the souls of others as precious as theirs? Did ever Jesus Christ or St. Paul leave a place where was a favorable opening for preaching the gospel, because the natural situation was not pleasant, or the people were not very literary, or very refined? Depend upon it, it is nothing but unhallowed ambition that induces you to think of leaving this people. They are much attached to you, and listen with great attention to your preaching; and your labors among them have been more blessed than you have had any reason to expect. If they are not as learned in human literature and science as in the city, they are better acquainted with theology. If they are not as polished, they are more sincere and more to be depended upon. As to your talents, be very careful that you do not over-rate them. If they were so mighty as you flatter yourself, long ere this you would have been sought after for

more conspicuous stations. If you cannot enjoy yourself here, depend upon it your heart is not right, and if you leave this place contrary to my advice, and obtain some other situation, apparently more pleasant, you may rest assured, that God will plant thorns in the path that now appears so flowery. Cultivate a more ardent piety, and acquire a greater concern for the souls of your fellow men, and your discontented feelings will vanish, and the purest kind of happiness will visit your bosom. At any rate, decide not to leave this place until you have made the question a subject of long continued, fervent prayer.

Satan. If he is brought upon his knees I have lost him. (*Aside.*) Prayer! What need is there of prayer in so plain a case! Prayer is our resort only in very difficult cases. In such circumstances as these Providence makes the path of duty plain enough without it. For can there be a doubt that a Christian is bound to occupy that situation where he can be most useful; where he can turn, not merely a *few*, but *many*, to righteousness? And can any one doubt, who knows you, sir, but that you would be more useful in a more conspicuous station, and among a people whose habits and tastes are more congenial to your own? Besides I fear that your health is beginning to fail, although you may not perceive it. For no man can labor long with such a depression of spirits, and with so much to disgust him, without feeling the effects upon his physical constitution. I would not then deliberate any longer, lest you delay till you are so broken down as to be unable to sustain the labors of a more important station.

Min. I think I should not hesitate to decide upon leaving this place, were it not so difficult to get my ministerial connection dissolved. It is impossible my people should appreciate the reasons which influence me to go: indeed, it would only excite their indignation were I to name them. I fear, that to brake away under such circumstances, would produce an injury to the cause of religion more extensive than the greater good I should thereby hope to accomplish.

Satan. This difficulty is very easily removed. Only conduct among your people as if you meant to leave them, and they will ere long be glad to have you go. Manage your concerns in such a manner that they shall see you mean to keep yourself in a state of preparation for an immediate departure; and if they press you for the reasons of such conduct, talk to them largely of the precariousness of a minister's situation in these days, and tell them plainly that you have no expectation of spending your days among them; since the probability is very great, either that your health will not permit you long to perform the duties of a minister among them, or they will become weary of your services. Give them, moreover, occasional hints of their want of refinement, and ignorance of literature; treat their failings with much severity, and show them that you take but little interest in them, and you need not fear, but within a year or two, they will be very glad to join in a mutual council for your dismission. In the mean time leave it with me to prepare the minds of that council to be willing to grant your request.

Conse. I perceive, sir, that the suggestions of Satan are prevailing over mine. At present I shall trouble you no more. But think not that I am dead. You shall hear my voice again, when it will sound in your ears like thunder.

Min. The suggestions of Satan! It would be very curious if Satan were anxious to remove me to a sphere of greater usefulness. But I care not from whom suggestions come if they are founded on reason.

HISTORY.

The minister took the course marked out by the adversary, and

erelong, *nem. con.* was dismissed. After many wanderings and much anxiety, with the assistance of friends, he attained the place he had so long sought after. He was established over a city parish; and wealth, and fashion, and learning attended upon his ministrations. Two years afterwards he was heard soliloquising thus.

"I am wearied out with this incessant mental effort, which seems almost useless. When I was settled in the retired country parish of ——, my people were satisfied and were edified by my discourses, prepared in the most hasty manner, provided they contained the gospel truth, though unadorned with a single flower of rhetoric. But here it seems as if the graces of composition and delivery were every thing, and the gospel nothing. For if I do not reach in every sermon the standard of a most fastidious criticism, it is received with the most marked disapprobation, and comparisons the most disadvantageous to myself, are made between me and my talented brethren in the city. Thus obliged to keep my faculties upon the constant stretch to furnish sermons, I am unable to devote any time to the acquisition of knowledge; and I have drawn so deeply upon my little stock, that it is absolutely exhausted. Nor is this all. I have no evidence that my discourses, prepared with so much effort, produce any saving good. The current of worldliness and fashion, and folly, moves on with restless force, not even checked by my endeavors. It was not so in ——, where every year witnessed new accessions to the church. There is another circumstance, of a personal nature, of the most distressing kind. Formerly, I enjoyed the consolations of religion; but alas I have not found them in this city. In short, I cannot but see, that though God granted my request, yet has he sent leanness into my soul. I deserted my post and God deserted me. I expect the remainder of my life to be wretchedness; and if my punishment terminate with this life, it will be the fruit of unmerited grace. O how dreadful is the curse that follows unhallowed ambition in the ministry!"

To the Editor of the Christian Spectator.

In your number for March, I noticed an exposition of 1 Cor. xv. 22—26. by D. K. in which he asserts that the Mediatoral Kingdom of Christ shall end. This he thinks is the meaning of the expression, "Then cometh the end." I wish, if D. K. is right, that he would reconcile this interpretation with such passages as the following. Isa. ix. 7: "Of the increase of government and peace there shall be *no end*, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from hence forth even *for ever*." Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall *never be destroyed;* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it* shall stand *forever*." See also Dan. vii. 14; and Luke i. 32, 33; "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob *for ever*;" "and to his kingdom there shall be *no end*." The reign and kingdom of Christ spoken of in these passages is indisputably his mediatorial reign and kingdom. Now I wish D. K. would tell how that kingdom shall end, when these Scriptures explicitly declare to it *there shall be no end.*

There is an exposition of this passage by Storr, which I once heard given from him by a Professor of Biblical Criticism, which harmonizes with the

passages before quoted, and also in my view accords much better with the passage, D. K. has expounded than does his interpretation. I have not access to Storr, nor do I remember in what part of his works it is found, but if one of your correspondents would give us a translation of Storr's exposition of this passage, I imagine, we should not so often hear from the pulpit, and elsewhere, "When the mediatorial kingdom shall end." Perhaps some able biblical critic will favor us with his views on the class of texts cited above, as well as on the particular passage in question.

MISCELLANEOUS COMMUNICATIONS.

To the Trustees and Directors of those Institutions which hold grants or charters for Lotteries.

GENTLEMEN,—An individual, who professes himself friendly to every institution which is calculated to promote the religion, improve the morals, warm the patriotism, relieve the distress, or advance the happiness, of his fellow men, solicits your candid attention to a few thoughts. It is well known that the mode of raising money for public objects by lottery has been sanctioned by all goverments, and countenanced by many wise and good men. It is also known to you that the adventurers in lotteries are actuated by no public spirit of liberal regard to the objects proposed, but solely by a greedy desire for gain, a desire which they seek to gratify by other means than industry and economy. You also know that the spirit of lottery adventure, like other selfish passions grows rapidly by indulgence, and that vast multitudes become so absorbed in it as to lose sight of every other consideration, either of morality or of natural affection. You also know that in a vast majority of cases, from the very nature of the lottery system, the adventurers must be losers. You also know, that in almost every instance the successful purchaser of tickets is ruined by his success. You also know that the present mode of conducting lotteries greatly facilitates fraud on the part of the managers, and that there must be some way of realizing enormous profits to induce such increasing numbers to become lottery dealers. You also know that the evils of the lottery system have recently attracted universal attention, that they have been so far developed as to lead the legislatures of several states to refuse granting any more lotteries, and to prohibit the sale of foreign tickets. They have thus significantly though gently, expressed their deliberate opinion on the pernicious influence of the lottery system, and left it to be plainly understood, 'that if their hands were not tied by previous grants, they would totally banish lotteries from their limits.

The case of lotteries therefore stands thus, that the legislatures of several states have done all they can to remove the evils of the lottery system. And the question is, whether you ought not in such circumstances, to give up the grants which you respectively hold. It is true, that the objects to be obtained by these grants, are some of them very important. And if you ask how they are to be attained without the lottery, I answer by the favor of God upon your own efforts. Do not so far reproach your fellow citizens as to allege, that they cannot be made to see the importance of the object, or seeing it, cannot be induced to furnish the necessary means to secure it. By purposing to raise the needful funds in a way so monstrously ex-

pensive as that by a lottery, you assume that the community is able to pay for this object, for you impose a burden at least ten times greater than the sum that is needed. And believe me, if the appeal is made to them plainly they will do it. There is no good and worthy object but what can be accomplished, by legislative donations or individual subscriptions, in a community so prosperous and so public spirited as ours. Throw yourself into our arms therefore and if you deserve it we will stand by and support you. Even if you have become involved in a contract with your managers, which will prevent you from actually cancelling the grant, you may at least surrender it to the State, and thus leave it to the wisdom of the Legislature to guard against the evils and get out of the difficulty, as well as they can, while you wash your hands from all further participation in the avails of lotteries. Now, gentlemen, allow me respectfully to request your serious attention to this subject. I fully appreciate the motives which may have led you to request the grant of a lottery, when the pernicious influence of lotteries was less generally realized. I know your anxious desire to cherish and improve the interests committed to your trust. I am not going to charge you with any wrong, excepting a wrong judgment, in which you had the general suffrage of the community. Where is the man who shall cast the first stone at those who have asked and received grants for lotteries? But now that the community, by their representatives, have cast out the beam from their own eye, they can see clearly the mote in their brother's eye. When they see the evils which now prevail, and trace so many of them as they now do to lotteries, and find yet the evil continued and fastened upon us, they will inquire why it is. They will know who holds this load upon society in spite of all our efforts to shake it off. If therefore the light in which your favorite institution should be regarded by a virtuous people is of any consequence in your eyes, it becomes you to consider well before you resolve to receive any further support from lotteries. The avails of a lottery are the price of all the fraud, theft, and knavery, which it is the proper tendency of lotteries to produce, of all the improvidence and idleness and false hopes, of all the distress and misery to families, of all the characters ruined, of the intemperate habits formed, the crimes committed, the suicides and deaths, now rapidly increasing, the effect of lotteries. Public opinion is rapidly becoming enlightened, purified, and concentrated. Nothing on earth can stand before it. One general voice of indignation will soon burst out against those who having the power, will not relieve us from this calamity. And now that the subject is understood, I believe that whatsoever institution shall seek to promote its prosperity or secure its permanence, by means drawn from a lottery, God Almighty will blow upon that institution.

S. F. D.

PARDON.

The following is extracted from a report exhibited to the Legislature of Connecticut by a committee appointed to consider the subject of Prision Discipline.

It is believed that whoever attentively considers the subject will perceive that all the common errors respecting the way and means of a sinner's obtaining pardon from God, are supported by erroneous views of the true *principles of Moral Government*. Most writers upon moral and political philisophy have considered pardoning power as an essential part of governmental prerogative. And the turing out of a villain or a gang of villains upon the community, has been called an act of mercy. But in fact pardon of acknowledged

criminals has arisen from the imperfection of the government. Criminals are pardoned because the legal punishment is felt to be unreasonably severe, or because the government wished to gain popularity with the thoughtless multitude by a reputation for tenderness of feeling. But in proportion as the science of government becomes better understood, and when rulers shall feel that as public persons they are to know no rule but duty, the views contained in the following extract will command the assent of the wise. And as human governments advance nearer to perfection, they will act more and more upon the principles which the gospel ascribes to the moral goverment of God.

We fear no system can long withstand the ill effects of the frequent exercise of the pardoning power. It may be right for the Legislature to discharge, not on the ground that the prisioner needs a pardon for guilt, but that he is an innocent and injured man. But when the guilt is ascertained, we would submit with great deference if any convict should be pardoned. If the law be too severe, let it be altered; but in our opinion, the sentence of the law, when once pronounced, should be considered the measure and duration of the punishment.

One pardon scatters the intelligence abroad throughout the whole community of felons, and excites the hope that pardon may be extended to them, and that justice may be sometimes cheated of her victims. This practice is at hostility with every just principle of the penitentiary system. Even if the reformation of the offender is supposed to be completed, of which there can rarely, if ever, be sufficient evidence, still the great object of puishment is to deter by example. If reformation and penitence are to be a ground of pardon, then it follows as a necessary consequence, that the Legislature, to act consistently, must pardon all if all reform. Such a proposition requires only to be stated to be dismissed. The ties by which crime is bound to punishment ought to be indissoluble.

"The great object of punishment" is to deter from crime by giving weight to the authority of government. Punishment does this because it is an example of the actual, strict, and determined exercise of authority. The doctrine that government "must pardon all if all reform," so evidently and palpably absurd in relation to human affairs, is asserted by many to be the fundamental principle of the divine government. But there too sinners will find "the ties which bind crime to punishment to be indissoluble" excepting by atonement. In human governments there cannot be a proper atonement. For no man can give a ransom for his brother. It was a matter of surprise to hear wise and good men maintain that the act of a prisoner in disclosing the plot of his fellow prisoners constituted a "merit" on the ground of which the government was bound in justice to pardon him. The only consideration to which his disclosure entitled him certainly was the portion of good will which his conduct might gain him in the prison. We shall soon hear of plots in abundance, got up for the purpose of being disclosed. A true penitent ought to show his regard for the laws he has broken by meekly receiving the penalty. The very fact, that he seeks an exemption on the ground of his repentance, casts a shade of doubt over his sincerity. Until a human goverment can find a part of itself to make an atonement, every pardon for an admitted crime must be considered a departure from just principles. The government of God allows for a provision of mercy. He that believeth on the Son of God hath everlasting life. By his death we may obtain redemption, even the remission of sins.

ANNUAL NARRATIVES OF THE STATE OF RELIGION.

I TOOK occasion in the last volume of the Christian Spectator, (p. 417,) to offer some remarks on the annual "Narratives of the state of religion," by our ecclesiastical bodies; and referred particularly to those of the Presbyterian General Assembly. I observed that these articles—besides the uninteresting nature of the topics which are made most prominent in them—are little more than *reprints* of the same matter from year to year. I noticed the narratives of the General Assembly particularly, not because the barrenness complained of did not exist in the similar documents of other bodies, but because it was most apparent in those narratives, and because on account of the great respectability of the General Assembly, whatever it sends abroad under its imposing name, ought to be done in the weightiest manner.

It has been said that these articles are difficult to write with much effect. If the difficulty is insurmountable, I humbly think they had better not be written. For written as they commonly are, they interest nobody and profit nothing—so far as I can judge. The fault is chargeable not to the committee who draw up the narrative, but to the members generally, who ought to furnish the committee with better materials. It is always difficult to make brick without straw.

Perhaps I misconceive the matter but it appears to me that these documents can and should be turned to a more practical account than they are—that they can be made to embody a mass of moral statistics, which shall make them tell on the community with vastly more power than they do, and give important aid and efficiency to the benevolent institutions of the age.

These institutions are built on facts. Their first measure is to collect data on which to base their appeals to the public, and with which to square their operations. Now how many facts which are important to these institutions might a congress of divines collect and bring together from all extremes of the land; and how large a fund of minute and practical information would result, not only from the labors of one, but of all the similar bodies which are annually convened.

I know of a clergyman near me who ascertained the number of drunkards within the town where he lives, and the ratio they bore to the whole population, with the gallons of spirits consumed, &c. I know of another who employed a prudent member of his congregation to make a similar inquiry. The results have since been embodied with other appalling data in the published documents, of the American Temperance Society. Now what was practicable for these clergymen to do, it is practicable for others to do; and suppose that every clergyman in the nation should be at the pains to collect within the sphere of his personal knowledge all the facts, not only in respect to intemperance, but in respect to every evil which it is the duty of Christian faithfulness to remedy; and should transmit the results in brief and lucid statements to the particular ecclesiastical body with which he is connected. How many years would it be, before the American public would know fully and accurately the extent of its moral wants and obligations, and the nature of its moral prospects.

The facts which are wanted are such as these,—and it is entirely practicable for ministers, with the help of pious laymen, to ascertain them within a given circumference:—how many people there are who are not provided with ministers—how many families who are destitute of the Bible—how many young men of promise who may be selected and brought forward to be educated,

from the fruits of the late revivals—how many distilleries and grog-shops, and bar-haunted taverns, and how many individuals abandoned to beastly intemperance—how many lotteries and theatres and gaming houses, and how many persons according to the best means of judging, beguiled and beggared and ruined?—This is the kind of information which it is the object of the correspondence and travelling agencies of our public societies to collect. It may be collected with more facility, as well as much more extensively, in the manner here proposed; and perhaps it would be well for each of the principal societies to make out its schedule of interrogatories to be used for this purpose. I do not see how the moral statistics of our country can ever be fully known, but by some such means.

If it be thought that the returns of so many individuals would be too numerous for any committee to manage, let them first be sent to the smaller bodies, there to be properly scrutinized, and digested into sub-reports; and then be forwarded for ultimate arrangement and publication.—And instead of the barren sheet we now have, let us have as thick a pamphlet as shall be necessary to contain the facts.

The value of a document thus prepared, instead of being only looked at and forgotten, would be seen, I apprehend, in the frequent reference which would be made to it:—it would be seen in the reports of our great societies,—in the force it would give to appeals to public benevolence,—in the facts and arguments it would furnish to our patriots and legislators.

One of the good effects of the system proposed, would be the increased industry, and enterprise, and courage it would produce in ministers themselves, and in the remedies it would prompt them to apply to evils which hitherto had been passed by within the limits of their daily walks.

Having ventured my own suggestions as to what the documents in question should be, I will finish with what they are. Take for example the last Narrative of the General Assembly. The first half is devoted to the annual lament over the standing vices and evils which "some of the Presbyteries cease not to complain of;"—namely, "gaming"—"profaneness"—"intemperance"—"the violation of the rest of the holy Sabbath"—"the theatre"—"formality, coldness, and irregularity, in professors of religion," &c.

"These things," says the Narrative, "the Assembly deeply deplore, and would gladly pass them by in silence." Would that the Assembly would yield to its inclination!—since the same things have been "deplored" in the same strain, for I know not how many successive years.

Then follows a very formal and commendatory notice of missionary and other societies,—as if we were now for the first time apprised of their existence and operations. The remainder of the paper is occupied with some statistical matters concerning the Presbyterian church, (which are very well,) including a list of places which have been blessed with revivals—the number of subjects not reported,—with a very brief notice of the several foreign bodies in connexion with the Assembly. The report of last year is the same thing as that of the present—embracing the same topics in the same style and order; those of 1826—5 and—4, which is as far back as I am in possession of the reports, are still substantially the same, with only now and then a transposition in the order of the topics, or a change in their relative proportions.

Now is it worth while to give us at all a report of the state of religion, if it must needs be so barren as these "Narratives,"—which scarcely contain a fact that can be turned to any account,—which, as I said in my former paper, impart no information,

originate no measures, and give no impulse to the public mind.

CIVILIS.

PREACH THE GOSPEL TO EVERY CREATURE.

THIS command is commonly, and no doubt correctly understood to apply to the duty of carrying the gospel abroad—to every tongue and people in the earth. But I apprehend it also has an application nearer home. There are in perhaps every minister's parish, families and individuals to whom the gospel is not preached. They dwell in a nook of the parish and are forgotten; or they have settled down into heathenism in the midst of Christian neighbors, and are neither seen in the house of worship nor mentioned as objects of pastoral or Christian concern. Years pass over them and no one enters their dwelling to instruct and persuade them concerning the eternal world.

One cause of such instances of neglect, I have noticed, is a reluctance on the part of ministers to incur the charge of proselytism. The neglected family is supposed to belong to a different denomination —while the only foundation perhaps, for such a supposition is that their fathers before them belonged to the neighbor church; or they have been seen in a corner of its house of worship some two or three times in the course of their lives; or have called on its minister to officiate at their dwelling on some marriage or funeral occasion. When a delicacy of this nature exists in regard to the minister, the duty devolves on private Christians. But in any case the duty should not be neglected. Preach the gospel to *every creature*—at home as well as abroad.

PATROL.

To the Editor of the Christian Spectator.

ODDOOVILLE, JAFFNA, Jan. 11, 1828.

I HAVE had the pleasure of receiving lately, through the kindness of a much valued friend, a copy of the early volumes of the Christian Spectator; and I know not that I can better testify my gratitude than by sending you any contributions which may be likely to interest its readers. I had, therefore, intended, in addition to one or two other communications, to send some remarks on the *literature* of the Tamul people. At present, however, for want of time, I can execute this part of my intention, no further than to give you some specimens of their poetry, from their ancient writers; accompanied by a few explanatory remarks.

Yours, &c.

M. WINSLOW.

Before introducing the extracts, I will remark only, that the poetic dialect of the Tamul people is essentially different from that in common use; so much as to be quite unintelligible to those who have not studied the laws of its construction, though well acquainted with prose composition. This obscurity arises from two principal sources—making different endings to verbs, and the great use of figurative language.

The first quotation shall be from one of their sages, considered orthodox, on the nature of God, being an address to the Supreme Divinity.

"Thou art the water, thou art the earth,
thou art the fire, thou art the air,
thou art the extended ether,
Thou art the two regulating lights,
thou art Siva, thou art Ayen, (a)
Thou who holdest a sharp disk and a
white conch, to me the sinner,
Will thou not one day come, giving
joy to earth and heaven?"

Strictly speaking, their Mythology, teaches that earth is Brahma, water Vishnou, and fire Siva or Sivan, but in this invocation, according to common custom, Siva is put for all the triad or is rather for the Supreme, who is above all, as is indicated by

(a) Brahma.

saying, "thou who holdest a sharp disk and white conch."

The next quotation shall be concerning that ever fruitful subject of poetry, the clouds. In the Tamul poetical writers, the clouds are not mere collections of vapours, but *living beings* who go up to gaze in the liquid plain of the Ocean, and return to climb the mountains and discharge their contents.

"The clouds which were of the color of the god who is covered by grey ashes, (b) while proceeding on their way, having arrived and gazed on the waters of the ocean, return like the young goddess of felicity, (c) on whose breast is rubbed the yellow paste of the sweet smelling agil, and like the dark (d) body of him who is adorned by her splendor."

Siva, whose color is white, is alluded to in the first line of this stanza, and Lachmi, of a golden hue, and Vishn'u of a deep azure, on whose breast he reclines, in the last.

The Tamul people formerly held *agriculture* in great esteem, and venerated the plough.—Hence the following:

"The yoke, attached to the chariots of the glorified sun, of beauteous beams, dispelleth darkness from the world, surrounded by the sea, and supported by the mountains; is it not also, the plough-yoke of the husbandman which preserveth the inhabitants of the broad and fragrant earth from falling into poverty."

In a chapter on subjecting the senses, we have the following:

"Let *Indra* say, the King who all controls,
Within the expanse of heaven, how great his power,
Who his five senses in subjection holds."

It seems, however, that Indra, the king of heaven, was not in this a *pattern*, but a *warning*, for having himself an intrigue with the wife of a sage, he fell under his curse and suffered a dreadful punishment. Therefore, from him we may learn to bring the body into subjection.

The austerities practiced by the Sanyases, and other tribes of ascetics, are now nearly unknown in Southern India and Ceylon. The following describes one of their forms of devotion:

"Either rolling backwards and forwards on the ground, or standing tipfoe all day, let him pass his time; or continue alternately standing and sitting, bathing thrice a day."

As joined with the foregoing contemplation is thus described:

"Hear now the preeminent nature of contemplation (Yogam) which leads to eternal happiness; having utterly rejected all desires, however difficult to resist, and considering nothing as his own, either in the cave of a mountain, or in some other place proper for contemplation, where he is not subject to any kind of disturbance,

"Here having spread smoothly the sacred grass, (cu'sa,) having placed over it the skin of an antelope, and covered it with a clean cloth, being seated thereon, and for the purpose of purifying his thoughts, having restrained his mind from wandering, and having wholly restricted his senses to the act by which he is occupied;

"Keeping his head, his neck and body without motion, in one posture, fixing his eye steadily on the point of his nose, divesting himself of all desire, tumultuous as the waves of the ocean, and of all bodily fear, confining within his wandering mind, let him think solely on *me*—this is contemplation."

The belief in the metempsychosis or successive births, is nearly universal here. The truth of this doctrine is assumed in the following:

"Having in this world of works passed through various states of existence,

(b) Siva. (c) Lachsmi. (d) Vishnou.

from grass upwards, until by divine grace thou hast attained the human form; do not then say while time passes in sleep, and youth, and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself."

Also

"The sages say, that as milk which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form, are lost to him, who after wandering from body to body, *hath with difficulty acquired it*, if he do not aspire to be relieved from the [illegible] of various births, and attain by its means to unchangeable eternity, by the practice of every kind of virtue however arduous."

There are according to this belief various states of existence, the highest of which, in this world, is the *human*; attained by many successive births, and made prosperous by acts of charity in previous states of existence.

Among former devotees and ascetics it would seem that *nuns* were sometimes to be found, as is intimated in the following passage from Ramayanan which is a history of Rama, one of the incarnations of Vishnou.

"When they (Rama and Lachsmi) arrived on the west bank of the *Pampa* lake,
They saw the pleasant hermitage of Sabari,
They having arrived at the hermitage, and beheld it surrounded by trees,
And exceedingly pleasant, approached the presence of Sabari;
And the devotee seeing them arose, and reverently joining her hands,
Grasped the feet of the wise Rama and Lachsmi,
And presented them with water for the feet, and to drink, and with all other things according to the ordinance."

In one of the forms of marriage, especially of princesses, and other illustrious females, it was formerly customary, as appears from their poets, for the father of the damsel, at a suitable time, to send forth heralds, proclaiming the beauty and accomplishments of his daughter, and inviting to his palace all such of suitable rank and pretensions as might be pleased to stand the election, to be made among them by the fair one herself. The following describes an assembly on such an occasion.

"By the command of the King of Vittipa (Bima Rajen,) who resembleth a young elephant, and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the gods of the celestial regions—the *Urager* resplendent with sparkling gems, the *Vinjeiyer* who dwell on the silver mountain, and the kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey." * * * * * * * * * * "When the damsel, beauteous as the goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and enchased by precious stones, the sound of twisted and bridal tymbals re-echoed around and intermingled with the twanging of the cang-war-bow of the god of love."

"The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires, among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immoveably in her person.

"Some said—'Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondei, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

"While the impassioned princes were thus exclaming, while the chains of pure gold clanged upon her breast, and the rings enchased with jewels glittered on her ankles, bright in beau-

ty as a fresh blown bud, joining reverentially the flowers of her roseate hands, (e) her large eyes sparkling like brilliant javelins, the damsel stood with humble mein before her father."

The Urager here mentioned are the inhabitants of the world of serpents next inferior to this Earth, and the Venjieyer the inhabitants near the Southern pole, where the mountains are formed of silver, in opposition to the Northen which are of gold. The closing stanza is pretty, representing the damsel, who was at liberty to choose among all the competitors for her beauty, as surrendering this choice with filial respect back to her father.

Some of the views of the Tamul people of the duties of a wife, may be gathered from the two following quotations.

"When I have lost a woman who excelled in the knowledge of housewifery, who performed rightly all domestic duties, who never transgressed my word or my door, (f) who chafed my weary limbs, and, never slumbering until I slept, arose before I awoke, alas! alas! how can my eyes again know sleep."

A wife is made to say,

"Regarding my husband as a divinity, I fulfil faithfully all my duties and perform my necessary service to him; I ascertain carefully those things that are pleasant to his taste, and having procured them, I prepare food accordingly and affectionately serve it to him."

"From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but as soon as he returns I again resume them with delight, and discharge every domestic duty with faultless propriety."

The sentiments and the language of the following may both be acceptable.

(e) Joining the palms of the hands and raising them a little above the head is the common form of reverence or worship.

(f) Among the higher classes women seldom go out.

"For men to live happy with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love *kindly* bestowed on all by those whose actions are free from guilt, is most pleasant."

Charity is much recommended by all the Tamul Poets. The *manner* is also considered of importance.

"The worthy confer benefits with a face smiling like the opening flower, and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver."

The most extravagant notions are entertained by all classes concerning the power attained by devotees, through their austerity, over the gods, and even over *destiny*, and the virtue of reciting certain of their sacred books. To illustrate this I add a quotation from the Ramayanan, and with it close these extracts.

"When he who is not subject to mortal birth, which revolves like the wheel of a chariot, cursed him, the pitiless giant, regarding it only as the vain word of an angry devotee, resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending to its top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder; and terrified all those then engaged in devotion on its summit."

"The god (g) who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Parvati, (h) that tender vine trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold; the body of the sovreign of giants staggered under his load, and he whose mind was blacker than his outward form, cried aloud with fear."

"While in this predicament, Narader came to him and according to his advice."

"While he was thus singing the

(g) Siva. (h) The wife of Siva.

(Rie Vedam,) Aren (i) delighted embraced him, bestowed upon him the dominions of the three worlds for thirty five millions of years, and gave him the enchanted weapons by which every kind of foe may be overcome; the giant having recieved these favors was permitted to depart."

(i) Siva.

For the Christian Spectator.

"EVENING AND MORNING AND AT NOON WILL I PRAY." Ps. lv. 17.

My heart loves to pray when the sun's early beams,
Are bursting o'er sky, over earth, and o'er sea—
Like the hour,—sweet, glorious, and blessed—it seems,
When the bright Sun of Righteousness rose upon me.

My heart loves to pray when at noon-day the sun
Is brightening the meadow, the garden, the tree—
Thus beaming o'er sorrow, o'er sin, o'er the grave,
Oh bright Sun of Righteousness! shine upon me.

My heart loves to pray at the bright evening close,
'Tis holy, 'tis calm, 'tis delightful to me—
May I thus, Sun of Righteousness! sink to repose,
To rise in thy morning, rejoicing in thee.

PERCY.

REVIEWS.

An Essay on the importance of Considering the subject of Religion. Addressed particularly to men of Education. By JOHN FOSTER, author of Essays on Decision of Character &c. Boston 1828.—12mo —pp. 172.

WHEN this work was announced we anticipated, from the title, something very unlike what it proves to be. The Essay was written as an introduction to Doddridge's "Rise and Progress of Religion." The title we imagine is an invention of the Boston publishers: for the work instead of presenting, as the purchaser would naturlly expect, the peculiar responsibilities and dangers of highly educated minds, is "addressed particularly to men of education" only in this respect, that none but men of studious habits, and few of them, will easily be induced to read it, continuously and thoroughly. To follow the author through his reasonings and powerful appeals, demands no ordinary mental effort. The difficulty is not that the considerations presented are abstract, or that the reasonings are metaphysical, or that the illustrations are derived from the regions of abstruse knowledge;—it is merely that the entire *style* of the work, the style of conception and diction, the structure of sentences and paragraphs, and sections,—is such that the closest attention is demanded. There is vividness of conception, energy of language, and beauty, splendor, aptness of illustration, sufficient, one would think, to arrest the attention of any reader and to hold it fixed without an effort on his part;—you may open the book where you will, and all is glowing with the life of eloquence; yet when you attempt to read page after page, you find that the mind must be bent down to the task by effort, and when your task is finished, if you undertake to recapitulate the arguments which have cost you so much, you find that hardly any thing except an overpowering conviction of the importance of religion remains distinctly impressed on the memory. Simplicity is what the book wants to make it perfect;—not simplicity as opposed to affectation, for there is no affectation

about any thing which comes from the pen of John Foster—but that simplicity of style which brings out thought without involving it in complicated sentences, and which shows us the *lucidus ordo* from the beginning to the end. If this book,—the same arguments, the same illustrations, the same tremendous appeals to conscience, had been put together by the author of the Tract on "the way to be saved,"* the book would have been much better, and the publisher who separated it from its original connection with Doddridge's "Rise and Progress" would never have suspected that it was "addressed particularly to men of education."

We wish however that all educated men would be induced to read the book and study it. They would see,—as the author calls up successively the swaggering infidel, the unthinking votary of youthful irreligion, and the callous-hearted worldling,—by how many, how various, how powerful considerations, religion demands for itself the attention of every human being. On all our readers who have never yet made God their refuge, and especially on those whom God has gifted with that superior intelligence which raises them in any degree above the mass of men around them,—would we urge the honest and diligent perusal of this book, as being fitted to inspire them with just views of the grandeur and claims of that religion which they are neglecting.

We know that among our readers there must be many of the description just alluded to. They are men who have enjoyed not only the opportunities of education which are common to the citizens of this country, but other and higher means of intellectual culture. They are men whose minds have been formed by a more extended course of reading and observation. They have long been accustomed to think, and inquire, and learn on a great variety of subjects; and consequently they have a standing in society as men of intelligence and education. Yet—strange to speak—these individuals, acknowledging as they do in theory, the truth of the Christian system and the importance of obedience to its claims, have never fairly and solemnly considered the subject of their own salvation, and are living now—in the expressive language of the Bible—"without God in the world." Many readers of this description will probably glance their eyes across these pages. We trust therefore it will not be deemed by any, too wide a departure from our appropriate duty as Christian Journalists, if we embrace the occasion offered by the work before us, to urge on this class of our readers more particularly, a few words of kind but serious and direct expostulation. And that what we have to say may be said most directly and with the least restraint, we purpose to address ourselves as to a single individual; hoping that each reader will receive our words as if they had been breathed into his ear by some voice of personal friendship.

We have no question to settle with you about the truth or the import of Christianity. You were trained from childhood amid all the blessed influences of Christian institutions. You have seen too much of what the truth is in its operation, to avoid the conviction of its reality. You make no question that your actual temper is at variance with the will of God. That temper, you acknowledge, must be changed. You admit that, at some time or another in this life, you must be reconciled to God by repentance and faith, or be forever a ruined soul, unholy and unblessed. Yet while you admit all this, year after year goes by, and leaves you as it found you, absorbed in the pursuits of this world, and disregarding alike the claims of God and the well-

* Tract 179 of the American Tract Society.

being of your own immortal nature. The question which we now lay before you for your decision, is the direct and simple question, will you not from this hour give your whole attention to that subject which you admit to be of paramount importance? Will you not give your whole being to the claims of the gospel of Christ, to the salvation of your soul, to the service of God? In other words, we wish to urge upon you the necessity of setting yourself, immediately, and in earnest, to the great work of repentance and faith.

With this question before you to be decided—the question of *immediate* attention to the subject—look first at some of the peculiar *obstacles* which stand in the way of your conversion. Doubtless there are such obstacles in your case; not only the native aversion of the human mind from God, the native disrelish of the heart for religious enjoyment, and the native propensity of all men to defer and still defer the day of serious reflection, but special obstacles, resulting from your distinctive character. And if there are such obstacles in your case, obstacles which make the work at once more arduous in itself and more likely to be perpetually set aside; is not the fact a serious consideration urging you to give immediate attention to the work in question?

One obstacle which often prevents intelligent men from obeying the truth, is the influence of a speculative and critical habit of mind. There are certain claims which the Christian system urges on the conscience of every individual, and which it enforces by the power of corresponding motives. And when the man, surrendering himself to the influence of these motives, becomes obedient to those claims, he is made a Christian, he is born anew. The gospel therefore, that it may have its effect, must be regarded by the individual to whom it comes, directly as a personal concern of his own. *His* soul is in jeopardy of endless ruin; *his* heart and spirit are alienated from the holy God; *he* must repent or perish; God is warning *him* to flee from the perdition which overhangs the way of worldly and ungodly men, and is inviting *him* to be reconciled through Jesus Christ. And till he regards the matter distinctly and seriously in this light, as something personal, demanding an immediate decision,—nothing will be done. With most men the difficulty is to make them think at all on these things; but with you is there not a difficulty of another sort?—namely, the difficulty that you have formed an inveterate habit of thinking on these things perversely? Is it not a fact that whenever the subject of religion is urged on your notice, and in whatever form, you regard it as something to be disputed, or as something to be argued about, or at any rate as something to be criticised? Is it not a fact that while the subject is often brought before you, and while you think about it not a little, you never take it up in earnest as a personal interest? Perhaps your mind, at the mention of any religious topic, is hurried away into the intricacies of its metaphysics, and finds no end, in wandring mazes lost. Perhaps your thoughts are occupied in considering the connexion of religion with morals and manners and the welfare of society. Perhaps you are bent only on scanning the form and garb in which the subject is presented. Or in some other way you may have learned to regard the subject always as something abstract, detaching it entirely from the thrilling interest of its relations to yourself.

Now if this is the case with you, here is a difficulty always in the way of your becoming practically acquainted with the power of religion. This speculative and critical habit of yours must be resisted, must be broken. And we ask you now to break out of this perverse way of thinking, and to regard the subject before you,

not as a subject of speculation or of criticism, but as a serious and weighty interest of your own. Do not stop to raise irrelevant questions—do not stop to scrutinize the shape and mode in which the matter is presented. Let your only questions be whether the considerations which we urge are true; and if true, whether they are worthy of attention; and if worthy of attention, whether you will act accordingly.

Another obstacle to the conversion of minds like yours, often exists in the general tone of feeling around them. Of course, their most intimate and constant associates are like themselves, without any personal interest in religion, guilty of entirely neglecting their souls. Consequently *all* the influence of their most intimate companions is to keep up their habitual indifference. They have indeed associates and friends of another sort—men of cultivated intellect like themselves, who are yet known and acknowledged as followers of Christ. But it may be, and too often it is, the fact, that in their intercourse with these men the subject of religion rarely if ever comes up, or when it comes up fails of being treated with that interest and emotion which it deserves, and which it is always expected to excite in such minds as have experienced its power. We need not stop to say what a dereliction of duty, or what coldness of Christian feeling is indicated by such conduct in those who profess to be devoted to Christ—that we leave to be determined by the consciences of whom it may concern—we only state it as a fact that not unfrequently the intercourse which exists between one intelligent and educated man who is a Christian, and another who is not a Christian, is actually an obstacle to prevent the latter from earnestly attending to the claims of religion. He respects the gospel; acknowledges its truths; and sometimes, in his hours of retirement, has serious reflections. He looks with a peculiar respect on those intelligent and cultivated friends of his whom he knows to be Christians; he has no doubt that with them religion is a subject of deep and happy interest, and he naturally expects that in his intercourse with them, religion will come up in an interesting attitude, and will be urged on his notice with the freedom and the warmth of friendship. But it does not so come up. In his intercourse with such friends he does not find himself under exactly that sort of influence which he expects; there is very little said to urge the subject on *him* more than if he were conversing with men like himself. He wants something to give him an impulse, something to rouse his feelings, something to bring the matter before him in a new light; and for that something he is waiting, and waiting in vain. If he were once placed in circumstances where his friends, or any of his friends, with whose minds and pursuits he can fully sympathize, were thoroughly awake, and ever overflowing with the warm emotions of a Christian spirit,—nay if once *one* Christian friend his equal in mental cultivation, would earnestly and affectionately entreat him to consider this great matter, perhaps the impulse might be given which would result in the devotion of his heart to God.

Is there this difficulty in your case? Do you find in the general tone of feeling through the circle of your friends, an influence which operates to prevent your attending to the claims of God and of his gospel? Then here is an obstacle which you must overcome. Why wait for this impulse? What need of that particular excitement which you are waiting for? Does the want of this impulse dissolve the obligations of the creature to his Creator? Does it neutralize and falsify the eternal truth of revelation? Does it affect your duty or the necessity of your nature by one jot or tittle? If not.

why should you wait for such an impulse? Then take up the matter now in earnest and surrender your whole spirit to the influence of truth and duty; for while the difficulty in question gives you no excuse, it is operating to shut you out now, and threatening to shut you out always from the service of God.

Another difficulty, common perhaps to all these cases, is the pride of character. It is a feeling akin to that which Alexander expressed, when he inquired if there was no royal road to the knowledge of geometry. He would like well to be acquainted with the science; but he did not think it seemly that the son of a king should be compelled to make his attainments by the same slow and toilsome process with the child of a peasant. So there are many who would willingly be Christians if there were some royal road to piety. They would like well to be Christians; but they do not like to humble themselves into the attitude of inquiry and anxiety and penitence. It will do, they think, for rude and uninstructed minds to repent and be converted; but as for themselves, is their cultivation and their intelligence to go for nothing?—is there no other and easier process for such as they to attain the favor of God and an interest in Christ?—if they should be found taking the place of anxious and interested inquirers, earnestly bent on seeking the salvation of their souls, what would be thought of them?—what would be said?—how much would it let down the staid and dignified elevation of their characters? Thus a pitiable pride operates on such minds with a secret but peculiar energy.

Is this pride operating on you? Then you must resist it, or you will never experience the power of Christian truth. With all your intellectual elevation, fancied or real, you *must* be converted, and become as a little child, simple, humble, docile. You must sit down at the feet of Jesus to learn of him who is meek and lowly in heart. You must take his yoke upon you, and his burthen, or you never can be his. If you have been influenced by this pride—and such doubtless is the fact—renounce it now—be ashamed of it—despise yourself for having indulged it; and take up the subject now before you with the simple determination to know and obey the truth.

Such are some of the peculiar difficulties which are probably co-operating with the common perverseness of human nature, to hinder you from commencing a life of piety. We ask you to look at these difficulties. Does not every one of them diminish the chance of your becoming an experimental Christian at some future period? Do they not all warn you against putting off the day of serious reflection and decision? Do they not tell you that it is time for you to be in earnest on the subject of religion? And is it well for you, while such causes are operating on your character and fixing your destiny, to do nothing? Will you not be persuaded then henceforth to give your whole attention to the interests of your immortality and to the claims of God?

But your peculiar dangers are not the only thing to be considered. You are invested with peculiar *responsibilities*. It is not for nothing that God has made you what you are, and has bestowed upon you the privileges which you possess.

The bare fact of your having enjoyed this mental cultivation lays you under a special obligation to God. Every man, whatever may be his circumstances, is under an imperious natural obligation to love God and serve him. And every man who hears the gospel is under an inevitable obligation to obey it. Is your responsibility now in this matter nothing peculiar? What! shall the poor child of ignorance and infamy, if he become in any way acquainted with the gospel, neglect it at his peril; and shall not a double con-

damnation light on you, if with all your opportunities, with your knowledge, with your mental refinement, you live without God, neglecting the salvation which he offers you, and evading the application of his commandments to your conscience?

The peculiar influence of your example over others, invests you with a special responsibility. No man can be neutral in his influence. Every man is operating by his example, either for God or against him. But the influence of an intelligent and educated man is something different from the influence of a man whose mind is uninformed. Whatever elevates a man to any distinction, gives power to every action of his life. The example of a rich man is a blessing or a curse to the community. The example of men in office exerts a wide and mighty influence. But there is no example which operates more powerfully than the example of instructed and cultivated minds. A rich man may be despised, he *will* be if he has nothing but his wealth to recommend him; and that contempt will very much obstruct, if not destroy the influence of his example. Men in office may be despised too; and if ignorant and rude they will have little influence. But what is done by men of education, commanding that respect which always will be given to intelligence, operates on others with a mighty energy to mould their opinions or to sway their conduct. Think now within yourself, how many minds around you are affected to a greater or less extent by what they know of your opinions and what they see of your conduct. And in view of this fact judge whether there is no special responsibility connected with your opinions and your course of action. Your turning to God and becoming a man of prayer and faith and holy zeal, your assuming and sustaining the character of a follower of Christ, would produce, not only in your family and in the circle of your intimate associates, but all around you, surprise, attention, serious thought, inquiry, and perhaps conversion. What effect then, think you is produced by your living as you do, without God, without prayer, without any interest in things not seen. How many are there, think you, who say within themselves, *He* neglects religion, and therefore I may neglect it; he takes no interest in these things and therefore I need not give them my attention. Judge on how many souls your example is shedding a malignant poisonous influence; how many hearts you are hardening into indifference; how many consciences you are searing into terrible insensibility. And judge with what emotions you will render your account of all this influence, when you shall meet these souls at the tribunal of your Maker and theirs, your Redeemer and theirs.

Your opportunities for active usefulness increase your peculiar responsibility. There is nothing, plainer or more unquestionable than this, that the power to do good creates an obligation to do it. Now look around you and see what power to do good, what means of influencing the minds of others, what opportunities of serving God and advancing the cause of holiness, are within your reach. Compare your power of serving God and blessing your generation, with what it would be, if you had received none of that intellectual improvement by which you are now made to differ from so many others. Imagine what you might do if you were truly and heartily bent on doing good. Think what would be the result if all the men of education like yourself in the community would concentrate not only the influence of their example but the energy of their active powers in vigorous efforts to advance the honor of God and the true happiness of men. What would be the result if all the men in the community whose

standing corresponds with yours, should become, at once, active, ardent consistent Christians? For your individual share of that result, you are individually accountable. If you were rightly disposed, you might accomplish great good. You might carry with you, into every circle in which you move, the light and fragrance of Christian devotion. You might not only exercise in your own person, but diffuse around you, the spirit of prayer and faith, the spirit of active and enterprising benevolence, the spirit which loves to speak words of consolation to the children of affliction and words of warning and instruction to the wicked. You might communicate a stronger and accelerated impulse to every enterprise of Christian zeal which is on foot around you. All this and more, you might do if you would. And if you do not what you have the power of doing, you must render an account of your nondoing, and you must hear the sentence, "O thou wicked and slothful servant!"

Looking thus at your peculiar obligations as an intelligent and educated man, do you not see how important it is that you commence immediately a life of Christian piety? How can you discharge your special responsibilities, if your heart is full of worldliness, selfish, forgetful of God? The simple fact that you have enjoyed that mental culture by which you are distinguished from so many, lays you under special obligation to your Maker; the peculiar influence of your example imparts a corresponding importance to your opinions, your language, your whole conduct; all your extended opportunities of active usefulness go to swell that account which you, as an immortal being, are speedily to render; and how can you sustain this wide and weighty responsibility? Look within you and around you, and answer. Must you not be born again? Must you not receive some heavenly impulse, kindling and warming all that is dark and cold within you, rousing into life the long and deadly torpor of your moral powers, breaking the bondage of earthly affection, and bringing you into the light and liberty of the sons of God. With all your advantages, with the influence which you are of necessity exerting, with your thousand opportunities and means of doing good, *can* you without a serious inward transformation, without repentance unto life, without that faith which makes us partakers of the Divine nature, without a new heart and a new spirit,—live to any worthy purpose? Is not every year which you spend in your present course of action lost, worse than lost? We put the question as demanding serious attention in connection with the great subject now before you; can you live to any purpose worthy of your station among men, without ardent devoted piety? If you cannot—and you know such is the fact—we beseech you without one day of procrastination to devote your heart to God and to give your whole soul to the Redeemer.

But here our argument does not rest. Religion is to you just what it is to every other man. Without it there is no true dignity in human nature. Without it there is no true happiness. Without it you perish forever. The gospel comes to all. To all its offers are alike. On all it urges the same claims enforced by the same sanctions. If the rich man may not be exempted on account of his riches, or the man of office for the sake of his honors, so neither may you be exempted on account of any intellectual refinement. Religion is not for one order in society alone, or for one degree of intellectual improvement; it is for man, immortal, sinful, ruined man.

By its intrinsic quality it so corresponds to your nature, that the possession of it is vital, and its rejection mortal, to your felicity, even independently of its being made obligatory by the positive injunction of the Almighty.

From the spiritual principle of your soul, there is an absolute necessity that it be raised into complacent communication with its Divine Original; it is constituted to need this communication, now and forever: and if it be not so exalted, it is degraded and prostrated to objects which cannot, by their very nature, adequately meet, and fill, and bless, its faculties: to be elevated to this communication, is religion. You do not I presume, wish that your spirit were a being destined to final extinction a few years hence; but would you have it be immortal, and yet estranged from what must naturally concern it *as* immortal? If really immortal, it is under a plain necessity of its nature to give a devoted regard to its interests of hereafter, of eternity: to do so, is religion. Again your soul is tainted with corruption; it is infected with sin; you are sometimes conscious that it is; and this is a malady which may cling to it, and inhere in it, after all bodily diseases have ceased in death. But then there is the plainest necessity that some grand operation be effected in it to remove this fatal disorder; that its condition be renovated and purified; that the action of its powers be determined to the right ends; that its guilt be pardoned; that, in one word, it be redeemed; now this great process in the soul is religion.

Here then we rest our argument. You are not independent of the gospel, nor are you raised above its claims or its threatenings. You stand in need of the forgiveness which it offers, and of its influences to purify and bless your nature, as truly as the most wretched of the sons of ignorance. You are a sinner, and for you a Saviour is provided. You are immortal, and for you there is provided glory that shall never fade. You are a spiritual being debarred by guilt from God; and for you there is provided a spiritual renovation to make you a partaker of the Divine nature. Reject that Saviour; and your sins come down upon your head like mountains. Turn away from that immortal glory; and all your future being is filled with unholiness, and blasted with inherent misery. Neglect that spiritual renovation; and your soul shut out from the light of love and purity, must suffer an eclipse of total and eternal darkness.

These are plain and familiar truths; —but they are truths which you have never yet applied to practice. In view of these plain truths we ask you; What is your decision? Will you do nothing? Ah how fatal is it to do nothing! Will you rather take the attitude of penitence and prayer? Will you not begin to be serious and inquiring? Will you not from this hour, arrange all your pursuits and purposes on the scale of eternity? Will you not now hasten to be alone, and kneeling down before Him whom you have been so long neglecting, cry—like the talented and learned Saul of Tarsus, when the power of God had laid him prostrate—"Lord what wilt thou have me to do?"

A Sermon addressed to the Legislature of Connecticut, at New-Haven, on the day of the Anniversary Election, May 3d, 1826. By Lyman Beecher, D. D.

The Providence of God displayed in the Rise and Fall of Nations: a Sermon delivered at the Annual Election, in Trinity Church, New-Haven, on Wednesday the 7th of May, 1828. By Nathaniel S. Wheaton, Rector of Christ Church, Hartford. Published by order of the Legislature.

The Responsibilities of Rulers; a Sermon, delivered at Concord, June 5th, 1828, *before the Constituted Authorities of the State of New-Hampshire.* By Nathaniel Bouton, Pastor of the Congregational Church in Concord.

These discourses were delivered in accordance with a practice which has been in existence since the first settlement of New-England. The practice was originated by a belief in

the Pilgrims that religion and law were closely connected. They wished to lay religion at the foundation of the state. They desired that the sentiments of a pure system of piety should be interwoven with all civil enactments; and not merely encompass and adorn, but be transfused into the very vitality of their new republic. It was evidently their wish to establish an order of things as original as it was pure; and to cause the enactments of law and the institutions of religion to grow together in affectionate amity and concord.

They deemed it proper, therefore, to call before the legislators of the commonwealth at regular intervals, the ministers of religion. And while it was never thought that the voice of a minister of God should be held to have any claim to a moulding of the laws, it was thought not to be improper, that religion should be suffered to utter her admonitions in the temples of justice, and to offer her sanctions to give increased authority to the laws.

This custom, as far as we know, is peculiar to New-England. To us, there has always appeared to be an evident propriety in the custom. We are no advocates for a union of church and state; but where two sources of influence essentially independent must bear in a most important sense on the interests of the community, it is evidently not improper that on great occasions the one should be allowed to express its admonitions in the presence of the other. The voice of religion in times of great party excitement, may serve much to allay party feeling. Its rebukes may check incipient corruption. Its admonitions may give increased mildness and justness to the laws. We rejoice, therefore, that this custom has been preserved. Amidst the wreck of many institutions of equal value established by puritan piety, the observance of this custom proclaims that there is yet in the community a wholesome deference to the institutions of religion; and that there is a willingness that the laws of God should not be forgotten in the halls of legislation.

We have not taken up the discourses at the head of this article for the purpose of analysis or comment, though each of them might furnish excellent matter for such a purpose. Dr. Beecher's is a happy tribute to the memory of our fathers, and contains an impressive exhibition of the relations and responsibilities of the nation of their descendants. It has twice been published in the pamphlet form, and we are glad to see it in the recent volume of his "Occasional Sermons." Mr. Wheaton's Sermon is an eloquent discourse, written in the spirit both of religion and philosophy, on the connexion between the morals and the rise and fall of nations; and with a commendable freedom the preacher applies his subject to his own country and the assembly he was addressing. It was worthy of the audience not only of legislators, but would be a profitable admonition to those whose suffrages constitute them such. And we rejoice to remark that the sentiments of the hearers proved in this instance to be in accordance with the spirit of the discourse. Years have gone by since vice has met with so effectual a check from any legislature of the State of Connecticut, as from that of the present year.—The discourse of Mr. Bouton is characterized by just views expressed with Christian plainness and fidelity, and could not fail to impress his hearers with "the responsibility of rulers." The discourses are all worthy of the places in which they were delivered, and like a multitude of the "election sermons" which have preceded them, might profitably draw us out into extended remark on the topics they discuss. But we purpose now to give our thoughts a different direction; making of these discourses—the freshest in the series

to which they belong—an occasion for offering some considerations on the appropriate influence of religion on law.

It will conduce to an elucidation of our subject to remark, in the first place, that the influence of religion on the laws of a nation is always direct and decided.

There are but two ways in which human laws are originated. Governments, the framers of laws, are either different modes in which the people control themselves, or different forms in which a power independent of the people controls them. It is needless to say, that the latter is the mode by which most of the European, Asiatic, and African governments are administered. Military chieftains, hereditary despots, or successful invaders, have substantially the government of all the tribes of men, except the very few which claim the appellation of republics. It is evident that the interest and feeling of all such men must be essentially distinct from the sentiments of the people. Usurpation, invasion, or despotism in a regular genealogical descent, is equally aloof from all sympathies with the mass of the people. Government there is merely an exhibition of will; and of the power—no matter how acquired—of enforcing that will. No tender feelings, or common sympathies, or identified interests, can bind together the sovereign and the community. They move in different and often opposing spheres. Law therefore, is an expression of the will of an individual, having no necessary connection with the habits of thought, or moral feelings, or intellectual character of the minds that are thus made subject to the will of a despot.

Yet while it is evident that the *people*, and distant observing freemen, can have no sympathy with the acts of such rulers, it is also clear that the laws promulgated by them, must have a very close connection with their own religious sentiments. On many of the great interests of man the affairs of the state and the church must be identified. On others, the sovereign will feel that the religious sensibilities of the people may be made most important auxiliaries to the great purposes of the state. On all, the maxims of his own belief, will blend themselves, designedly or undesignedly, with the laws. The religious complexion of his own mind will tinge the character of his mandates. Are his religious sentiments stern and gloomy? Like Draco, his laws will be written in blood. Is he sensual, and lax in his notions of morals? As in the regions of Mahometanism, such will become the code under which the nation will live. Is war, in the sovereign's estimation, the loftiest of all pursuits, and victory the grandest of attainments? Then, like the defenders of the Crescent, and the myrmidons of the late Emperor of France, the religious sentiments of the nation will be made to bend to this sentiment of the sovereign. The laws of the Turk are but an echo of the religious sentiments of the Sultan. The code of China is but a transfusion of the opinions of the Emperor. The enactments of Robespierre, of Napoleon, and of the Bourbons, partook severally of the sentiments of those successive despots. The statutes of the vast countries of Russia, are but a reflection of the qualified Christianity of its Czars; and the milder laws of England are a proof of the deeper hold which Christianity has had on her kings. But on a subject so obvious, it is scarcely necessary to adduce facts.

The other mode of government which we suggested as existing, is that which has its origin in the people. It is less necessary here, perhaps, to say that the religious feelings will be transfused directly into the laws. The people either by themselves or by their representatives, frame the laws under

which they live. Any widely diffused sentiment therefore in the community, must be perceptible in the statutes of the state. A comparison of two distinct and differently organized republics, would present this remark in a striking point of view. The statutes of the United States placed by the side of those of Sparta, though on points no way directly connected with religion, would yet be a sufficient proof that they were respectively framed where some widely different religious system had taken possession of the community. The mildness and peaceful aspect of the one; the universal justice declared in reference to transegressors; the condemnation of *all* crime; compared with the martial aspect of the other; the patronage of enormous offences against good morals, and the general stern complexion, would all show that some independent systems of far different character, had secretly insinuated themselves into the laws, and left the traces of their passage differently marked on their features.

Rather, however, than pursue a comparison, of this kind with other nations which must be obvious, it will be more to our purpose to inquire in what way Christianity has left its impress on the civil code, and the acts of the government in this country.

Here it must be manifest that for the complete illustration of the happiest mode of that influence, our republic has risen under most auspicious circumstances. Its origin, its progress, its present character, have all conspired to produce the happiest possible blending of religion with the laws.

When we turn our eyes to our mother country—that country containing once the germ of our now prosperous republic—we are struck with the influence which Christianity has been allowed to exert over her institutions. More than forty generations have passed away since the standard of the cross was planted on that then barbarous island. Its people and its kings, therefore, have long had an opportunity to be brought under the influence of the Christian scheme. The vestiges of idolatry—the relics of the pagan religion, except what has travelled down from antiquity in the classics—have for many centuries been unknown. The whole political or moral influence, that has been carried forth from any system of religion, has been from the Bible. Christianity has had therefore a long, and in some periods of the British history, a most triumphant reign. Dark indeed when the nations of the continent were dark; gloomy and superstitious under the dominion of Papal Rome, she has yet been the first to rise with the light of the Reformation, and has through all the periods of her history evinced more than any surrounding nation, the influence of Christianity on her laws.

Were we to attempt to portray the causes of this honorable exception to the entire darkness of the power under the dominion of the Roman Pontiff, we should trace them in her distance from the Papal See: in the native sternness and independence of her citizens, and in the influence of her universities. The yoke of the papacy was always borne reluctantly by the hardy sons of Britain. Her universities grew up in close connexion with Christianity. They were designed to spread farther the light of the gospel. They have, in both houses of Parliament, in nearly all the periods of her history, furnished the principal enactors of her laws. Hence the very sentiments of the combined seats of learning and piety, have gone directly into the legislative councils of the nation, and thence into the statute law. Hence it is, that her jurists so respectfully refer to the laws of God, as containing the foundation of all legal authority, and acknowledge

so uniformly the indebtedness of Britain for her peculiar institutions to Christianity.

There is another influence which came forth from her universities. It was there that the first rays of that light shone, which was in two centuries afterwards to rise with new splendor on other parts of Europe, and ultimately to illuminate every land. Wickliffe, the morning star of the reformation, dared first to pour the light of truth on the minds of the English people, and to defy the thunders of the Vatican, and to shake the very throne of him who sat in the place of God. The rays of this morning star, spread over the nation, and glimmered, though faintly, in the thick surrounding darkness. Yet though his name was branded with infamy, and his books burned, the light which he had kindled, had gone too far to be extinguished. It spread never to expire, over the minds of Englishmen. Hence it was that England was among the first to greet the approach of a brighter morning, and to hail the light beaming from Germany and Geneva. The sentiments of the reformation therefore, were early breathed into her laws. The prelates and sovereigns caught the flame, and she soon stood first in the effulgence of Christianity, as she had been first among the nations of Europe in civil freedom.

It is from this people that we have sprung. Under the influence of such laws, and under such trials as there consummated and sanctified the efforts to establish pure Christianity, our fathers were nurtured. In the direct adoption of the English common law as our code, and in the wide influence of her statutes, and in the imitation of her form of Government, we have become *hereditary* possessors of institutions, whose shape had been given by Christianity. The gospel mingled with the laws, has thus been borne across the waters, and become the basis of our own legislation.

But there was a still more direct influence of Christianity in shaping our form of government. In the bosom of that nation grew up also the stern and unbending virtue of the Puritan. There he fired his soul with the love of freedom:—a freedom of which *he* never thought or dreamed except in connexion with Christianity. Hence when an unkind mother casts out from her bosom the lover of the rights of conscience, he bore across the deep the same unshaken attachment to liberty based on Christianity; and reared here the form of a government, into every branch of which it was intended to infuse the pure influence of religion. Colleges, therefore, whose sole original design was to spread the influence of the gospel, grew up under his hand, and have imparted thus the sentiments of the pilgrim to our laws. Harvard and Yale, founded primarily for religion, gave to our early legislatures most of our lawgivers, and to our revolution some of the most stern defenders of freedom. The sentiments thus implanted have been borne through the community. The expanding population, has carried those sentiments—diluted indeed with profane and pagan mixtures—far to the regions of the west; and they still exert an influence not always acknowledged, but always most efficient in framing wise laws, and preserving the purity of our institutions.

It would be a waste of time to attempt to prove that the religious sentiments of this people, must always find their way into the National Legislature. The framers of our laws go from our bosom, and are a proper representative of the religious sensibilities of the community. It is this fact, which gives such vast importance to what we have now to suggest on the salutary influence of Christianity on our laws.

The first thing on this subject, which has influenced the minds of ancient and modern legislators, has been the fact that human laws cannot

be so framed as to bind the conscience.* For their support they must appeal either to the arm of physical power, or to the suggestions of interest:—we mean that the legislator has appropriately only these two sources of efficiency, to produce obedience to his mandates. The mighty power of the human conscience is an engine which it is not reserved for the human legislater to wield. Conscience is originated by religion: it always acts in connexion with religion. Hence unless the magistrate can enlist its aid as an important, independent principle—brought in by juxtaposition, and not amalgamation—to sustain his system, it must always be an important independent principle in opposition to him. The aid of the powers of conscience, the Greek and Roman legislators endeavored successfully to secure by taking the popular religion under their own control, and legislating on the proper number of national gods, and their character and counsels, and the appropriate rites of their worship. The *want* of such control, produced the rupture between the Puritans and the government of Great Britain—between the Huguenots and the government of France. But while the pagan religions could thus be taken under the care of the magistrate, and the public conscience be thus shaped at pleasure, it is evident that Christianity is made up of far more unmouldable materials. The conscience of a Christian community, can never be directed by an arm of power. That conscience must first be corrupted—and then the whole aid to be derived from it to the laws, would be destroyed:—or the public enactments must coincide with the precepts of the true religion, and then it will become an important auxiliary to the officers of the state. The importance of Christianity to our laws, is therefore apparent. It is the very life blood of the whole system. Take away the sense of religion in our community, and the legislator must be a mere man of straw. His acts, without the decision of a Christian conscience, will impose no binding obligation. There would be no power left, to execute the laws. The constitution would become a lifeless body, without a soul. Destitute as we are and always must be while our liberties are safe, of armed men to convince the people, there is no power in the community for executing the laws, except that found in the decisions of an enlightened mind. A healthful mode of public feeling therefore—a mode most easily secured by a wide diffusion of Christianity, is essential to the very form and essence of good order in the United States. Despots may cover the mass of physical existence beneath their sceptres, by the application of physical force; but no power can subdue the moral mass of being in the United States, but a well grounded belief that the government is administered in accordance with the will of the God of the Bible.

That laws cannot be executed, in this country, without a correct moral sense, is becoming every day more apparent even to legislators. Hence one after another of our statutes, already become obsolete by the great moral changes in the community, is stricken from the codes of law; and the *form* of the statute removed as the *vitality* had long since been extinct. The removal of such forms of precepts, becomes like the taking away from fences and bushes where they had fastened themselves, of the empty shell of the chrysalis, when the vital principle had been long since departed. So have passed away many of the early statutes of New-England. It has been also for a considerable time observed that the decrees on the subject of the Christian Sabbath have been approximating to a nullity. The re-

*See this thought illustrated in a masterly manner, in Warburton's Divine Legation of Moses.

moval of them therefore from the statute book, unless there is soon a healthful moral change, will be but removing a useless encumbrance, and a regular following in the wake of public opinion. The statutes against duelling, in most of the states, stand also with a like destitution of vitality; and unless a more efficient public sentiment can be formed, may soon also be removed as a palsied limb from the body of efficient laws.

It is, also, only by the diffusion of the religious principle, that efficiency can be given to wholesome laws in reference to corruption and impure combinations. If the public sentiment in matters of conscience should ever become corrupt, no form of government could be found so well fitted to engender every monstrous and prodigious shape of treason, stratagem, and corrupt alliances as that of the United States. In European dynasties, offices are commonly in the gift of the sovereign; who is by the nature and tenure of his office placed beyond the reach of a bribe. In our own country such offices are in the gift of the people. Let the powers of conscience lose their hold on the community, and he will be the most successful aspirant for office, who can wield most of the inert or chaotic physical mass. The appointment to many offices comes through the representatives of the people. Let Christianity in the executive and senate, lose its hold, and the decision of conscience and of right there be forgotten, and devotion to a party usurp their place, and it is evident that no combination of a lottery scheme would be more involved, or secret, or iniquitous, or destructive to the morals of the community, than would be bargain and intrigue in the very temples of legislation. A substantially sound moral sense has hitherto kept us from such combinations. Heaven grant that the facilities of our scheme of government for such unhallowed intrigues may not show to the nations, that it may be as well fitted for political buying and selling, as it has hitherto been for the diffusion of moral and political health through the community. We repeat, however, that in a corrupt state of the public mind, in the absence of all moral restraints and religious feeling, no government on the face of the earth would be so well fitted to become an obscene pool, where the foul and filthy of all orders—the shreds and clippings of all parties—would combine in purposes of evil.

It is well known, moreover, as an important argument on this subject, that a vast variety of duties can never be prescribed by the civil power; and must therefore be originated by some independent system. These duties must be performed from the sense of religion. We refer to those which must be shaped by circumstances; which must be performed where the eye of the legislator and magistrate can claim or exercise no prerogative of inspection; and which to render a nation happy and prosperous, must be interwoven into the spontaneous feelings of men, and be performed by the impulsive force of a sound conscience, rather than by any force of human law. The offices of charity and beneficence, and domestic kind feeling; the parental and filial duties; the urbanity of refined intercourse; and most of the transactions of common dealings are the duties to which we allude. It is manifest that on these subjects no efficient code of laws can be framed. If performed at all, it must be by the attending agency of a vast principle, that like the sun shining continually, may rest on the community. To produce this, it is almost idle to remark, there can be no system so completely adapted as Christianity. The comparison of one of the peaceful villages that smile on a New-England or Scotish landscape with a similar number of men and habitations in the heart of India or

Africa, or even in polished Greece, would show the force of the observations we have been making.

These remarks are sufficiently obvious. The thought which we feel most interest in offering in relation to this matter, is, that it is to these noiseless virtues far more than to any denunciations of human laws, that society owes its enjoyment. It is far less by the arrest and punishment of the thief and murderer, that the welfare of the community is to be promoted, than by the secret virtues which must glow in every look, and breathe in every word, and sit upon every smile, and spread their blessings around every fireside; or that must wither at every frown, and whose absence must shed the image of death, into every moral action, and pass with his gloomy shadow over every circle in the community. The punishment of the murderer is a distant and rare event, that can affect but an individual, or at most but a few individuals who would be otherwise tempted to a like crime, and in all societies their punishments must occur only at long intervals. The protection of our houses from burglary, and our property from marauders, and our persons from assault—grateful offices of the law—are yet, seldom matters of direct and distinct thought by the people. Important as these and the kindred offices of the law are, yet they do not meet mankind every where, and enter into the soul and spirit of his being. It is the virtues of which we are speaking—of necessity unprescribed by any human statute—that cement the community, and spread over it the aspect of peace. The placid countenance of the benificent parent, the grateful offices of the dutiful child; the gentle virtues of the bosom companion; the mild features of the philanthropist; and the endearments of the domestic firesides and altars; are all to be originated by some higher power than human enactments. The eye that weeps at suffering, and the ear that is open to the tale of sorrow, and the heart that bleeds at the recital of another's woes, and the feet that are swift to help, all must be under the control of a scheme that is independent of human government. Nay the eye that beams with patriotism, and the heart that beats high with the love of country, must be kindled and impelled far away from the place of human legislation. In the "scenes" where Columbia's "grandeur springs," in the peacefulness and virtue of the fireside, and the sacredness of our churches, and in the learning of our schools, the plants must arise that shall spread a grateful shade over our country. Such silent virtues, as laws cannot direct, are what most ennobles man. Then is he most godlike, when without human control, he moves in firm integrity, and sheds peace around him, and seeks to alleviate the wretched, and is ready to sacrifice his own comfort to the welfare of mankind. We said *without human control.* No earthly power *can* control, in the creation of these virtues. They are the stamp of the Divinity. The Deity has impressed them on man. The Deity has thus stamped them on *our* firesides and altars, and thus made America thrice blessed; and held up an infant nation in the eye of the world, as pre-eminently distinguished in the observance of law, and in the mild, and peaceful virtues, which make *home* a sanctuary, and *country* a paradise.

Combined with the retiring virtues of which we have spoken, and always going hand in hand with Christianity, is our national literature. Yet this is a subject having so direct a relation to the laws under which we live, as to demand a more protracted consideration. It is not always felt as it should be by the yeomanry of the land, that the sentiments which creep into schools and colleges, do more than all other things in shaping the

acts of the government. We know that multitudes of men in every age are the enemies of education. We know that enemies to the learned professions start up every where, even in a soil which for the purity of institutions, owes more to them, than to all other influences combined. Were we set for the defence of education in a community against such opposers, we would ask what would be the complexion of the laws where the narrow views and fixed prejudices of uneducated men were *all* that made up the legislative council? For what else could we look, but narrow policy, and contracted schemes, and the surrender of the great interests of the state to the dominion of selfishness and prejudice?

But we are not called upon to defend the cause of education. This community has acted nobly on this subject. The result strikes us in all our towns, and villages, and hamlets. It is seen in the progress of the arts, in the diffusion of good morals, in a broad and liberal policy in internal improvements, in able diplomacy with other nations. Enemies of learning as well as of all that is good there will be. But opposition on this subject, in this land, is at too late a period of the world. Science and the arts *will* be cultivated and scatter their blessings with a wide beneficence in all our dwellings. The mansions of the rich, and the cottages of the poor will receive the tokens of this distributor of blessings. Young men of genius, the sons of the rich and the poor, will crowd the places of learning, and diffuse the rich blessing over the community. They *will* fill the learned professions. They *will* make the laws. From these men in coming generations will arise our legislators, and magistrates, and advocates.

Now the influence of religion from this quarter must be manifest. The very sentiments that are taught in the place of learning, must be breathed forth in the hall of legislation, and on the benches of justice. Exceptions in men of abandoned principles, we know there will be—men whom no education will restrain, and no ordinary divine influence control; still it will be a truth of few exceptions, that the very sentiments of our seminaries of learning, will be reflected in all the places of legislation and justice. Just suppose therefore that the religious sentiments there inculcated are true, and that a fair influence is exerted on impressing its precepts indelibly in the mind, and it is easy to see what an engine of vast force it must be, acting on the intellect of the nation. Or suppose that the fountains of learning become corrupted, and that sentiments alike at war with Christianity and sound morals become the system regularly taught and received, and how soon might we bid farewell, a long farewell to all our greatness. France—which, in her crimes and disasters, has furnished more lessons in political wisdom than any other nation,—has recorded in the anarchy of her revolution, and in her fields of blood, the lessons of her own experience on this subject. It was her literature that first became corrupt. Licentiousness, before it travelled down to the dregs of the community, was distilled from the schools of her philosophers. Ruling in iniquity, and weltering in the gore of her slaughtered millions, she proclaimed to the world how deep was the hold which irreligion had taken on the minds of her citizens. Covered with blood—deformed, and violated—with her hand of blasphemy pointing to the skies, she proclaimed, from the midst of her degradation, how valuable would have been Christianity reflected into her laws, and flowing in her learning, and grasping the sinews of her government.

It is matter of most devout thanksgiving, that our seminaries of learn-

ing, have risen, and spread under far better auspices. With one or two melancholy exceptions, they are nurseries of piety, and sound political views, as well as fountains of sound classical learning. They have been, with these exceptions, by many prayers, and much toil, of spirits of just men now in heaven, solemnly devoted to the great interests of a *Christian* community. The interests of the church and the state, have taken there a united abode. Let the day perish, when there shall be an effort to sever this sacred union. Then, if it ever come, will be written, corruption, and wild misrule, on all the institutions of America.

Another aid lent by religion to laws, is found in the circulation of books in which religion is contained. Had legislators endeavoured to devise a scheme, by which the most tremendous sanctions should be given to wholesome law, or the widest instruction be diffused on the subject of morals, it would have been the very scheme which has been furnished by the Christian religion. It is evident, that it would be impossible for the mere politician to put forth such a wide moral influence, as that now furnished by Christianity. It is needless to say that we here refer to the sacred Scriptures; to treatises in which Christianity is formally defended; to tracts, and periodical publications, and to the more stately and ponderous defences of religion and morals. The circulation of the Bible alone has been found to exert a wider influence on the common mind, than any single book, or any collection of books on a single subject, that have ever been made the treatises of common reading. In connection with that, has grown up sound moral feeling; a marked elevation of intellectual culture; and an invincible love of freedom. When the sentiments of the Infinite Mind thus go forth, and fasten on the intellects of the people, it cannot be but that in some good degree they should be moulded into conformity to God. It is catching light from the great original source of intelligence. It is inhaling good feeling from an atmosphere that is always pure. It is bearing forth morals of the highest and purest order. And it is therefore finding its way into hidden abodes of moral influence, which the eye of the magistrate could never reach, and restraining from crime which he could neither prevent nor punish.

At the same time that the Bible thus bears of itself the purest of all moral sentiments into the very habitations of the people, it draws in its train a host of less important books containing the essence of the system, and appealing at once to the heart and conscience of the members of the body politic. The little messengers that fly in every part of our land, illustrating and defending Christianity, and taking the place of dying confessions, and obscene songs, and corrupt political, and infidel religious pamphlets, are thus lending an important aid to the laws. Men half educated, as well as those of higher attainments, *will* be in possession of subjects of thought and conversation. If their minds be not reached by that which may be turned to good account, in morals and politics, they will be met by unseemly conversation, and polluted associations and schemes of evil, or by obscene songs and tales of villany. Dr. Johnson once said with great force, if he had the making of the ballads of a nation, he cared not who made the laws.

Now just suppose for a moment, that the whole stock of books on the Christian religion, were removed at once from the people of the United States. We may set ourselves down to consider what a vast change would be soon manifest in the observance of law. We may easily imagine what class of books would obtain

the most extensive substitution in the place of those received. The whole trade of hawking pamphlets of evil—which in some sections of the United States has been arrested by so much counteracting toil, would be instantly revived. The press would groan again under cheap editions of the "Age of Reason," or the "Ruins of Volney," or the lucubrations of Voltaire, or the scurrility and low wit of the common jest-book, or the solemn details of the dying confession.

If there should be such a sudden withdrawal of all religious influence as we have supposed, we would ask what has the legislator to introduce in its stead? What, even in the United States, could be found to fill up the vast chasm? What mighty engine could in the place of religion be brought to bear on the common mind? Would the legislator send abroad a code of laws? The people would neither buy nor read them. Would be endeavor to spread the best defence of the constitution that has been written—and which does honor at once to American literature and legal learning, and political talent—the Federalist? Its reasonings would not reach the common mind. Its powerful argumentation would fall powerless.

Let it be remembered moreover, that the *laws* of a nation are seldom learned from books. The maxims of Solon and Lycurgus were known little beyond where the living voice proclaimed them. The statutes of the nations where the art of printing is known, are seldom seen by the people at large, and would excite the least imaginable interest if they were. The common law of England, and of this country, comes down to the common mind, only by innumerable filtrations through the courts of justice, and the pleadings of the bar, and the slow process of conversation. It is *religion only* that acts *directly* and with an undiluted influence on the common mind. Its maxims, the purity of its morality, and the sublimity of its announcements reign therefore in the domestic circle, and *there* by a silent influence gird the great mass of the people to the duties they owe as neighbors, and as citizens.

It is worthy of remark also that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is allowed to mingle with and influence the laws. Whether there be any such necessary connection between this art, and pure religion, we shall not attempt to decide. It is clear, however, that this art, of such amazing potency, grew up in connexion with Christianity,—for the first printed book was the Bible;—that it has spread with Christianity,—for all missionaries have borne it with them;—and that it has been most clearly limited by the bounds of the Christian religion—for neither Turks, nor Persians, nor Hindoos, nor Africans,—nor any other unchristian nation, has yet been willing to accept the aid of an independent press, except as they may have been influenced by Christianity.

The only other influence of the Christian religion on human law which we have to suggest, and which we shall do principally in the language of Dr. Beecher, is the power which it *must* have where deeply felt, and *should* have always, in controlling and subduing the feelings of party. It is impossible not to be struck with the evils which an unqualified attachment to a political sect may do in a republic like ours. It prostrates all that is venerable or sacred in character, or institutions. It disregards alike private and public welfare. The peace of the people is to be sacrificed to it; and the large and sober councils of rulers. For who will be independent, and adventure on vast schemes of public good, when his great leading aim must be to draw around him partizans to secure his re-election to office? What projects

of national improvement can be entered on, where the next election may throw him from office, and arrest his schemes? What political virtue can be secure, where the whole mental and physical power is requisite to balance the probabilities of the next election, and to secure a reappointment to office?—While its influence is thus direct on the aspirants for office, its power is no less malignant on the people. Virtue and truth among them, will be known and acknowledged only in connexion with party. The contest travels down from the great, and involves neighborhoods and hamlets in war. The common sympathies of life are interrupted; the blood of charity is stopped in the veins; the brow of kindness is knit into a frown; and the face of benignity sinks behind a cloud. The great struggle is for *numbers*. Hence the most worthless of the people are placed on a level with the sober and industrious; and are often, in fact, the deciders of the destiny of the nation. The great interests of the people become thus narrowed down, and are sacrificed on the altar of the leader. For every political party is under the dominion of a sovereign. Such results can never be accomplished, but by a presiding intellect. There is a monarch at whose feet the confederated partizans bow. It is an effort to rear beneath the forms of freedom the tyranny of despotism. Every party has, and owns its lord. Some master spirit, which without a crown and sceptre, exerts his sway over the whole clan. He is surrounded by his nobility, each of whom is appointed to preside over his own sphere, and to bring his adherents to the polls. Public interest, rank, talent, and character, are alike to be subordinate to the will of the presiding intellect. His will is law. His ambition is the measure of their devotion to him. His crimes become holiness; his lies are truths, and his lofty aspirings sanctify all subordinate crimes and petty guilt in the hangers-on of the tribe.

We disclaim all reference, in these remarks, to any political parties to the exclusion of others, that now agitate this country. It is not our practice to speak as partizans of individuals, nor except as *principles* are involved, of measures. We have confidence that there is integrity enough in this nation to secure its ultimate welfare. We have confidence especially in the God of our Fathers, that in the approaching presidential contest—that sea of tempests on which the nation has most unwisely for several years been embarked—He will conduct us safely and preserve the ark of our civil and religious freedom safe. We have our private predilections, but we do not deem it fit to prostitute our work to an attack on a political party. In the remarks that we have been making, we have been intending to attack the system of political strife which has dishonored this and every other nation; and to maintain that nothing but a wider diffusion of Christianity, and large views can correct the evil. Many Christians seeing the effect of party, have withdrawn, and refused to appear at the polls. This is wrong. Greatly as they may regret the commotions and crimes, yet it is the presence of such men that is to still the element down into rest. It is the very principles which they love, that are ultimately to triumph over all these evils, and subject all attachment to party to a true regard for the welfare of our country. The right of suffrage is one which they *ought* to claim. It should be dear to every American freeman. It has cost much of the treasure of our fathers—and much of the best blood that has flowed on any soil. By system and conscientious acts, in those who *are* conscientious, the evils of party will be hushed. The great interests of the republic will tower above every other consideration. While, therefore, we

mourn over the calumnies and intrigues which have always reigned in all parties, and sigh that they have ever found their way to our republic, let the lovers of their religion and their country, testify, in every prudent manner, their regard for both ; let the virtuous be raised to office ; and let the duellist and the licentious find the gates of honor barred, and the heights of ambition entrenched against their approach. How much vindictive feeling would be quelled in all political strifes by the mild influence of the gospel! How would the spirit of Jesus hush all reviling, and angry contention, and bitter calumny! And how would the pure principles inculcated in the Bible, teach us to rise above all the names and feelings of partizans, and to fix the sentiment, "our country, our whole country, and nothing but our country,"* in the bosom of every patriotic American.

The sentiments which we have endeavoured in this article to support, have been simply an expansion of the thought, that the interests of the republic can be secured only by infusing true religion into all the veins and arteries of the state. We do not mean as a matter of state patronage—but let its *spirit* ascend all our mountains, and go down into all our vallies, and reign in the bosoms of our senators, and statesmen ; in our colleges and schools ; in every association, and at every fire side. In one word, Christians will, of all men, be most obedient to the laws. They will by industry and frugality, do most to advance the prosperity of the commonwealth. They will be most decidedly on the side of learning, and good morals, and the tender emotions that do most to adorn the community. They will, in fine, be foremost at the posts of war to defend their wives, their children, and their common country.

If we are asked how the salutary influence of religion and law, can be best secured, we answer spread the Bible. Be the advocates of learning. Be the friends of sober industry. Be the patrons of the institutions of kindness. Be the first adherents of every enterprize for imbuing the minds of the coming millions with truth. At home, invoke the blessing of our common Father, on our country. Abroad, subdue the feelings of the partizan. At the polls, hurl the man from office who is a duellist, or intemperate, or corrupt, or licentious—and give your votes for a better man. Bring up all your energies in the service of the land that gave you birth ; and in the service of the church of Jesus Christ, which is the glory of that land, its ornament and its shield.

Our country thus far has illustrated in a remarkable manner what we have endeavoured to present—the salutary influence of religion on law. To this under Him who claims our grateful expressions of praise, we owe our all. Heaven has marked our land indeed with great advantages, but without this all would have been lost. Our rivers are indeed broad and deep and beautiful, but they sink almost into rippling brooks, before the more majestic movements of the Amazon and La Plata. Our mountains are lofty and grand, but they hide their diminished heads at the feet of the lofty Chimborazo. Our soil is fertile, and our atmosphere healthy, and our sky serene, but our soil fails in comparison with the broad fertile plains of the south ; our sky has not the softness of the Italian ; our atmosphere often brings contagion and scatters pestilence. It is the moral sky over us that is most serene—the moral atmosphere that is most pure—the moral sun that rides the heavens with most majesty and glory. We stand on a lofty elevation, and attract to us the eyes of all nations, by our far diffused education ; the

* Webster.

unsullied nature of our religion; the unbending virtue of our countrymen; the tree of freedom, which has spread its branches over our soil, and which affords a grateful shade to all the nation. Beneath this far spreading shade, it becomes us to offer unto God thanksgiving. He hath not dealt so with any nation. We will remember his tenderness to our fathers. We will record his goodness as the God of battles. We will speak his praise, that our political system—the wonder of all nations—has risen with so much majesty and glory. We will praise him that no dark storm of war howls along our borders—that not a cloud dims our horizon—that the nation may gather around its altars in peace, and each freeman at his fireside, tell of the goodness of our common Father and Friend. Above all we will praise him that the standard of the cross—great source of all our mercies—has been unfurled in all our towns, and now waves in peace in all our smiling villages.

First Report of the COMMITTEE OF THE PHILADELPHIA MEDICAL SOCIETY *on Quack Medicines. Read on the 15th December, 1827, and ordered to be published by the Society.* Philadelphia. pp. 37. 8vo.

First Letter of W. W. POTTER *to the Committee of the Philadelphia Medical Society on Quack Medicines. Read on the 12th February, 1828, and ordered that fifty thousand copies be printed for gratuitous distribution, and that the same be published in all parts of the United States.* Philadelphia. pp. 7. 8vo.

We alluded to this report in our review of Temperance Societies in the Christisn Spectator for May. We do not now resume the consideration of it from a wish to dabble in things that do not belong to us. But we consider the extensive circulation of quack medicines to be a cause of such injury to the morals and the welfare of our fellow citizens, that we feel constrained to lift up our voice of warning on the subject.

A committee, consisting of Drs. W. E. Horner, Thomas Harris, Joseph Klapp, Charles D. Meigs, and John Bell, was appointed by the Medical Society of Philadelphia, "to inquire into the remedial value of the more prominent specifics now sold in Philadelphia, under the assumed names of "Panacea, Catholicon, Minerva Pill," &c. This committee immediately despatched circulars to various physicians in the city, and in different parts of the country, soliciting information. The Report contains the result of their inquiries, and is a very able, and a very alarming document. The first point presented is the weight to be attached to the certificates of certain medical gentlemen in favor of "Swaim's Panacea." They thus state the result which is fully justified by the letters which they have published.

> It seems then, from the testimony of those whose certificates in favor of Swaim's Panacea have been so much relied on by the proprietor, and his friends and coadjutors, that nothing is adduced in them calculated to inspire any confidence whatever in its use. On the contrary, Dr. Chapman's having long since ceased to prescribe it, and his pointing out cases of its alarming effects, Dr. Gibson's never having seen it succeed in scrofula, the constant failures when Dr. Dewees has prescribed it, added to Dr. Parke's inexperience of its use, are all circumstances well calculated to deter from recommending it. The only decided effect is that pointed out by Dr. Gibson, of its *salivating*. The physician will, however, of course, prefer prescribing himself the medicine or combination of medicines to produce salivation, when he thinks this condition of things is required by the exigencies of the case. p. 5.

We should be very glad to pub-

lish all those letters, to show on what slight grounds distinguished medical men have *once* recommended a quack specific. Their names at least, are recorded *in terrorem*, to warn them and others against such a prostration of medical authority and influence.

The second inquiry of the committee, was respecting the use of the Panacea in the Philadelphia Hospital and in the Alms-house. In the Alms-house "the principal points of difference between the panacea practice, and the regular treatment of scrophulous patients are, in the greater number of failures under the former or empirical, and the violent and alarming symptoms following the use of the nostrum." The panacea was introduced into the Hospital by Dr. Price, of whom the committee thus speak:

> The cause of Dr. Price's admiration of the Panacea need not be dwelt on at present. It is sufficient to remark, that he went to Europe, in the year 1823, as agent of Swaim, for the vending and distribution of the Panacea. Of the results of this mission the world has not yet been informed. p. 6.

Subsequently it is stated, in the American Journal of the Medical Societies," that he failed to introduce his nostrum into vogue in England.

We quote the following to show how much reliance is to be placed on the boldest advertisements of our patent doctors.

> The sum of the Hospital practice is found in one solitary case. The Panacea was never purchased for the use of that institution, nor ever received as an article of regular prescription in it. And yet, this circumstance, together with all the facts connected with its use and discontinuance in the Alms House, staring him in the face, Wm. Swaim, in his book bearing date November, 1826, with more assurance than prudence, holds the following language: "What can be more satisfactory to the public than to know, that it is used in all institutions in this country, alike eminent for the professional skill which presides over them, and the purely benevolent purposes for which they are designed—the Pennsylvania and New-York Hospitals, and the Philadelphia Alms House?" p. 7.

So far as regards the Pennsylvania Hospital and Alms-house the committee say "the assertion of William Swaim is directly the reverse of truth." We know of a goodly list of names which we are persuaded the committee might have included under the same condemnation.

The third point reported by the committee consists of some general testimonies respecting the efficacy of this medicine. We give a few of the cases. A large number are given in the Report, many of them as bad or worse than those here cited.

> "Dr. Samuel Emlen reports, that of all the patients he has met with who have used Swaim's Panacea, he has 'only heard *one* say that he was benefited by its use.' The first patient who came under his notice, and whose name and residence he indicates, was, in the year 1821, visited twice by him, for a scrofulous tumour. A note received from the patient, apprized Dr. Emlen of his having called in other medical attendance, at the solicitation of his brothers. After the lapse of a few weeks, this person called on Dr. E., apologized for his behaviour, at which he expressed great regret, and stated his having employed *Doctor* Swaim; from whom he had taken seven bottles of his Panacea, at $5 per bottle, without any good effect. He added, that Swaim then went to the apothecary, who had formerly made up Dr. Emlin's prescriptions in this case, and obtained some of the very same medicine which the latter gentleman had directed, and which Swaim gave to the patient. This person having detected, immediately, the medicine by its taste and appearance, was disgusted at the trick; and, wearied with the ill success of his new doctor, discharged him. Dr. Emlen

having received what he conceived to be a suitable apology, took the patient again under his care, who in a few weeks was entirely well.—p. 8.

Dr. Emlen states his having seen a number of poor sailors, who applied for admission into the Hospital, after expending all the funds they had in this and other Panaceas; and a poor carter, who told him that he had spent $50 in Swaim's Panacea, for rheumatism, which had done him no good, and that his son had laid out $28 in the same medicine.—p. 10.

Dr. Emerson states his having known children greatly injured, by having Swaim's syrup given to them, for the removal of swellings suspected of being scrofulous, but which proving to have arisen from acute inflammation, were driven to suppuration under very aggravated circumstances.—p. 10.

The third case recorded by Dr. Harris, is of Mr. K., a scrivener, afflicted with dyspepsia. This person applied for relief to Swaim, by whom, as might have been anticipated, the Panacea was prescribed. After he had taken the second bottle, he became *salivated*, and was affected with a mercurial eruption on his shoulders and face. On his showing the eruption to Swaim, the latter expressed his satisfaction at its appearance; and added, that his "medicine was driving disease out through his skin." The patient was thus encouraged to persevere in the use of the medicine, until he had taken a few bottles more. The effect was an increase of the *salivation*, and an extension of the cutaneous disease, until nearly the entire surface of the body was covered with it. Having been kept for three months in this state of profuse salivation, which was accompanied by mercurial ulcers, and extreme emaciation, the sufferer applied to Dr. Harris, and a medical friend of his, for relief. But it was too late; the long continued irritation produced by the Panacea, brought on ascites, or abdominal dropsy, of which he died in a few months.—p. 11.

Dr. Griffith certifies;

The only quack medicine alluded to in your circular of June last, of which I have been enabled to judge, is "Swaim's Panacea." This I have seen administered in several cases, generally without producing any beneficial effects. In one case, however, of obstinate and ill conditioned ulcers, it was certainly of use. Of its dangerous nature when taken without due attention, I met with a melancholy instance soon after its introduction. In 182–, I was called to a man, at that time residing in Blackberry Alley, said to be dying of hæmorrhage. I found him discharging great quantities of blood from his mouth and nose, and threatened with suffocation from his inability to rise. The flow proceeded from large and deep ulcerations of the mouth, which implicated several small arteries. By the usual means, the hæmorrhage was arrested. On inquiry, I found that he had been afflicted with rheumatic pains, for some time, for which some friends had recommended Swaim's Panacea: he had taken about three or four bottles, when it produced a violent salivation, which ended in extensive sloughing of the jaws. He declared that he had taken no other medicine. Next day, I requested Dr. Hays to see him with me, which he did. The man remained in a tolerably comfortable situation for a day or two; when the hæmorrhage again occurred, and, before any assistance could be rendered, he sank under the discharge.—p. 34.

These cases are a specimen of the rest. The extent of the mischief done by this medicine may be inferred perhaps from the wealth of the proprietor, acquired as we have understood by the sale of his nostrum.

The committee give the following history of the introduction of this syrup into general use, on the authority of a committee of the New-York Medical Society.

It appears from this report, that about the year 1811, Dr. Berger, the elder, was joined in consultation with several physicians of New York, in the case of a gentleman laboring under a loathsome complication of disease, the sequelæ of syphilis, and the repeat-

ed and irregular use of mercury, which had resisted all the ordinary modes of treatment; and at his (Dr. Berger's) suggestion, the Rob of l'Affecteur was given with good effects. "The remarkable recovery of this gentleman, and the difficulty of obtaining an adequate supply of the rob for extensive use, owing to the restrictions that at that time existed in our commercial intercourse with Europe, led Doct. M'Nevin, who was one of the physicians in consultation, to give publicity to its composition and its worth. He accordingly published, in the third volume of the Medical and Philosophical Journal and Review, the recipe of M. Allion, a French chemist, for its preparation. The remedy prepared according to this recipe, with the exception of substituting the bark of sassafras, or the shavings of guaiacum for the marsh reed-grass, was soon after employed by several of our city practitioners, with the usual happy results. Among many patients, Mr. Swaim, then a book binder, living in this city, experienced its beneficial effects *in his own person;* and soon after succeeded in obtaining from Dr. N. J. Quackenboss, the practitioner who had administered it to him the recipe for its formation, and the directions for its employment: whereupon he removed to Philadelphia, and set forth the vegetable syrup which he denominated Swaim's Panacea, for the treatment of those diseases for which the rob had been so long celebrated. In the first instance, Mr. Swaim's directions for using his panacea, for preparing the sarsaparilla ptisan, and the quantity and the times of taking it in conjunction with the syrup, were the same, nearly verbatim, as those given by Dr. M'Nevin, in the publication above referred to, for the use of the rob; but of late he has altered the directions considerably, and has ceased to insist on the conjoined use of the sarsaparilla ptisan, even in small quantities. The flavor of the sassafras in the syrup first prepared by Swaim was very perceptible; but it is now the opinion of many that he has substituted the leaves of the Pipsisewa (Chimaphila corymbosa of Pursh) for the marsh reed-grass, sassafras, or guaiacum, which we think very probable. However this may be, the syrup also contains the oil of winter green; (gaultheriæ;) for its flavor is evident both to the smell and taste. Swaim's object in this addition is doubtless to disguise the other materials, and to render the medicine agreeable to the taste; but it may also be a useful addition as a stimulant and carminative, obviating that loathing and disgust of the medicine, which sometimes occurs from its long continued use. pp. 21, 22.

Indeed it is a point abundantly established that very few of the common specifics differ in any important particular from the combinations which are well known to intelligent physicians. We know that many of them are the simplest possible. For instance, the medicine known by the name of "Anderson's Cough Drops," which meets with a most extensive sale, we are well assured was first prepared on the shop counter of a country apothecary in this state, by a wandering journeyman saddler; and consists of nothing but three or four parts balsam of honey to one part laudanum, disguised, as are most quack preparations with the oil of wintergreen. He was led to give it the name of Anderson, from the fact that Anderson's Pills had already obtained a currency. Now it must be obvious at a single glance that such a preparation is fitted to give a temporary relief, but in a vast multitude of cases will be positively injurious, and is very liable to beguile the patient with falacious hopes and prevent his using *proper* remedies, until the disease becomes too deeply seated to admit of a cure.

At the close of this Report, the committee thus apply the information which they had obtained respecting the Panacea of Swaim, to the other deprivative syrups:

The information obtained by the committee, in reply to the circular of the Medical Society, has been chiefly on the subject of the Panacea of Swaim: but, as far as facts have come to their knowledge, there is every reason to believe, that the other Panaceas, and the Catholicon, and Columbian Syrup, are, in composition and

general effects, similar to, if not identical with, the nostrum of Swaim. The proprietors and venders of all of them publish accounts of wonderful cures, performed by their use; but all ought to be viewed with equal mistrust, and, for the reasons already given, be treated with no favor by the regular practitioner, who regards himself as one of the guardians of the health of his fellow citizens.—pp. 28, 29.

To this application of the subject so far as the Vegetable Catholicon is concerned, we have the objections of W. W. Potter, the proprietor of the last mentioned article.

I must protest against the appellation of "Quack Medicine" being bestowed upon the Catholicon, or that of "Quack" to myself, except so far as every person may be termed a *quack*, who makes any pretensions to, but who is in any degree ignorant of the *whole* science of medicine; and, it is believed, that there are very few persons in the community, who would be willing to acknowledge themselves entirely ignorant on this subject, or as incapable of prescribing some remedy in all ordinary cases of disease.

The more proper definition of Quackery is, *bold practice* and *deceit;* and I have only to desire, that such charges may fall as harmlessly, and as certainly, at the feet of my accusers, as they do at my own. The first charge I entirely deny, and the second I will endeavour to refute in a very few words.—p. 5.

For ourselves while we admit that most quackery is "bold practice and deceit," we consider the essence of it to be the application of specific cures to diseases, without respect to the state of the patient or peculiarities of each case. The whole system of curing diseases by printed directions is quackery. To use the language of a highly respectable physician,* "the same train of symptoms arise from causes the most opposite, belong to diseased conditions of organs exceedingly different, and requires an intelligent discrimination to decide on their character, and the means they indicate to be employed. Nothing besides is less demonstrated than the specific effects of remedies; nothing less certain than a power to produce their demonstrative remedial results; nothing is more positive than that they frequently aggravate the very condition they are administered to remove." Scientific practice consists in a careful inquiry after the causes of symptoms, the history of the case, the state and constitution of the patient, &c., while the quack's only question is for the popular name of the disease, for which he has a specific, ticketed and prepared. "As though millions of experiments, and two thousand years experience, without the discovery of a single specific or absolute remedy for a disease, was not sufficient to demonstrate the futility of the expectation.

The committee, after a careful examination of the evidence, both written and verbal, submitted to them, respecting the sensible properties, presumed composition, and curative and deleterious effects on the animal economy, of Swaim's Panacea, are led to the following conclusions and opinions. This syrup, when free from any mercurial preparation, not only fails to exhibit virtues as a curative agent superior to various compound decoctions and syrups of sarsaparilla, which have been administered in the regular practice of medicine for the last two hundred and fifty years, in the different stages of syphilis, and in chronic rheumatism and cutaneous complaints, but is inferior in efficacy to some of them, as well on account of the variableness of its composition, as from the occasional loss of the medical properties, and the adulteration of certain articles entering into it. In so large a manufactory as that of Swaim, where no supervision can be exercised on the part of a physician, nor rival efforts made by apothecaries, we are deprived of the usual pledges that the composition called Panacea shall be of uniform

* Dr. Samuel Jackson. Amer. Jour. Medical Science, Vol. I. p. 91.

strength and freshness; and hence, one cause, in addition to others already assigned, of its frequent failures, in the class of diseases, so many of which are benefited by the syrup of sarsaparilla, properly prepared and judiciously administered.

When the syrup contains corrosive sublimate, the preparation is still more objectionable. While all physicians are aware of the occasional efficacy of mercury, in certain stages of syphilis, and in scrofula, cutaneous diseases, ulcers, and hepatic affections, they are also well apprized of the caution with which this metal must be administered under any form, and of the great delicacy and skill requisite in the selection of cases of the above mentioned maladies, in which it can be used without producing serious, and too often irreparable mischief. It is this knowledge which has always made medical men so wary, in the use of this as well as other powerful articles of the materia medica. But that empirics, ignorant and consequently regardless of the necessity of such caution, have, at the expense of the health and lives of thousands, performed some cures by the indiscriminate use, or rather shameful abuse of mercury, especially of corrosive sublimate, and of arsenic, is a fact of frequent recurrence in the history of popular errors. We are not in possession of any salutary exceptions to the baneful tendency of the pretensions of empirics to allay suffering and cure disease. The Panacea of Swaim is on the same footing with all the quack medicines which have so often preceded its introduction. Imperfect admixture and suspension of the corrosive sublimate, and, of course, comparative inertness of one portion of the syrup, and the most deleterious and poisonous effects of the other, are some of the evils attendant on its secret manufacture. If to these be added, the indiscriminate recommendation of the Panacea for every form of disease, to persons ignorant of the nature and stage of their malady, ignorant of what they are swallowing, and totally unable to foersee, and of course unprepared to prevent or mitigate, its deleterious effects, or to avail themselves in time of the counsel and assistance of their regular medical advisers, a faint idea may be entertained of the mischief which has ensued on the use of this so much and so fatally lauded nostrum. The committee have already spoken of the pretensions of its proprietor to cure by its means, certain specified diseases. They have exhibited the utter fallacy of these pretensions; and will now add their conviction, founded on experience, that when the same, or nearly a similar formula has been prescribed by the regular physician, success has followed its use in cases in which the Panacea had either failed to do good or was injurious. The reason of this difference of result is obviously to be found in the judicious *timing* of a remedy on the part of a physician; a word which has no place in the vocabulary of a quack, any more than the practice could be appreciated by his limited capacity. But were the merits of this or any other Panacea or quack medicine of even a decided nature, the insurmountable objection remains against receiving, under any circumstances, into medical practice, or of fostering by medical eulogy, the use of a secret compound; since there is so little certainty of its uniform preparation, that the recommendation of a bottle of Panacea to day, cannot apply to another bottle prepared tomorrow. The power withheld from the members of the medical faculty of exercising any supervision and correction in this secret manufacture, is not compensated for by any pledge which the individual, who claims the exclusive right, can furnish on the score of talents, education, or philanthropy. No physician could conscientiously prescribe, nor apothecary vend, calomel or tartar emetic, prepared, no matter by whom, if, on inquiry and comparison, the different portions of the article were of unequal strength, and possessed of different chemical properties; still less could a pyhsician or apothecary, with any shadow of propriety, extend the slightest countenance or encouragement to any one who should arrogate to himself the exclusive right of preparing calomel or tartar emetic, and yet refuse permission for competent persons to witness his manufacture, and to point out the errors in his mode of conducting it.

It is a matter of deep regret to the committee, as they are well assured it has long been to the society, that cir-

cumstances should render it necessary to enforce a position, the truth of which has always been admitted by the thinking men in every profession, and which was received as an axiom among the physicians. A hope may now, however, be reasonably entertained, that, although the correctness of the general principle has not, as in former times, carried with it entire conviction, the direct specification of facts will in future, produce unanimity of sentiment among medical men, notwithstanding the partial aberration into which some of them may, in a moment of misplaced good nature, have been betrayed. The time is now come, or, more correctly speaking, the necessity is as urgent as ever, for a line of demarcation to be drawn between the advocates of empiricism, with all its unavoibably attendant train of evils, and the rightful members of a liberal profession, the friends of learning and of science. What physician, who retains the high conscientious feelings of his noble calling, will subject himself to the imputation of conniving with error for the wages of imposture? Or will the eulogist of empirics and empiricism, console himself with the hard alternative of escaping judgment of corruption, at the expense of his understanding; even though an observing world should allow him the option of his sentence?

Another evil, of scarcely less magnitude than the one which the committee have just been deprecating, is the currency given by the daily press to every garbled and partial statement of cures, alleged to have been effected by the various nostrums now in vogue. This course is greatly at variance with the presumed duties of newspaper editors, who are not wont, in matters alien from party politics, to be the ready echoes of ex-parte statements, which may exercise a pernicious influence over the health and morals of the community. In this instance, however, their laudatory notices, whether original or republished, are well calculated to encourage a worse than lottery gambling among their poorer and less enlightened fellow-citizens; by leading these latter to an expenditure of money entirely beyond their means, for which not one out of a hundred receives an adequate equivalent; while very many have their health irreparably injured. It is, at present, inconceivable, how some, who value themselves on their ripe scholarship, and who are, commonly, so prone to dilate on their sensitive regard for the public weal and the cause of justice, should signalize themselves on this occasion, as eulogists of ignorant conjecture and random experiment, even to the exclusion, in their papers, of counter and more correct statements of the true nature of the alleged wonder-working powers of Panaceas.

The best commentary on this systematized abetting of the cause of empiricism, is to be met with in the increased number of empirics, and the greater boldness and presumptuous ignorance of those who were the first in the successful career of deception.

We fully concur with the committee in their ideas respecting the importance of this subject. The extent of quackery in our country is amazing. Its exposure is required by every consideration of regard to the health and happiness of the community. The occasion justifies the combined efforts of all the friends of humanity. We know not whether attention to this subject is not as high an exercise of Christian philanthropy as the discipline of prisons. "I was sick and ye visited me," stands by the side of "I was in prison and ye came unto me." It is time that the medical profession, to whose guardianship a common consent has entrusted the public health, should arouse their energies, to enlighten the public mind. The *facts*, such as are detailed in this report, must be collected and published, not in medical works, but in the popular journals. Tracts must be issued and circulated. Regular physicians must set their faces against all union with empiricism, and refuse as resolutely to prescribe in conjunction with the use of a quack medicine, as they would to sit in consultation with a quack doctor. They must meet the charge of bigotry and selfishness in this case as they have already done

in the other, with firmness. They are bound to do this, both by a decent respect for their profession, and for themselves as men of science, and by a regard to the responsibility which the general confidence of the community has imposed upon them. We believe one very efficient means of driving out quackery would be, for physicians, and intelligent people, wholly to withhold their patronage from those apothecaries who persist in distributing quack medicines. This would draw a line between science and empiricism, much more distinct than it is now. We wish success to all honest efforts to expose this enormous evil. It would be a good service, if any person would furnish data by which an estimate could be found of the extent of the imposition which is practised upon our country by means of quack medicines. We have no means of doing it at present. But we fully believe, if it were known, the extravagant sums of money thus drawn from the community, and the outrageous impositions practised, and the diseases rendered incurable, and the lives destroyed, would fill every person with astonishment.

Strictures on Health; or an Investigation into the Physical effects of Intemperance upon the Public Health; designed for the use of Valetudinarians of either sex: being an appeal to all who value Health and Long Life. By David Meredith Reese, M. D. of New-York. pp. 160. 16mo.

This is a very creditable attempt to bring some of the best principles of health within common reach. The author tells us his volume is brought forward with the hope "that it may in some humble degree act as an adjurant in the interesting contest now waging against the strong holds of intemperance." As such we make it welcome. It will not attain to the first three among the assailants, but will undoubtedly be very useful in the cause. Now that the public mind is awake to the investigation of the subject, every new attempt to obtain or diffuse the light, will have its effect. If it were to be found in the bookstores we have no doubt it would meet with good encouragement. We speak in the subjunctive from our own experience. For having by accident lost the copy on which we had begun to remark, we had no means of replacing it but by sending to "The Book Room" in New-York. This circumstance prevented our noticing this among our other articles on Intemperance in the last number.

Our author goes to his work "impressed with the conviction that intemperance is the prolific mother of human miseries," and that "if mankind were universally temperate in all respects, the catalogue of our diseases, now so appalling, would be confined within very narrow limits, and casualty and old age be the chief passports to the grave." Accordingly his brief chapters embrace "Intemperanc in Drinking, Intemperate Eating, Depraved Appetites, Intemperate Sleeping, Intemperate Labor, Intemperance in Clothing, Intemperate Indulgence of the Passions." There is something a little fanciful in this classification. We are not sure that it is as well judged for practical effect. The first on the catalogue in criminality and the magnitude of its evils, outweighs all the rest. And we fear that placing it on the same level with the others, though philosophically correct, will have a tendency to lessen the salutary horror which begins to prevail respecting intemperate drinking.

His chapter on "Intemperance in Clothing," is not, as some of our readers would expect in a book published at the "Conference Office" is in Crosby-street, a tirade against excess in style and expensiveness of

dress. It is a luminous view of the ill effects on health, of some prevailing fashions. We recommend to mothers the following statement on "tight lacing by the corset, busks, &c."

Almost every professional man has witnessed the fatal results of this abomination. The author has many times attributed disease to tight lacing, and in the only two instances in which he was permitted to dissect the bodies of two young females of this class, the suspicion was shown to be well founded. The adhesion of parts and derangement of structure were truly frightful; and they had always been defending themselves from the charge by saying, "*I am sure I do not lace so tight as other girls*;" and when accused of violating prudence in this respect, when almost suffocated, would elevate the shoulders, and say, "*Indeed I am not very tight.*" Thus persisting in their hateful intemperance in dress, they prepared for themselves a premature grave. And it is a problem which would puzzle a Jesuit, to prove that suicide is less criminal, when knowingly persisted in by tight lacing, than when effected by a halter or a razor. The ingenuity of the ladies, perhaps, could not be better exerted than in contriving some method of preventing such havoc as is annually occasioned among them, from tight lacing and thin dressing. Surely the fair sex may invent some form of dress which may prevent bad affects on the constitution, while, at the same time, their elegance of figure may not suffer in the smallest degree. And she or they whose ingenuity should effect this contrivance in a manner satisfactory to those for whose benefit it is designed, would save more lives than did Rush, or even Hippocrates himself, and the fair inventor would obtain as well as deserve a mortal immortality among the benefactors of our race.—pp. 106, 107.

For the benefit of our female readers also, we give the following extracts on opium, and snuff.

It is a fact well known to the faculty, that in most of our large cities there are hundreds of the 'better part of creation,' who, by the daily use of opium secretly taken at the toilette, satisfy themselves with the pleasant sensations thus excited, for the hopeless, irrecoverable state of things which must soon supervene. It is, indeed, neither more nor less than a fashionable way of getting drunk, and ought to be frowned upon by every husband and father in the community. If this ruinous practice is not abandoned, it may yet require legislative interference, and the sale of opium, or any of its compounds, be included in our penal statute.—p. 58.

The next in point of turpitude and criminality is that of *eating snuff*, a habit which is but recent in its introduction among us, but which is perhaps increasing among the ladies of our country with a rapidity, only equalled by the ravages of ardent spirits, and which is no less ruinous to health, and destructive to life. I have known two instances of death from this cause alone, within my own observation.

This practice has its origin in using the Scotch snuff as a *tooth powder*: at first it is universally found nauseous to the taste, and is speedily removed by washing the mouth. Very gradually, however, this disrelish subsides, and this disgusting article is retained in the mouth for hours together; and as, like all other stimulants, it is found to be exhilarating in its effects, a fondness is soon acquired for it, and it is perpetually indulged in, until it becomes necessary to the very enjoyment of life: and hundreds among us, and especially among our females, *get drunk* upon it every day of their lives. The effect is soon visible to their friends and physician, by the cadaverous paleness of their countenances; by the torpor of body and stupor of mind, which characterize this state of things, however induced; and their stomach, lungs, or brain, soon yield under the unnatural poison. Thus hundreds become feeble and debilitated at first, and so soon as disease of any kind overtakes them, they fall victims to its influence, and perish from maladies, which under other circumstances are perfectly manageable by the resources of art.—pp. 86–88.

Coming from a respectable practitioner in a large city, the remark is entitled to great weight, "that death seldom occurs from drinking water, except in constitutions previously impaired by some of the other specifics of intemperance."

Nothing can be more timely than the following cautions on the habitual use of malt liquors. There are many respectable people who look upon the brewery and the ale-house as safe and desirable substitutes for the distillery and the grog-shop. But for ourselves we do not believe any thing will produce a permanent temperance short of a firm resistance and a resolute subjugation of these appetites for unnatural excitement.

In Great Britain, where these liquors are drank to the greatest excess, it was not until lately that the attention of philosophers, and particularly of medical philosophers, has been attracted to investigations on this subject. It is now clearly ascertained, however, that the diseases of that climate are not only increased in number and fatality by the large quantity of malt liquors drank in their community, but the character of their diseases is materially changed, and the modification has been distinctly traced to this cause.

The alarming increase of sudden deaths in the large European cities among the adult population, was for a long time a problem to which a solution was not obtained until recently, when it was remarked that nearly all these sudden deaths occurred among beer and ale drinkers. It had been long before a matter of notoriety, that men given to this habit seldom recovered from fevers of any kind, their diseases defying all the remedies employed by the faculty, and invariably hastening to a fatal termination with a rapidity seldom witnessed in other persons. Still, however, the real cause of this mortality was unknown, until by the dissection of some of the numerous victims of sudden death, nearly all of whom were habitual drinkers of malt liquors, the secret was manifestly developed.

It was found, that on examining the bodies of persons of this description after death, there was uniformly an organic enlargement of the heart and large blood vessels; and wherever malt liquors had been drank to great excess, an ossification of the valves, and other morbid appearances about the heart, had been produced in every instance, which clearly accounts for the alarming symptoms and sudden deaths which before were altogether inexplicable. In short, the diseases of that climate, which were formerly described as being generally "derangements of function" merely, have now become "derangements of structure:" that is to say, instead of being merely a disturbance of the healthy action of the several organs of the body, they have become a disturbance of the structure of the organs themselves. This, of course, gives to their diseases a fatality formerly unknown; for, while functional disorders are for the most part manageable, organic diseases are almost universally irremediable, especially if the organs affected be vital in their nature, as the heart, liver, stomach, or brain.—pp. 51–53.

It ought to be distinctly understood among our citizens, that whenever our malt liquors are drank to such extent as to impair health, the effect upon the body is much more serious and irrecoverable than are the complicated evils originating from the excessive use of spirituous liquors. These latter, when they produce mischief, and the individual, by judicious means, is restored to health, his recovery is entire, and his future health unimpaired, if his constitution be not destroyed by the frequent recurrence of the mischief.

Not so with the evils resulting from the use of malt liquors: the increase of the circulation produced by this cause, produces a state of things, from which, although immediate danger may be obviated, yet a perfect restoration is seldom accomplished, and never, unless by a course of long abstinence and cautious regimen. Let beer-drinkers then beware! for, while they felicitate themselves on their scrupulous abstinence from ardent spirits, and denounce rum drinkers with so much self complacency, they are not a whit behind them in the moral turpitude of

their habits, and are destroying the structure of those vital organs, on the integrity of which both health and life depend.—pp. 54, 55.

We had marked several other passages, but these will serve as a specimen of the work. On such great practical subjects we wave minor criticisms. Although the whole book is not equal to the samples we have given, yet we recommend it as a very useful family book. We close by proposing two of his expedients for removing the evils of Intemperance.

Would it not be productive of salutary effects, if, in collecting the interments, when it could be distinctly ascertained that this vice had produced death; that, in publishing the report, whether weekly, monthly, or yearly, it should be so stated? Instead of their being marked, "*Fits, drowned, suicide, murder, dropsy, apoplexy*, or *sudden death*," let them be officially announced in glaring capitals, RUM! DEATHS FROM RUM!! This would open many eyes, and might contribute to the most desirable object which can interest the friends of humanity. If the fact were known, and when known, distinctly stated by our city authorities, that out of forty deaths among our adult population, in one week, thirty of them were occasioned, manifestly, by RUM! surely it would cause the sot to tremble over his glass, and abandon his fatal habits. p. 50.

To my medical brethren, I would respectfully proffer this fraternal counsel; let us no longer make drunkards, by prescribing spirituous tinctures or medicated wines;—let none of us carry the use of the lancet to such excess, as to render the subsequent use of ardent spirits either convenient or indispensable:—let us no longer conceal from our patients, their vicious agency in producing their diseases, from a timorous prudence, or from the fear of incurring their displeasure. But, when they wonder at their ill health, let them not "perish for lack of knowledge," but let us reply to their inquiries into the causes of their malidies, Rum! sir—rum! madam; and when they urge their former habitual use of it, as a plea for their continuance in their iniquity, let us hold up the terrors of death, and present them with a view of the judgment to come, and the yawning gulf, an interminable hell, as the fearful alternative, that haply we may save one soul from irretrievable despair.—p. 132.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

American Journal of Science and Arts. The second number of Vol. XIV. is just published. This work, while it stands in the first rank of Scientific Journals, at the same time adapts itself, perhaps more than most similar works, to common minds. It blends with scientific research much popular instruction and amusement, and ought to find readers not only in seats of learning and among professional men, but in the retired hamlet, and wherever there are minds which can be entertained with the elucidation of phenomena often familiar but unexplained, and with descriptions characterized at once by taste, brilliancy, and science.

From an interesting description, in the last number, of scenery at the South, lately visited by a traveller from the North, we take the following notices of the Tallulah Falls, in Habersham, Georgia, and the Table Mountain, in Pendleton, S. C.

The rapids of Tallulah are in Georgia, ten miles above the union of the Tallulah and Chatooga rivers which form the Tugaloo, five miles from South Carolina, and about twenty miles from the line of North Carolina. The river, which is forty yards wide above the rapids, is forced, for a mile and a fourth

through a range of mountains, into a channel scarcely twenty feet broad. The mountain receives the water into a broad basin, surrounded by solid rock one hundred feet in height. Here the stream pauses in anticipation of the awful gulf,—then rushes down a cataract forty feet,—then hurrying through a narrow winding passage, dashing from side to side against the precipice, and repeatedly turning at right angles, is precipitated one hundred feet—and in a moment after fifty feet more—and then making many short turns, it rushes down three or four falls of twenty and ten feet. The sum of the fall in the distance of a mile is estimated at three hundred and fifty feet.

The rapids, however splendid, apart from the sublimity with which they are surrounded, are only an appendage to the stupendous banks of solid rock, descending almost perpendicularly to the water on both sides of the river, and varying in the distance of a mile, from seven hundred to one thousand feet in height, so that the stream literally passes that distance *through* the mountain, or rather through the high lands that connect two mountains.

The visitor approaches from the west, finds an easy descent for the last mile, and drives his carriage to the very edge of the gulf. No unusual appearances of pointed rocks or broken lands admonish him that the Rapids are near, till suddenly he sees the opening abyss. He advances cautiously, from tree to tree, till he looks down upon the water. Instantly his mind surrenders itself to the overwhelming sensation of awe and amazement. He neither speaks nor smiles—and even a jest or smile from a friend is painful to his feelings; which, particularly with the ladies, (as at the Niagara Falls,) are often relieved by weeping. Some of our company, hurrying down to the brink without giving the mind time to collect itself, experienced dizziness and faintness, and were compelled to *crawl* back.

Here are no artificial embellishments. The scenery wears the artless robe of nature's wildness. The romantic variety, magnificence, and sublimity of Jehovah's works are untouched by human hands. The Rapids are in the bosom of a forest, in which are seen burrows of foxes, and dens of rattlesnakes, and in which are heard the howling of wolves, and the screaming of eagles,—there the wild deer bound gracefully through the small bushes, and pass the trees rifted by lightning.*

In front of the spectator, the perpendicular face of the rock on the opposite shore, presenting an endless variety of figures and colors,—brown, white, azure and purple—overhanging, receding, angular and square surfaces,—figures in bass-relief ornamented with shrubbery—small rivulets falling in graceful cascades down the precipice—the opening abyss, lined with massive rock—the foaming, roaring water, at the bottom encircled by rainbows, all seen at one view, produce sensations unutterable. The feeling once enjoyed you desire to recall, but it can be recalled only by placing yourself again upon the spot. Nor does the scenery lose its power by long and minute examination. I lingered about the Rapids three days, and the effect was rather heightened by new discoveries, than weakened by familiarity.

The most magnificent general view is from a part of the precipice which projects over the abyss twenty feet, and which is gained by a descent of fifteen feet. This is half way between the commencement and termination of the rapids, near the highest part of the mountain through which they pass, not less than one thousand feet above the water, and affords the best view of the second and third falls, one of which is almost under the projection. Our company had just gained this site, sufficiently agitated with our situation, when instantly a peal of thunder burst over us, and the rain descended upon us. The young ladies took shelter under a projecting bank, from which one step might have precipitated them one thousand feet into the foaming river,—the rest of the party crowded under a single umbrella upon the point of the overhanging rock. The rock-house formerly the entrance of the Indian's paradise, but now the eagle's habitation, was before us—the earth in front and on either hand opened wide and deep—over us roared the thunder—under us, at about the same distance,

* A deer bounded along, and a pine near us was splintered with lightning while we were viewing the Rapids.

were seen and heard the pouring and dashing of the cataracts—"heavens red artillery" played around—and the wind swept by, with great violence. At this moment, a large pine near us was rifted by the lightning, and its trunk entirely splintered to the ground. Echo answered echo from side to side, rumbling long and loud, through the caverns of the broken mountain. We all trembled, and looked at each other in silence. The ladies sustained the shock with unexpected equanimity, and kept their places. In half an hour the cloud passed over—the wind slept—the sun casting its brilliant rainbows round the falls, spread over the wilderness a mild and enchanting serenity, and we pursued our discoveries with augmented interest.

* * * *

I left this place with an unsatisfied curiosity, convinced that a year might have been consumed in examining every object interesting to a scientific traveller.

In preferring the Rapids to the Table Mountain, as I decidedly do, in common with many of superior taste in scenery, I would object to no part of the admiration so justly and so largely bestowed on the latter. Each presents scenes like no other in the United States; the one is so perfectly unlike the other, and both are so remarkable, that a visit to the one, in no respect, supercedes the propriety of seeing the other.

The effect from the top of the Table Rock is one unmixed overwhelming sensation of the sublime. As the spectator walks along the edge of the sloping precipice for a third of a mile, his mind demands time for expansion to receive the full influence of its new situation. This is accomplished by fixing the attention upon each object separately,—the falls of Slicking before him—the plantations below him—the mountains around him and the broad bosom of the forest spreading every way:—but the effect of the precipice under him prevails over all other emotions. As the spectator walks half a mile under the precipice, the height of which is at this distance about seven hundred and thirty feet, and the base of which contains a narrow path, midway between the summit and base of the mountain, a variety of emotions is enjoyed too complex to be definitely described. Objects pleasing, novel, beautiful and sublime, are every moment demanding his attention. On the summit his countenance is grave, his words few, and his imagination strongly excited. At the base his countenance is lighted up, and his conversation animated and brilliant. For his visit to the summit he feels rewarded, and his mind has expanded. With his visit to the base he is more than satisfied; he is delighted; his feelings have been kindled—the company are endeared to him, and on retiring he says, "no day of my life has passed more agreeably or more profitably." The best judges, however, unanimously express a preference for the Rapids of Tallulah. As at the Table Mountain, so also two days at least should be devoted to the Rapids.

NEW PUBLICATIONS.

RELIGIOUS.

A Compend of Ecclesiastical History, for the use of the Laity, and Theological Students. By Henry M. Mason, M. A. Author of a translation from the Greek of St. Chrysostom on the Priesthood. New-York: G. & C. Carvill.

The debt of Nations to Christianity: a Discourse, delivered in Rochester, June 8, 1828. By William James, Pastor of the Brick Presbyterian Church. Published by Request. pp. 20.

The Moral Responsibility of the American Nation: a Discourse, delivered in Rochester, July 4, 1828. By William James, Pastor of the Brick Presbyterian Church. Published by Request.

The Responsibilities of Rulers: a Sermon, delivered at Concord, June 5, 1828, before the Constituted Authorities of the State of New-Hampshire. By Nathaniel Bouton, Pastor of the Congregational Church in Concord.

Evidences of Revealed Religion, on a New and original Plan, being an appeal to Deists on their own Principles

of Argument. Philadelphia. McCarty & Davis. 18mo. pp. 130.

The Supreme Divinity of Christ; a Sermon delivered October, 1827. By Edward L. Parker, Pastor of the Church in Derry, N. H. 12mo.

Death, Judgement, and Eternity; a Sermon preached at St. Paul's Chapel in the City of New-York. April 9, 1828. By J. F. Schroeder, A. M. New-York.

Questions on Christian Experience and Character. By Samuel Harris, Minister of the Gospel. Haverhill. A. W. Thayer. 12mo. pp. 24.

Sermons on Important Subjects. By the late Rev. Samuel Davies, A. M. New-York. J. & J. Harper. 3 vols. 8vo.

A Discourse on the Tendency of Evil Speaking against Rulers, delivered in the Third Baptist Meeting House in Boston, April 3, 1828. By Daniel Sharp. Boston. Lincoln & Edmands. 8vo.

Lectures on Infant Baptism. By Leonard Woods, D. D. Andover. Mark Newman. 12mo.

The Agency of God in the Elevation of Man; a Sermon preached at Salem, New-York, March 11, 1828, on Occasion of the Death of Governor De Witt Clinton. By the Rev. A. Proudfit, D. D. Salem. Dodd & Stevenson.

A Discourse on the Reciprocal Duties of a Minister and his People, delivered in Salem, May 1, 1828. By Charles Morgridge. Boston. Wait, Green, & Co. 12mo. pp. 24.

Three Essays on the Intermediate State of the Dead, the Resurrection from the Dead, and on the Greek Term rendered Judge, Judgement, Condemned,&c. By W. Balfour. Charlestown.

The Spirit of Orthodoxy as exhibited in the Proceedings against John Biddle, with Remarks on Dr. E. S. Ely's Sermon. By Ralph Eddows. Philadelphia.

A Vindication of the Rights of the Churches of Christ. First published in the Spirit of the Pilgrims. Boston. Pierce & Williams. 8vo.

The Glory of the Latter House; a Sermon delivered at the Dedication of a Church in Boston, January 31, 1828. By James Sabine. Boston. 8vo.

A Liturgy for the Use of the Church at King's Chapel, Boston. Third edition, with Alterations and Additions. Boston. 8vo. pp. 368.

A Plea for Missions; a Sermon delivered before the Domestic and Foreign Missionary Society in St. Paul's Church, Philadelphia, May 13, 1828. By J. M. Wainwright, D. D.

MISCELLANEOUS.

Address to the Public by the Managers of the Colonization Society of Connecticut. With an Appendix. pp. 32.

First Report of the Committee of the Philadelphia Medical Society, on Quack Medicines. First published in the North American Medical and Surgical Journal.

American Medical Biography, or Memoirs of Eminent Physicians who have flourished in America. By James Thatcher, M. D. Boston. Richardson & Lord. 2 vols. 8vo.

A Sequel to the Analytical Reader. By Samuel Putnam. Portland. Shirley & Hyde. 12mo. pp. 300.

Parental Duties, illustrated from the Word of God, and enforced by a particular Account of the Influence therein ascribed to the proper Government of Children. New-York. N. B. Holmes.

Report of the Secretary of State in Relation to the instruction of the Deaf and Dumb in the City of New-York. Albany. Croswell & Van Bethuysen. 8vo. pp. 68.

The History of France from the Foundation of the Monarchy to the Abdication of Napoleon. By William Grimshaw. Philadelphia. John Grigg. 12mo. pp. 410.

A History of the States of Antiquity; translated from the German of A. H. L. Heeren. Northampton. S. Butler. 8vo. pp. 487.

A Selection in Prose and Poetry from the Miscellaneous Writings of the late William Crafts, to which is prefixed a Memoir of his Life. Charleston. 8vo. pp. 384.

A Moral Enquiry into the Character of Man. Part I. New-York. E. Bliss. 8vo. pp. 78.

A Treatise on the Cultivation of Ornamental Flowers. By Roland Green. Boston. J. B. Russell. 12mo. pp. 59.

The Religious Instruction of the Slaves in the West India Colonies advocated. By the Rev. R. Watson. New-York.

A Tribute to the Memory of De Witt Clinton. Albany. 12mo.

Freemasonry; its Pretensions exposed in faithful Extracts from its Standard Authors. By a Master Mason. New-York. 1828. 8vo. pp. 306.

A Continuation of Remarks on the Character of Napoleon Bonaparte, occasioned by the Publication of Scott's Life of Napoleon. From the Christian Examiner, Vol. V. No. 2. Boston. Bowles & Dearborn. 8vo. pp. 23.

Conversations principally on the Aborigines of North America. Salem. W. & S. B. Ives. 18mo. pp. 179.

Analysis of the Principles of Rhetorical Delivery. By Ebenezer Porter, D. D. Second Edition. Andover. Mark Newman. 12mo. pp. 404.

A Discourse on the Life and Character of De Witt Clinton, delivered at Nashville. By William G. Hunt. Nashville. 8vo.

A Discourse on the Life and Character of De Witt Clinton, delivered at Washington. By S. L. Knapp. Washington. 8vo.

An Epitome of Geography, with an Atlas. By J. E. Worcester. New-Haven. A. H. Maltby. 18mo.

AMERICAN EDITIONS OF FOREIGN WORKS.

Salathiel: a Story of the Past, the Present, and the Future. In two vols. New-York. G. &. C. Carvill, and others.

The Course of Time; a Poem in Ten Books. By Robert Pollock, A. M. Boston. Crocker & Brewster.

A Treatise concerning the last Judgement and the Destruction of Babylon; originally published at London in Latin in 1758. By Emanuel Swedenborg. Boston. Hilliard, Gray & Co. 18mo. pp. 217.

The Pilgrim of India on his Journey to Mount Zion, exhibiting Traits of Hindoo Character. By Mrs. Sherwood. Boston. James Loring.

Remains of the late Rev. Charles Wolfe, A. B. with a memoir of his Life. By the Rev. J. A. Russell, M. A. Hartford. H. & J. F. Huntington. 12mo. pp. 294.

Coming Out, and the Field of the Forty Foot Steps. By Jane and Anna Maria Porter. New-York. J. & J. Harper. 3 vols. 12mo.

Poems. By Mrs. Felicia Hemans. A New Collection. Boston. Hilliard, Gray & Co. 2 vols. 18mo. pp. 348.

A New Concordance of the Holy Scriptures. By the Rev. J. Butterworth. With considerable Improvements by Adam Clarke, LL. D. Boston. Crocker & Brewster. 12mo. pp. 516.

The Governess, or the Young Female Academy. By Mrs. Sherwood. Hartford. O. D. Cooke & Co. 18mo. pp. 222.

MONTHLY RECORD.

RELIGIOUS.

The Cause of the Sabbath. The General Association of Connecticut, at its late session in New Haven, and the General Association of Massachusetts, at its session at Falmouth, adopted resolutions expressive of their cordial approbation of the late measures in respect to the Sabbath, and recommended to the churches and congregations within their limits to form auxiliaries to the General Sabbath Union.

The papers are filled with similar resolutions adopted by other ecclesiastical bodies and by popular meetings convened for the purpose, in various parts of the country. The general expression of feeling on this subject, shows how deeply the Christian public have been pained by the profanations they have witnessed of the holy day. We hope the time is not distant when this expression of feeling shall be powerful enough to reach our high places, and put an end to instances of wickedness like the following.

"We are sorry to have occasion to mention," says the N. Hampshire Observer published at Portsmouth, "that the highest officers in the U. S. Naval service, the Board of Navy Commissioners, made use of the Sabbath, in their late visit to this town, as a day of secular business, examining the condition of the Navy-Yard, and of course making it necessary (by a standing regulation) for cannon to be fired as a

salute, as also for all the officers to be at their posts, thereby keeping from public worship many who would otherwise have attended."

The General Association of Massachusetts, met at Falmouth, June 24th. Seventeen Associations were represented; also the General Assembly, and all the State Associations of New England except New Hampshire. Prayer meetings were held on two mornings. Sermons by Dr. Beecher, from Numb. xxiii. 23; and by Dr. Hyde, from Luke xii. 21. The Association agreed to send three delegates annually to the Massachusetts Missionary Society; and that Society is invited to send the same number to the Association. An annual sermon is also to be preached before the Association on the subject of Missions, and a collection taken. Dr. Beecher is first preacher for 1829, and Rev. Mr. Reynolds second.

Statistics of the Presbyterian Church. According to the Minutes of the General Assembly, this denomination of American Christians consists of 16 Synods, 90 Presbyteries, 1285 ministers, 194 licentiates, 242 candidates, 1968 Churches, and 146,308 communicants. The whole number of new communicants the past year, was 15,095. Whole number of adults baptized, 3,389; infants baptized, 10,790. Missionary funds raised, $23,993 59; Commissioners' funds, $2,851 36; Presbyterial funds, $516 13; Theological Seminary funds, $3,353 69; Education funds, $8,023 29.

Western Agency of the American Tract Society. Mr. Ornan Eastman, now Secretary of the American Tract Society at Boston, has been appointed by the American Tract Society at New York, as their General Agent in the region West of the Alleghany Mountains.

Operations of the American Bible Society. "This noble Institution," says the New York Observer, "never presented itself in so interesting an attitude to our minds, as within a few weeks and months past. With the increasing demand for the Word of God which is heard from every direction, the officers and managers are pushing forward their undertaking with an energy and enterprise worthy of the cause in which they are engaged. They have now in operation 20 hand presses, and four steam power presses, all which are equal to 28 of the usual kind. In the course of the ensuing month, four other steam presses will be added, making the whole number equal to 40 such as commonly used. In the Printing Department, 50 men and 15 women are actively employed, and in the Bindery 40 men and 65 women; making a total of 170. The expense for paper, per fortnight, is something like $1,800—printing, $900—bindery, $2,200—total $4,900. If to this be added the necessary expenses of managing so extensive a concern, it will be seen that the aggregate is not less than $10,000 per month. And as soon as the new building is completed,—the walls of which are already up, four stories high by about 40 feet square on the ground,—the expenses will be increased, by the addition of the new presses, &c. to $12,500 per month."

Education of Young Men for the Ministry. During his late visit to New York city, which we have before mentioned, the Rev. Mr. Cornelius secured to the Presbyterian Branch of the American Education Society, one hundred and six scholarships, of $75 each, per annum, for seven years. This amounts to $7,950 in one year, or $55,650 in seven years.

POLITICAL.

Domestic.—Much dissatisfaction has been manifested in our Southern States, and particularly in South Carolina, about the new Tariff. Meetings have been called, dinners eaten, high language used, resolutions adopted, and the dissolution of the Union threatened—all which would not be worth noticing except as it has been much noticed by newsmongers and alarmists, to the disquietude no doubt of honest but ill informed people. We should not ourselves have noticed the matter but for the sake of introducing some of the very salutary and patriotic remarks of Governor Taylor, of S. C., at a public dinner in the midst of the malcontented district.

"This severing of a member from an

established Confederation, says Gov. T. is not so easy a matter as some seem to think. The project I meet with in some of our newspapers, of forming conventions, of withdrawing our Senators and Representatives, will repeal no law or treaty now binding upon the whole. Those who act under the authority of the General Government if they do their duty, must, on its performance, bring the two authorities in collision. There is no eluding the question; it would arise the first hour after the dissolution is attempted, and then——but I will not go on. The picture, or rather, the reality, ought to be veiled, forever veiled from our eyes.

"I do not yet despair of the Republic: I cannot believe that the strongest motive which actuated the States in forming this confederation, can long be lost sight of—I mean our foreign commercial relations. I believe that when this regulating of commerce, so much relied on, shall be found to have destroyed it, that our General Government will retrace her steps. I well remember when Mr. Jefferson, and a majority of the wise men of the nation, maintained that, by commercial restrictions and embargoes, he could bring Great Britian to terms—in other words, that it was a substitute for war. At this day, how many advocates could you find for this mode of making war? The opinion is gone out as completely as the opinion of that Pope and Conclave who condemned Gallileo to the Inquisition, for saying that this world of ours was round.

"Our Representatives in Congress demonstrate, with too much success, that, with the present minority, they can afford us no relief; and I still rely on the ballot box: when the nostrums of our political empyrics shall have failed to bring down the showers of gold into the laps of all the North, East and West; when our own energies and self-denials shall have left them to bear the brunt, in paying the bounties they expected to wrest from us; when they see that we can and will raise our own horses, mules, cattle, and hogs, and spin, and weave, and wear our own homespun, and make our own iron; when they shall perceive, that even among ourselves, these tariffs are calculated to make the rich still more rich, and the poor still more poor; then the suffrages of the People, and not of great capitalists, would tell. Then the cries of the *land*-locked Yankee sailor will be heard. I have not despaired. I see nothing yet to make me willing to give up the ship.

"If I have any firmness, it will be exerted to preserve the Union—'to preserve, protect, and to defend the Constitution of this State and of the United States."

At another dinner, Mr. McDuffie, Member of Congress, spoke in a spirit very different from that of Governor Taylor. This might be expected in a hot-blooded duellist and an aspirant to political distinction; but such conduct was not so consistent in the head of a literary Institution. We hear of meetings, among the rest, for dissolving the Union, of the students of the S. C. University—headed and instigated by their President.

Foreign.—Very little political news has reached us during the month. In relation to *Russia and Turkey*, a great battle has been reported in the papers, but it proves to be a fabrication. The Sultan succeeds in getting together a force considerably formidable in point of numbers—but ineffective in point of discipline. About 70,000 Asiatic troops are said to have passed through Constantinople on their way to meet the Russians. The capital remains tranquil. The people manifested the characteristic indifference of the Mussulman faith to a state of war, when the Turkish declaration was publicly read in the market places.

The operations in the *Morea* are comparatively unimportant. Greece takes breath while the attention of her enemy and of the world is turned to the more important scenes in Turkey.

In *Portugal* the affairs of Don Miguel are nearly in such a posture as the enemies of treachery and despotism could wish. The aspirant to absolute monarchy appears to be too weak or too dastardly for the enterprise he has undertaken. He has been *shouted* king in some places, but has met with a vigorous counter revolution in others.

In order to give form and sanction to his usurpation, he judged it necessary to assemble the ancient states of the kingdom which in the days of their power were alone competent to proclaim the king. The decree for con-

voking the Cortes, was accordingly issued—official notice of which being communicated to the resident foreign ministers, they refused any further communication with the government. The Brazilian plenipotentiaries in Europe have also published a spirited protest, addressed to the Portuguse nation, against the violation of the rights of Don Pedro and his daughter; against the abolition of institutions legally established and sworn to; and against the unlawful convocation of the Cortes.

In the mean time the Emperor of Brazil, ignorant of what was passing in Portugal, lately declared his final abrogation of that kingdom in favor of his daughter and the constitution, and confirming also, by the same act, the treacherous Don Miguel in the regency, which he has so shamelessly abused.

MISCELLANEOUS.

Education in Canada. It is a bad comment on the state of popular education in Canada, that out of the 87,000 persons who presented a late petition to Parliament, only *seven* thousand were able, it is said, to sign their names: the rest made their marks.

A Society exists in London for the *suppression of Mendicity.* It is stated that the number of meals distributed the past year was 271,051,—to 35,895 persons. The number of young vagrants apprehended by the constables of the Society, and committed to prison, was 403. To test the disposition of able-bodied applicants, they have been provided with work, on condition of receiving an adequate compensation. *Not more than one in thirty have been found willing to avail themselves of the offer.*

ORDINATIONS AND INSTALLATIONS.

April 30.—The Rev. Dennis Platt and Rev. William Clark were ordained as Evangelists, at North Coventry, Conn. Sermon by the Rev. Mr. Platt of Darien.

May 9.—The Rev Christopher Marsh was installed over the first and second Churches in Biddeford, Me. Sermon by the Rev. Mr. Fessenden, of Kennebunk.

May 10.—The Rev. William Cahoone as an Evangelist, by the second Presbytery of New-York. Sermon by the Rev. Dr. De Witt.

May 18—The Rev. James Otterson was installed over the Reformed Dutch Churches of North Hempstead and Oyster Bay. Sermon by the Rev. J. Schoonmaker, of Jamaica.

May 21.—The Rev. Otis C. Whiton over "the Old Congregational Church in Westmoreland," N. H. Sermon by the Rev. Mr. Whiton, of Antrim.

May 22.—The Rev. Moses Gerould over the Second church in Alstead, N.H.

May 31.—The Rev. Joseph Nimmo, to the work of the Ministry, by the Hannover (Va.) Presbytery. Sermon by the Rev. William J. Armstrong.

June 3.—The Rev. Joseph P. Tiler at West Stafford Conn., to the work of an Evangelist. Sermon by the Rev. Ansel Nash, of Tolland.

June 4.—The Rev. Timothy Stone, late of Cornwall, was installed Pastor of a Church in Chatham, Conn. Sermon by the Rev. Mr. Harvey, of West Chester.

June 4.—The Rev. Philip Bunnell, over the Congregational Church of New Portland and Freeman, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

June 4.—The Rev. E. W. Freeman was installed over the First Baptist Church in Lowell, Mass. Sermon by the Rev. Howard Malcom.

—— The Rev. Farman Knowlton over the North Baptist Church in Stamford, Conn. Sermon by the Rev. John Ellis.

—— The Rev. Edward Turner, late Pastor of the *Universalist* Church in Salem, over the *Unitarian* Church in Charlton, Mass. Sermon by the Rev. Mr. Walker, of Charlestown. *How can two walk together except they be agreed?*

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RELIGIOUS COMMUNICATIONS.

SKETCH OF THE LIFE AND CHARACTER OF MISS JANE GRAY JENNINGS.

Among the most mysterious, and at the same time, the most instructive dealings of the Most High with his creatures, is the early removal from the world of individuals distinguished for their interesting and useful qualities. Seldom can this remark be made with greater propriety than with respect to her who is the subject of this article. A gentleman who had been her instructor, and in whose family he had spent several months, uses the following language to the writer respecting her death. "This event is surely among the mysteries of Providence. That a person so amiable, of such acquirements, of such piety, and of so much promise, should be taken away just as she was stepping forth to begin to act her part on the stage of life, is a problem not easily solved." Though the incidents of her life were neither numerous nor striking; though she did not live long enough to perform any uncommon service to the church or the world, and to lay her cotemporaries under any very special obligation, still by those who knew her best it is thought that a slight memorial is due to her intellectual and her moral worth.

Jane Gray Jennings was born of respectable parents at Windham, Conn., April 13, 1804. She was the seventh in a family of eight children, and was early noticed as an uncommonly interesting and promising child. As her mind expanded in early youth, its capacity for application, its readiness of perception, and its power of retention, were found to be above the ordinary stamp. Soon after entering on her sixteenth year, having been deprived of her father by death, she removed to Tolland, a short distance from her native place, and took up her residence at the house of a friend, which through the remainder of life she regarded as her home. Under the guidance of this friend she soon commenced a course of classical and scientific studies, which she pursued with perseverance and success.

The change in public sentiment within the last few years on the subject of female education must by every intelligent individual be regarded as auspicious. While more importance is attached to the subject itself, of female education, a juster estimate is entertained in respect to the plan on which it should be conducted. Merely fashionable and external accomplishments, which were too often regarded as all in all in the education of young ladies, is giving place to the solid cultivation of the mind. The

discovery has been made, in this as in every other part of the Creator's works, that it is only solid bodies that are capable of a durable polish.

On these principles the education of Miss Jennings was conducted; and the result was highly gratifying. She shortly acquired habits of mental application, and by the time her twenty-first year was completed, she had taken a much higher range of study than is customary with young females of the present day. In this were embraced, besides the more common branches of education, the Latin and French languages, some of the higher departments of mathematics, natural and mental philosophy, and chemistry. In justice to her, as well as for the sake of example to others, it ought to be stated that epitomes and abridgements were not found among the helps which she employed in the acquisition of learning. Whatever she acquired in science or literature she acquired thoroughly. At every step of her progress she exhibited a mind capable of high cultivation. Her powers were solid and well-wearing rather than of the most brilliant kind. Not that she was deficient in imagination, but the characteristics of this faculty of her mind were soberness and accuracy. Her fancy was under the control of judgment, and was chaste and delicate rather than bold and excursive. Her mind as a whole was eminently a safe one. If it had not the highest measure of vigor, and was not capable of the lofty conceptions which we witness in some, it was free from their frailties and mistakes. As evidence of this, she seldom had cause to change her opinions, and was seldom found on the wrong side. To her belonged a maturity of intellect which is uncommon. While always an interesting companion to persons of her own age, she was not less so to those who had seen any number of years.

Among the most prominent traits of Miss Jennings' character were modesty and self-diffidence. The latter of these she possessed to a fault—being always disposed to ascribe less merit to herself in every respect than was ascribed to her by others, and at times falling short of her just influence from not claiming that to which she was fairly entitled. She was never known to assume airs of self-importance, or to endeavor to cause others, how much soever beneath her, to feel their inferiority. Such was her retiring disposition, such the softness and delicacy of her manners, that no one except an intimate friend, would be likely to form a correct estimate of her mental endowments, or the extent of her acquisitions. She needed to be known that her merits might be properly appreciated, and they would be appreciated the more highly the better she was known. This is said the more confidently from an intimate acquaintance with her social feelings, and the natural qualities of her heart. Probably no person was capable of stronger attachment, or deeper emotions of friendship. In her perfect confidence was reposed with entire safety. No one of her friends ever feared to trust with her all the secrets of his life from the apprehension, that, through inadvertance or any other cause, she would betray him.

In the habit of her mind there was a degree of pensiveness, at times approximating to melancholy; though in the circle of her friends she was for the most part cheerful, and often elegantly pleasant and sportive, with occasionally a delicate intermingling of wit and satire. In her gayest moments she was never kown to transgress the limits of Christian decorum, nor on any occasion, to show herself unmindful of the wishes and feelings of those with whom she was conversant. Few individuals of the same years have ever exhibited equal forethought and discretion.

The following extracts, taken without much selection from Miss Jennings' familiar correspondance, may

illustrate some of the preceding statements.

"It is somewhere said that epistolary writing admits of every variety of composition, and the most abrupt transition from one subject to another. I shall therefore avail myself of this license, and write what the present moment suggests: so be not surprised if you observe some incoherence in the hasty effusions of my pen.

"It is true, friendship is a trite subject, both of conversation and composition; but this does not diminish its value when it exists untainted by self-interests and founded on pure principles. But so various are the motives and dispositions which actuate mankind, that we rarely meet with one so generous and disinterested as to merit our confidence. But there is a friendship founded on a basis not to be shaken by the vicissitudes of time, nor interrupted when all sensible objects shall recede from our view; a friendship which will enable us to sustain the rude blasts of adversity and remain unmoved against the slanders and invectives of our enemies;—and this is the friendship of God. It can only bud in this uncongenial clime, but it will bloom with increasing and unfading splendor when transferred to its native soil."

The following extracts were written after the death of her mother, which took place about eight years subsequent to that of her father.

"The loss of a mother, a name which kindles every kind affection of our nature, can duly be realized by no one who has not experienced the desolating stroke; and it is perhaps more keenly felt by a daughter, than the loss of a father. During the early years of childhood, when the mind is most tender, and it may be recoils at a father's sternness, we resort to the tenderness of a mother for the indulgence of our youthful wants, and in her bosom lodge all our little troubles and our secrets. And when maturer age arrives, and pain or grief assails, the dictate of nature leads us to a mother to sooth our sorrows and alleviate our sufferings: and when too our path is strewed with flowers our pleasures are but half enjoyed until participated by the friend most dear. But derive not the idea from what I have written that I had not one of the best of fathers, indulgent in every thing that would secure the best good of his children, and that I did not feel his loss. Yes, I felt it, deeply felt it, and the recent stroke which has snatched from my embrace a surviving mother, has served to open anew a wound which time had begun to heal, and to aggravate the smart. But though bitter is the cup I will not repine. Thanks to my heavenly Father for the blessing of such parents. Long will their memory live fresh in my bosom, and afford a satisfaction pleasant and mournful to the soul."

"It is one of those serene moonlight evenings when we almost forget that we are in a bustling world, and our contemplations resting awhile on nature's works, are uplifted to nature's God, and we seem to be, as we really are, surrounded by the Deity. An hour like the present, I assure you, is most congenial with my present state of mind, and so adapted to awaken every faculty of the soul, that I should almost say, a person who cannot enjoy it, is a stranger to some of the finer feelings of the human heart. Memory rushing back to earlier years, opens anew many interesting as well as melancholy scenes, through which I have passed, and with which are connected impressions which I delight to cherish, and awakens in my recollection here and there a friend, whom I have met with, have loved, and who is gone perhaps forever. Imagination carries me over a few intervening miles, and places me on the grave of a fond father. I weep awhile, and would return to solace my grief in the embraces of a mother; but she too is gone. I awake

from my reverie, and a marble in yonder burying place tells, that there sleeps her dust in peaceful silence. How sacred to me is the spot. I love to frequent it, and recall the resolutions which I made during her dying moments, and find, as Percival says, a bliss in tears.

"It is indeed profitable to contemplate the end of our existence, and make ourselves familiar with the grave, which must ere long be the house of these frail tenements. Daily observation verifies the passage, 'As for man his days are as grass.'

"On Tuesday last I called at —— to see a young lady not yet fifteen years of age, who had stopped with her parents to spend the night on their return from the Springs. She was so feeble as to be unable to walk. But a more beautiful object I have seldom seen. Her skin was of the purest white, with a hectic flush still lingering on her cheek; her eyes were black, and expressive of a more than ordinary mind; and an angel sweetness resting on her countenance, made her appear like a stranger from some fairer world than this. But disease had marked her for its prey, and seemed rapidly consuming the fair fabric. As I sat near her bed beside her mother, who was herself a beautiful woman, and watched her lovely child with all the intenseness of maternal solicitude, I said to myself, must this fair flower, on which the morning of life has just dawned, so early wither and fall? and I was more deeply impressed with the uncertainty of human life and the momentous importance of being constantly with our lamp trimmed and burning, than I can well describe."

My principal design thus far has been to exhibit Miss Jennings as she was by nature and education. The most interesting part of her character remains to be more particularly delineated: this is what she became by grace. Till the summer of 1822, she lived without God in the world, and without any deep impressions on the subject of religion. From childhood she had enjoyed religious instruction, and given constant attendance on the institutions of Christianity. For a long time deep solicitude was felt, and special prayer offered by the friends with whom she resided, that she might be made to choose the good part which should not be taken from her. To them it was deeply affecting, to contemplate one so amiable and interesting, in the gall of bitterness, and exposed to the wrath and curse of God. At the time to which I have just referred, they had the happiness to see her brought to inquire with anxiety what she must do to be saved. She was among the first fruits of the revival of religion in Tolland, in the year above mentioned. The means of first arresting her attention, was a visit which she and other youths made to a neighbouring town where God was then pouring out his Spirit and bringing sinners to repentance. The solemnity which they there witnessed, together with the direct personal address and exhortation of an experienced evangelist then in that town, was to these youths the means of good, which it is hoped they will remember with joy and gratitude to all eternity. Most of them had previously been altogether thoughtless, and while on their way it was even remarked by some of them, that they hardly knew the object of their visit. But from what motive soever they went, they returned to pray—we trust to repent, and to enter on a new life. Soon after this, commenced among the people with whom they resided, a work of revival distinguished, both in its rapid progress, and in the number of its subjects, by the power and grace of Zion's king.

Though in this time of refreshing, Miss Jennings, as she afterwards believed herself, and as was believed

by her friends at the time, was one of the first to submit to the terms of the gospel, she was not one of the first that found joy and peace in believing. In her, as doubtless in many others, humility and penitence and faith, were not immediately attended with hope. For a considerable time she was left to walk in darkness. While others were rejoicing it was affecting to behold her in distress, complaining that her heart was hardened; that she had experienced no true conviction, or had stifled it; and painfully apprehensive that God had given her over to a reprobate mind. In all this time she expressed great abhorrence of sin, and of herself as a sinner, but she could find no evidence that Christ was in her the hope of glory. After a season however this darkness gradually passed away, and the Sun of Righteousness rose on her soul with healing in his wings. With much trembling and solicitude, on the first Sabbath in November, of the year above mentioned, she with a large number of others, united herself to the visible church. In thus publicly avouching the Lord Jehovah to be her God, she found great satisfaction, and returned in joy and peace from an occasion to which she had looked with no small misgiving and anxiety. From this time clouds and darkness did at times obscure her vision of the Saviour: but her faith and hope being now strengthened and confirmed, her path, through the remainder of life, became as the shining light which shineth more and more unto the perfect day.

As long as she lived she manifested the highest regard for the public worship of God, and was most punctual in her attendance on all the means of religious instruction and edification—in these respects exhibiting an example which ought to minister severe reproof to some who are styled Christians. To this cause, unquestionably, it was in a great measure owing, that she became the subject of that rapid growth in grace which was noticed by some of her friends, and which fitted her for an early removal to the rest which remaineth to the people of God. In the piety as in the intellect of Miss Jennings, were to be seen consistency, stability, and maturity beyond her years. Her religious character was strongly marked by spirituality, humility, and active benevolence. She ever manifested an ardent desire to do what was in her power, to bring apostate creatures to the knowledge of the truth as it is in Jesus. In all the operations of the present day to enlighten and save the ignorant and destitute, from the humble efforts of the village Sabbath school, to the sublime undertakings of the missionary enterprise, she took the most lively interest. Far from esteeming it enough to secure the salvation of her own soul, she felt that her best efforts were due to Him who had redeemed her by his blood, and to the cause for which he died. This feeling excited her to action. Often did she with earnest, persevering entreaty, and sometimes, with evident good effect, exhort the impenitent to flee from the wrath to come. Often too did she labor to stir up those about her to prayer and effort to diffuse among the pious and destitute, the means of salvation.

In proof that I have not mistaken the character which I have attempted to delineate, the reader will indulge me with a few extracts from the private journal of Miss Jennings, written without the least thought of their ever being made public.

Under date of April 13, 1825, she writes,

"This day completes my twenty-first year. Thus much of my mortal existence has expired. So much nearer am I to eternity. It is nearly three years since my attention was first arrested, and I brought to feel my lost and ruined condition, and

need of salvation through a Redeemer. Bless the Lord, O my soul, that he has seen fit to send his Holy Spirit into the world to convince, of righteousness, and a judgment to come. I am now a professed follower of Christ. I have avouched the Lord Jehovah to be my God. Am I indeed a true follower of the meek and lowly Jesus? O Lord, thou knowest, thou alone seest the inmost recesses of the heart. Search me and prove me, and try my ways, and lead me in the way everlasting. May I now make an entire surrender of myself, soul and body, to Him who gave himself a sacrifice for my sins. O glorious sacrifice! And was it for such as I? O thou, who hast promised to be the Father of the fatherless, forgive, I entreat thee, the numerous transgressions of my past life. May I henceforth live nearer to thy throne; meditate more on heavenly things, and do more for thy glory than ever heretofore."

June 10. "Have felt to-day a depression of spirits. But Oh! why do I suffer the trifles of time to affect my feelings so much? This world is not my home: soon I must leave it, and then how will these trifles which now give me pain, vanish into insignificance. Oh! that I could ever remember this, and rise above them and suffer the world and sin to have no dominion over me. Have this week had a precious interview with my friend E. She was much engaged in the cause of her Saviour: her heart seemed filled with the love of God, and her mouth spoke forth his praise. How heart-cheering and refreshing is conversation with one who has just tasted of the riches of God's grace, who seems ready to rise from earth to heaven."

July 24. "The holy Sabbath has again returned. And now awake O my soul, put off all sloth and indifference, and spend this day with thy Saviour. Seek to wait upon him in his sanctuary in such a manner that he will meet with thee, and impart a blessing. I have felt at times of late more satisfaction in prayer, and I hope more love to God. How precious is it to feel the affections withdrawn from earth to heaven, and the whole soul carried forth in prayer and praise to God. What is a whole life spent in the pleasures of sin compared with one hour of communion with God our Saviour, when we can feel his Spirit witnessing with our spirit that we are indeed his children? Truly there is no more comparison than between earth and heaven."

Sept. 3. "Another week has passed, irrecoverably passed, and what have I done for the glory of God? What new victories have I obtained over sin; what temptations have I shunned; what progress have I made in the divine life? Alas! I stand condemned. My conscience testifies against me that I have lived far from God, and brought leanness into my soul. Thus though deeply sensible of the consequence of departing from duty, I still neglect it. My sins indeed cry aloud for vengeance, but O God, forbear to render unto me according to my deserts. May I ever find thy grace sufficient, and be enabled to say at all times, I know that my Redeemer lives; and,

When death dissolves this mortal frame,
And I to earth have bid adieu,
May mine be that immortal song,
Which angels sing forever new."

With such a character as I have ascribed to Miss Jennings it is hardly necessary to sate, that she was much loved and esteemed, and was exerting a most happy influence in society. For the last two or three years of her life this influence rapidly increased, and it was fondly hoped that she was destined to spend many days, and to do extensive good in the world. But how mysterious are the ways of Providence! at a time when she was most beloved, and we

thought her most needed on earth; when the fairest prospects were opening before her, and the greatest number were prepared to lament her death, then did the all-wise Creator see fit to take her to those higher and holier services and enjoyments, for which his grace had evidently preparad her. But she must go far from her friends, that she might find a grave among strangers. In December last, from a wish to extend her knowledge of the world, and to increase her capacity for usefulness, she took up her residence, for a season, in the city of Philadelphia. Though a stranger in that city on her arrival there, she was not suffered to remain long unknown. Her amiable manners, marked by the most delicate regard to propriety, and rendered doubly endearing by the influence of religion, soon procured for her the same kind regards that she had so fully enjoyed in the circle of her former acquaintance. Though situated in a gay and fashionable part of the city, the world had no power to draw her mind away from God, and spiritual contemplations. It was among the first objects of her attention in Philadelphia to unite herself to a female praying circle. So long as her health permitted she continued to observe the appointments of this circle with scrupulous exactness. From this and from the following passages in her journal, it is evident that her change of residence had not diminished the spirituality of her mind, nor the closeness of her walk with God.

Feb. 24. "I have had for a few days past an overwhelming sense of my sinfulness. Darkness broods over my mind, and a thick cloud intervenes between my soul and God. Have mercy upon me O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, blot out my transgressions. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. O thou blessed Saviour, whom I have wounded, I leave myself at thy feet."

Feb. 27. "Have felt such a depression of spirits for two days, as has rendered it almost impossible to appear cheerful. Darkness still rests upon my mind, and I feel a void in my bosom, which nothing earthly can fill. O when will the smile of my Saviour chase away these gloomy fears, and pour into my soul a flood of heavenly joy?"

March 2. Sabbath eve. "Heard the Rev. Mr. ——, an excellent sermon addressed more particularly to Christians. But from being deprived of my usual rest last night, I was quite unable to listen with that attention which the subject demanded. How precious the thought, that there is a rest reserved for the children of God, where they will be no longer exposed to the fatigues and infirmities of these bodies of clay. And am I better prepared for this glorious rest than I was one week since? Do I love Christ more? Have I done more for the promotion of his cause, and are my affections any more weaned from earth? I dare answer these solemn inquiries, Thou, Lord, knowest, I do not feel that degree of gloom and almost despondency, which has, for some time past, borne down my spirits, yet I do not enjoy that heavenly peace and consolation, which alone can satisfy the soul."

March 30. "On this blessed morning the Saviour rose triumphant over death and the grave, having wrought out the wonderful work of man's redemption, and opened the door of heaven to a lost and ruined world. What heart can dwell on this and not swell with emotions of admiration and gratitude at such infinite love and condescension? The mighty God stooping from the courts of heaven to dwell in human flesh, to be despised, persecuted and reviled, and finally, to die the ignominious

death of the cross;—and for what? —to provide a way by which degraded, ruined man might escape from his depth of pollution and wretchedness, and be prepared to participate in the inflexible glories of the upper world. 'Bound every heart, and every bosom burn' at the transporting thought. This day the Christian hails with joy, as the one on which he can throw off the shackles of the world, and rise on the wings of faith and love, to hold communion with God both in the closet and the sanctuary, and feel his faith and hope strengthened, his holy desires increased."

April 13, Sabbath. "The weather to-day is very inclement, and my health such that it is not judged prudent for me to go out. But the presence of God is not confined to his sanctuary; he can meet the humble Christian in the closet, and in the most retired solitude, and there impart to him such views of his unbounded love, as to give the soul a foretaste of the happiness of heaven. How infinitely does an hour of such enjoyment exceed the whole amount of ideal happiness derived from every earthly source—ideal it must be termed, for God is the only source of real bliss.

'The recollection of one upward hour,
Hath more in it to tranquilize and cheer
The darkness of despondency, than years
Of gaiety and pleasure.'

"Another year of my life has this day expired. Gone are its joys and sorrows; but the record is kept above. There are my follies and sins remembered. But will they be remembered forever? Thanks to thee, Eternal Father, that in the plenitude of thy mercy thou sawest fit to spare from thine own bosom, thy well beloved Son, to become a sacrifice for the sins of an apostate world, that through him thou mayest freely pardon all those who put their trust in him. May the year on which I have now entered be distinguished for acts of duty and usefulness. May I be enabled to live in more accordance with the divine commands; to rise in my affections above the objects of time and sense; and may I enjoy at all times that peace which flows like a river from the throne of Jehovah, into the humble, faithful, contrite heart."

Her days were now fast drawing to a close, and we trust she was near that rest, to which we have several times seen her making allusion. In the latter part of April she was afflicted with a severe cold, attended with rheumatic affections. These however, soon yielded to the force of medicine, and she was encouraged with the prospect of returning health. But very soon she was seized with a violent palpitation of the heart, to which she had been in a measure subject in preceding years, attended with great prostration of all the animal powers. This, notwithstanding the most kind and anxious attention of friends, and the utmost efforts of medical skill, terminated her mortal existence on the morning of the 5th of June last.

It is natural to inquire in what manner she met the last enemy. Suffice to say that in her last days were no raptures and no depression. At an early period of her illness she expressed to a friend that she had *not* one anxious thought respecting herself; that she felt full confidence in God, and entire submission to his will. In the same happy frame of mind she apparently continued through the five or six weeks of her distressing sickness. Describing her appearance on the last day of her life, the friend alluded to uses the following language: "Through the day she sat up at intervals, during which her wants were made known with a sweetness of voice and manner that seemed scarcely earthly;—no complaining, no impatience—not a breath of murmur—all was gentleness, sweetness, submission." Thus with truth might

she be described as "lovely in death." "Mark the perfect man and behold the upright, for the end of that man is peace."

To those who knew and loved Miss Jennings, her early removal has been a most distressing event. To a numerous circle of relatives and friends the intelligence of her death carried with it a thrill of agony seldom felt even in this vale of tears. "Oh!" said a lad of thirteen speaking on this subject to a stranger, "we had a melancholy street in Tolland the day we heard of her death, for every body loved Jane."

Let those who pass their eyes over this article, especially the young, and above all others, young Christians, consider her though dead, as saying to them, "Go thou and do likewise."

To the Editor of the Christian Spectator.

Mr. Editor,—The following essay, prepared some years since, for a particular occasion, lately came up among some old papers, and being on an important, though not very novel subject, was thought to contain some hints that might perhaps still be useful to a class of your readers. It is, therefore, forwarded in its original shape, though sufficiently capable of improvement, in the hope that its first design may be an apology for its style, which was purposely suited to the occasion on which it was read, and not to appear on the pages of a literary and religious journal. Since it was written, the style of sermonizing in New-England has, judging from distant report, and an occasional specimen of a few sermons, considerably altered, though perhaps not in all respects for the better. At least some, who once were in New-England, and knew a little of the prevailing taste several years ago, and who have since had, if not many opportunities to mark the changes there, some advantages for the more important and general comparison of the methods and style of sermonizing in different countries, are of opinion that there is a *tendency*, if nothing more, in the American pulpit, to follow too much the fashionable literature of the day, in extravagancies of style and in attempts at over excitement of the imagination and passions. There seems to be on all hands a call for strong stimulus, not only in addresses in behalf of the great charities of the day, but in the common sermons; which many would have to be no longer sermons but orations. If by this means much excitement is produced, it is undoubtedly gratifying alike to the speaker and hearer, for it is the nature of all excitement, especially strong excitement, to be pleasing to the mind; and it is doubly so when it can be put to the credit of devotion. But feeling is not piety, and it is worthy of inquiry whether the usefulness of sermons, is always to be measured by the excitement they produce; and it may also well be asked whether the constant demand for stimulating applications to the heart and conscience do not indicate something wrong in the religious system, especially when these are required by the professed people of God to keep them from stupidity. With impenitent sinners, every method must be used. They are insensible, and must be roused by any the most powerful means—they are blind, and the film must even be cut away from their eyes—but, when a new life commences, they need *food* as well as *stimulants*, and when light breaks in upon them, they should not be flooded with it so as to endanger the loss of distinct vision. A little less attempt at excitement—a little less blazing rhetoric—fewer marks of wonder and surprise, would be no detriment to many modern sermons, not excepting some preached in New-England, where, allow a distant observer to say, there seems among even the

more gifted of the younger class of preachers, too much propensity to follow the erratic course of some of the blazing meteors of the old world. *Comets* are undoubtedly very useful, at least they serve the evident purpose of making people stare, and of keeping the world at times awake, but whether there would be any gain in transforming the planets or even the fixed stars, into comets, might well admit a question. There is often an unintended but too visible imitation of such writers as Chalmers and Irving—though themselves very diverse from each other—not promotive of that natural, yet forcible, eloquence, united with chasteness of style, which becomes and has heretofore to a good degree adorned, the New England pulpit.

But while unnatural imitations, meretricious ornament, attempts at originality, and *affectation* of every kind, should be discarded by the preacher, he may be, he should *study* to be, according to his capacity, and not beyond it, *really eloquent*. He should bring every power of mind and heart to bear upon his subject whether for reproof, for correction, for instruction in righteousness, that no single sermon may be preached without evidence that some impression has been made, some point carried home and fixed deeply in the bosom of his hearers. For this it is evident that his eloquence must lie in *thought*, more than in language, and if the following hints assist any in investigating the real nature of that eloquence, which is adapted to the pulpit, or in distinguishing between true and false rhetoric, they may not be useless though not put into the best shape for effect.

Yours most truly,

M. Winslow.

Ceylon, Jan. 1828.

Power of Moral Painting in Sermons.

Moral Painting may be called the presenting of images to the mind by means of language. It effects that by *words* which the correspondent art does by the *pencil* and *canvass*. Common language has not this power, for even the words which stand for defined and well known objects, do not in their general use suggest an *image*. We think only of the *name* of the object, and not of the *thing* itself. But, in figurative language, or in vivid description, the imagination is awakened, the words become things, and the objects pass before us. Thus in Milton's description of Satan:

> "The foe of God and man,
> From his dark dire blaspheming, drags his chain,
> And rears his brazen front, with thunder scarr'd,
> Like meteors in a stormy sky, how roll
> His baleful eyes."

Even *common names* are then capable of forming distinct images.—"Why did I not pass away in secret like the flower of the rock, that lifts its fair head unseen, and strews its withered leaves on the blast."—The imagination can even form images where there is no archetype in nature,

> "See how the moon in russet mantle clad,
> Walks o'er the dew of yon high eastern hill."

And in the following most moving description, from the Book of Job.—"In thoughts, from the visions of the night, when deep sleep falleth upon men, fear came upon me and trembling which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof. An image was before mine eyes; there was silence and I heard a voice."

These examples, besides leading us to see the *nature* of moral painting will aid us in getting some notion of its *power*. This obviously is great. It is of the same nature with that of

historic painting (of whose magic effect even a child may be sensible,) as appears from the fact that a graphic description may be transferred from the paper to the canvass. As the following:—"I have seen the walls of Balclutha, but they were desolate. The flames had resounded in the halls, and the voice of the people is heard no more. The stream of Clutha is removed from its place, by the fall of the walls. The thistle shook there its lonely head: the moss whistled to the wind. The fox looked out from the windows, and the rank grass of the wall waved round his head. Desolate is the dwelling of Morna, silence is in the house of her fathers."

The effect of *language* may even be greater than that of the *pencil*, since the latter can present images only in *one attitude*, while the former gives them *motion and utterance*. But whatever the effect is, it will appear to any one on reflection that the *whole power of language to produce emotion is to be measured by it*. *Words* may enlighten the understanding, but *images* alone have power to move the heart.

The importance of moral painting in eloquence is therefore obvious. Where description is concerned it is every thing. It makes fictions, realities. We see them. The objects live, move, and are embodied before us. The orator attains his highest point, for he gives distant, and perhaps imaginary objects, all the effect of real presence. When abstract truths are concerned its influence is less direct, but not less important.

It *secures attention*. This is the first object of the orator. If it be not gained nothing is gained. Without it, the reasoning of a Paul would be no better than empty declamation.

It *prepares the heart to receive impressions*. Let the interrogation of the Psalmist, "Lord what is man that thou art mindful of him?" be presented with the scenery in the midst of which it was probably attended. Let David, a youthful shepherd, be shown seated during the stillness of a clear midnight on some hillock, with his sleeping flock around him, and his harp fallen at his side, admiring the half formed moon marching with unnumbered stars in her train, whose lustre is hardly eclipsed by her own mild raidance, until filled with the scene he exclaims, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, Lord what is man that thou art mindful of him." I say let this be done, and the sentiment is another thing from what it is without these attending images. It makes an *impression*.

In *illustrating proving and enforcing truth*, images may be employed with great effect. The king of Assyria thus boasts of the ruin he had brought on Jerusalem. "My hand hath found as a nest all the riches of the people; and, as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing or opened the mouth and peeped." In the following sentence an image is introduced which answers in the room of a thousand arguments—"When we dip too deep in pleasure, we always stir a sediment that renders the draught unsalutary." The common thought, God will punish the wicked, becomes alarming under the pencil of inspiration. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengance to mine adversaries, and reward them that hate me."

Truths very abstract may be brought to light and made tangible by comprehension. Some indeed are too recondite for the search, and too dark for the rays of imagination, but such have no place in connexion with high emotion. This requires that *words* be *things*, and if they are not they may be *reasons*, they may be *demonstrations*, but they will

not bear the marks of eloquence. Imagination is essential to eloquence, and its principle power of effect lies in *moral painting*.

To those then who grant that eloquence is usefully employed by the Christian orator, the power of moral painting in sermons will be obvious. But some object to the artificial aids of eloquence. "What," say they, "shall the ambassador of Heaven, sent on an errand of mercy to perishing souls, stop to cull the flowers of rhetoric. Shall he instead of delivering his simple message, amuse us with tropes and figures. Shall he exhibit truth so decked with ornaments that we can scarcely discern her features. Let him rather hasten to his charge: let him tell us plain facts, let him show us truth without any garb or coloring, in her own naked form." This sounds well, but it mistakes the nature of the human mind. It supposes not only that men are all *intellect*, but that they love the truth and need only to have it plainly presented readily to embrace it. But are men all intellect? Have they not affections; yea, and does not the heart often controul the intellect? Even as to the simple apprehension of truth, does not much depend on reaching the understanding through the medium of the affections, and who is not convinced that however much a man may *know* of what is right, he is not the better for his knowledge until his *heart* is touched. And as to our love for truth, is it a fact that we need only to see her features to be enraptured—has even divine truth such charms that to be loved she needs only to be seen. Alas! the experience of ages brings no such welcome intimation. No! this is fallacy. Men do not judge so in the concerns of common life. When a solicitor pleads against a criminal at the bar he does not think it sufficient merely to state the evidence. He calls in the aid of imagination—conveys you to the place where the murder was comitted—brings the horid transaction to your eyes, so that you see the unprovked assault, the unequal struggle, the imploring look, the death blow; and if this is not sufficient to rouse your indignation, he points you to the agonizing widow and weeping children. If, however, this is necessary to give truth its proper influence when no prejudice exists against it, and when its novelty itself secures attention, how much more necessary is it for the preacher, who deals in truths not only trite but unwelcome. But if a simple statement or demonstration be sufficient, then let the preacher take his Bible and read his message. It matters not how he reads it, provided he is understood; let there be no grace of delivery, no feeling tones, no gestures. If any thing is obscure, he may explain it; if any thing needs proof he may bring forward his strong reasons; but let there be no art of persuasion, no attempt at eloquence. Let me ask are men usually thus converted, are they thus addressed by the sacred writers?

Almost every page of the Bible glows with images which would thrill and almost electrify us, were they not so common. The sacred writers abound in the various forms of painting. When Nathan is called to reprove the royal sinner, he does not rouse him in self defence by a direct attack, he invents a parable.

"There was a poor man, who had a certain ewe lamb, which he had nourished, and which had grown up with his children; it ate of his own meat, drank of his own cup, lay in his bosom, and was to him as a daughter. But a rich neighbour, who had abundance of flocks and herds, passing by them took this single ewe lamb and killed it for his own table." When by this description the feelings of David were awakened, the Prophet says unto him—*thou art the man.*

Were similar methods pursued more in our day, instead of the abundant use of logic and metaphysics, which few who hear a popular discourse can fully comprehend—were the preacher to deal less in generals and more in particulars,—instead of talking about sin in the abstract, to specify individual sins and trace them in strong colours through all their odious consequences—were he to argue less from *principles* and more from *facts*,—to seek his proofs not in the schools, but in the study of human nature—to find his weapons not so much in his own head, as in the hearts of his hearers, we should hear less said about sleeping congregations.

Massillon's congregations did not sleep. He believed that if all men have not cultivated understandings all have affections. To these he directed his efforts. His hearers felt the hand of the preacher probing their hearts. They felt—and sometimes a whole audience were raised involuntarily from their seats.

Whitefield's hearers did not sleep. By his power of painting, in which consisted the chief magic of his eloquence, he carried men where he chose, with a touch more powerful than magic. He annihilated every thing but the scene he would present, and drawing aside the veil of eternity, now led his hearers to the opening gate of Heaven and now to the yawning pit of Hell.

Witness its effects on Chesterfield. The skeptic was present when Whitefield presented the votary of sin under the figure of a blind beggar, led by a little dog. The dog had broken his string. The blind cripple, with his staff between both hands, groped his way unconscious, to the side of a precipice. As he felt along with his staff, it dropped down the descent too deep to send back an echo. He thought it on the ground and bending forward took one careful step to recover it. But he trod on vacancy, poised for a moment, and as he fell headlong, Chesterfield sprung from his seat exclaming, By heavens he is gone!

Let me not be understood to recommend *tinsel—ornament*, or *gaudy coloring*. It is a most wretched substitute for *thought*. Nor yet, any painting addressed *merely* to the imagination. This may do for the poet. But the orator, especially the Christian orator, has a higher aim. He must paint to the *heart*. His images must speak to the soul. If they do this, his style will be different from the rainbow coloring of a vaporing fancy, as the steady sun, which enlightens, and guides, and warms, is different from the meteor, which leads only to bewilder, and dazzles only to blind.

MINIMUS' REPLY ON HOLY TIME.

When the Sabbath begnis is a practical question of no small importance. An agreement in opinion and practice would undoubtedly have no little influence in promoting the due sanctification of the Sabbath. And can it not be decided by the word of God? Doubtless every opinion and practice, founded on the word of God, can be proved by divine testimony, and does not need the *opinions* of erring man to establish it.

Much dependence is placed upon the present practice of the Jews. It is said that "they unite in beginning the Sabbath at sunset, or as some of the rabbies say, sun half an hour high," which I would ask, "and that their practice has never been changed." With them according to Hannah Adams's history of the Jews, "the Sabbath begins on Friday an hour before sunset both summer and winter." Now if their practice has never been changed, and is authority for us, then we ought to begin the Sabbath an hour before sunset. And those who adduce their practice as authority, to be consistent, ought to begin the Sabbath, not

at sunset, but an hour before sunset. But if their practice has been changed, it is no authority. For it might have been changed seven hours as well as one.

The simple fact to be established is, which did God reckon as belonging to the day, and what was the practice of the Jews while they were God's people, and what was the practice of the apostles, and the churches in their day. And this can be established only by divine testimony, by inspired writers. For they only were witnesses of the fact. Roman historians were eye-witnesses of "the shows of the gladiators" and could testify to the fact. But had they derived their knowledge of the fact from books which we possess, we should be as competent witnesses as they are. Why then is so much time spent in collecting the opinions of uninspired and fallible men, when we have the same means of judging which they possessed?

Many witnesses are brought forward. But not one of them can testify to the fact. For none of them were present. And they can only give their opinions. The inspired writers alone are competent witnesses. For they only were present. And is not their testimony sufficiently clear and explicit to decide the question? Moses testifies that God commanded the Israelites to keep the passover on the fourteenth day of the month, Lev. xxiii. 5, Ex. xii. 6, to kill it at the going down of the sun, Deut. xvi. 6, which if between the evenings, must mean near the going down of the sun, to eat it roasted and in the night. Ex. xii. 8. Now if they were commanded to eat it on the fourteenth day, and yet on the night following the fourteenth day, then the evening following the day certainly belonged to the day. And this reasoning is "neither set aside," nor in the least affected "by the consideration of two evenings," but it is absolutely conclusive, unless it can be shown that *night* here means *day*, and that the Israelites could kill the paschal lamb at the going down of the sun, and then roast it, and after that, eat it before the going down of the sun. It is in vain to bring forward the opinions of fabulous Jewish writers, or of commentators, in opposition to these plain commands of God, and declarations of Moses. Could it be shown from these writers that the Jews, in after ages kept the passover in the afternoon, it would prove nothing, except that they disregarded the divine command, which expressly required them to keep it in the night. John testifies, xiii. 30, that Jesus kept the passover in the night, and Mark in the evening, xiv. 17. Now if Christ kept the passover according to the commandment, and thus "fulfilled all righteousness," then he kept it in the evening or night following the fourteenth day, and yet kept it on the fourteenth day. Consequently the evening following the fourteenth must belong to the day, and so of Sabbath evening. For the passover sometimes fell on the Sabbath. And here are two inspired witnesses, whose testimony is most explicit, and postive, and cannot be set aside. And as in the mouth of two witnesses every word shall be established, I might here rest the cause. But it may be proper briefly to examine some counter testimony which it is thought by some "shows satisfactorily that the Jewish Sabbath begun at sunset."

It is said that Lev. xxiii. 32, "furnishes direct and positive proof." But this passage has no reference to the weekly Sabbath, but to the day of atonement, called here a Sabbath, and which was to be observed in a peculiar manner, as is evident from the expression, which is very peculiar, "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even to even shall ye celebrate your sabbath." It is not said at the close of the ninth day, or in the evening after the ninth day, but

in the ninth day at even. What language could show plainer that they were to *begin* the solemn service on the evening of the ninth day? And it is admitted that "the ninth day at even, was the ninth day before sunset." It is no where said that they must keeponly the tenth day. But they were commanded to keep the tenth day and also to begin on the evening of the ninth. And I showed that the expression, from one time *to* another included both, consequently from even to even included both evenings. See verses 15. 16, of this chapter. Ex. xii. 15. See also 17 and 18. Hence this passage affords no evidence that "the Jews begun their Sabbath at sunset."

It is thought that Nehemiah's commanding the gates of Jerusalem to be shut when it began to be dark before the Sabbath, proves that the Sabbath begun at sunset. But I should think it proved directly the reverse. For how could the gates begin to be dark *before* the Sabbath, if the Sabbath began at sunset? And would Nehemiah have left them open till it began to be dark? It is said they were shaded by mountains. But it is not said they were *shaded*, but *dark*. And how could they be dark before sunset, especially as Jerusalem was built on mountains? I ascribed a reason why Nehemiah commanded the gates to be shut at dark, though the evening did not belong to the Sabbath, which no one has attempted to prove not to be valid.

Ezekiel. xlvi. 1, 2, is thought to afford proof that the Sabbath begun at sunset, because the gate of the inner court was to be open on the Sabbath, and not to be shut until evening. But if the Sabbath did not end until midnight can any suppose the gate would have been ordered to be shut at midnight, instead of not until evening, and consequently required the gate to be kept open till the *close* of the evening?

The mere circumstance that the Jews brought their sick to Christ to be healed when the sun was set on the Sabbath is urged as affording strong proof that the Sabbath was then ended; and that they considered it unlawful to heal in the day time, though there is not the least intimation that this was the reason that they brought them then. Christ had healed three on the same Sabbath without any complaint, and one by the request of the rulers of the Jews. It is supposed that the centurion's servant mentioned in Matt. viii. and Luke vii. might not be healed on the Sabbath. If this were admitted, how much is gained? Still Christ healed two others on the Sabbath, without any objection from any one, but on the contrary they spread abroad his fame in consequence. It is said, that the centurion's servant, mentioned by Matthew and Luke, might not be the same. But this is contrary to plain evidence, and to the opinion of Pool, Whitby, Gill, Burkitt, Campbell, Scott, and Clark. It is said that "the mere fact, that it is named in connexion with the healing of Peter's wife's mother," (which was on the Sabbath,) "proves nothing." So I might say, and perhaps with as much reason, that the mere fact, that their bringing their sick to be healed in the evening is narrated in connexion with events done on the Sabbath, proves nothing, or does not prove that it was the evening after the Sabbath. It was at Capernaum that the centurion came to Christ in behalf of his servant. And when Christ came to Capernaum, he straightway on the Sabbath day, entered into the synagogues, and therefore undoubtedly healed the servant on the Sabbath. See Mark i. 21, and Matt. viii. 5.

It is true the scribes and pharisees charged Christ with breaking the Sabbath by healing on the Sabbath. But if they had believed the charge, as the breach of the Sabbath was death, why did they seek for false witnesses to put him to death? And if they believd that he had broken

the Sabbath, why were all his adversaries ashamed, after they had brought the charge? They charged him with having a devil, and casting out devils by the prince of the devils. But did they believe it? It is alleged that the people were afraid the rulers would oppose their bringing their sick to Christ on the Sabbath. We repeatedly read that the rulers were afraid of the people, but never that the people were afraid of the rulers. I showed by quotations from our Missionaries in Palestine, that for their comfort and health, they sometimes kept themselves within doors till sunset and set out to travel after sunset, and travelled all night. And as the heat is often very oppressive till after sunset, it is much more rational to suppose they brought the sick after sunset, to avoid the heat, than that they thought it unlawful to heal on the Sabbath after Christ had healed several with their high approbation, or that they were afraid of their rulers.

It is thought that the following passage, Luke xxiii. 54, "And that day was the preparation, and the Sabbath drew on," "proves conclusively, that the evening before and not after belonged to the day." It is said that *drew on* means that the Sabbath had just begun. But how could that day be the preparation which was the day *before* the Sabbath, and yet the Sabbath had begun? Besides, the women after that, see ver. 55, 56, went to work and prepared spices and ointments, and then "rested the Sabbath day, according to the commandment." But if the Sabbath had already begun, how could they do this work, and yet rest according to the commandment, which required that they should do no work? According to this opinion, it was after sunset, when these women went to work, because it is said the Sabbath had begun. I think it evident that it was after sunset. And as they afterwards rested according to the commandment, it is "a conclusive" evidence that the Sabbath had not begun, and "that the evening after, not before, belonged to the day.

Because the Jews did not wait till midnight before they took the bodies from the cross previous to the Sabbath, it is inferred that the Sabbath must have begun before that hour, though the law expressly required that they should be taken down and buried the same day, whether the following were the Sabbath or not. Deut. xxi. 22, 23.

It is said that Joseph put the body of Jesus into a new and unfinished sepulchre, because it was night, and he had not time to carry it elsewhere before the Sabbath. But there is no evidence that it was unfinished. It was his own tomb, Matt. xxvii. 60, and probably costly. And where else would he have wished to have laid it? Isa. liii. 9. If it is supposed any haste is expressed, John xix. 41, 42, it was not on account of the approach of the Sabbath, but "because of the Jews' preparation."

Another argument about of equal weight with the foregoing is adduced from Matt. xxvii. 62—64. The substance of it is, that the next day after the preparation, that is on the Sabbath, the chief priests and pharisees came to Pilate, and requested that the sepulchre might be made sure, lest the disciples should come and steal the body away, and that they would not have left it a night unguarded; consequently it was the same evening that the body was put into the tomb. And as it was the next day, the Sabbath must have begun. But they said to Pilate, "That deceiver said, while he was yet alive, 'After three days I will rise again.'" And were they afraid his disciples would come that night, and steal him away, and thus prove him to be a deceiver, and a false prophet? Beside the impression *next day* never means the *same night*, or the evening following. See Num. xi. 32; 1 Sam. xxx. 17; Jonah. iv. 7; John i. 29; Acts iv. 3, and vii. 26. It is

here worthy of remark, that those who accused Christ of breaking the Sabbath by healing the sick, went on the Sabbath to Pilate, and procured a band of soldiers, and made the sepulchre sure, and set a watch. And this shows how much regard they had for the Sabbath, and how much sincerity there was in their accusation, and that it was only "through envy," that they accused him of breaking the Sabbath.

I have now examined all the passages adduced to prove that the evening preceding the Sabbath belongs to the Sabbath. And if I am not greatly deceived, a cause which rests on such a support must fall.

I have stated that the body of Jesus was put into the tomb after sunset, and that if the Sabbath begun at sunset, he could not have been "three days and three nights in the heart of the earth," according to his prediction. And this argument cannot be set aside by the supposition of two evenings, and that it was the first evening, when Joseph came and begged the body of Jesus. For it is admitted that the word *evening* more generally is used to denote the commencement of darkness or sunset. Propriety would therefore require that it should be so understood here, unless something forbids it. And does any thing forbid such an explanation, except a preconceived opinion and a practice which are inconsistent with it? "When the evening was come Joseph came to Pilate and begged the body of Jesus." But this could not be the first evening. For Christ did not expire till after the first evening had come. And he had been dead ηδη a *long time*, when Joseph came. Pilate's surprise that "he was already dead," is not strange, when it is considered that some lived on the cross "three days, and some starved to death."* It does not appear, that the expression, "when the even was come," is ever used in reference to the first evening. But it can be shown conclusively that it denotes the second evening or sunset. See Matt. xiv. 15, 23, and viii. 16, compared with Mark i. 32, Matt. xx. 8, Matt. xxvi. 20, compared with John xiii. 30, and Deut. xiv. 6, Micah vi. 35, 47, John vi. 16, 17. After the body was taken down from the cross, it was embalmed before it was put in the tomb, John xix. 39, 40. Can any person consider these things impartially, and yet believe that the body of Christ was put in the tomb before sunset? It is *admitted* that it was sunset. For it is contended that "the Sabbath was begun," which it is said begun at sunset.

In John xx. 19, the evening following the first day of the week, is expressly called the evening of the first day of the week. And if there were no circumstances to determine which evening is meant, as it is admitted that "the word generally denotes the second," it ought to be so understood. But when it is considered, that the two disciples going to Emaus, constrained Christ, who appeared to be a stranger on a journey, to abide with them, "because it was toward evening, and the day was far spent;" and they went in and took supper, and then returned to Jerusalem, seven miles on foot, and related what was done in the way and at supper, before Christ appeared to them "at evening being the first day of the week," I cannot think that any one will really believe it was still before sunset. Luke xxiv. 13—36.

But it is urged that, if John meant the second evening, he might follow the Roman manner of reckoning. And the Romans, it is said, began the day at midnight. The Encyclopedia says they began the day at sunset. But admitting they began their day at midnight, was not John writing for the instruction of Christians? And if that evening did not belong to the first day of the week, or the Sabbath, was not his statement

* Buck's Theological Dictionary, Article, Cross.

calculated to mislead? And was it true? This would be very different from the unphilosophical, but common mode of speaking of the sun's rising and setting, and would teach an important practical error. John's calling the evening after the first day of the week the evening of the first day of the week, therefore proves that it belonged to the day.

The Sabbath was appointed by God for his worship and to attend upon his ordinances. And the Lord's day was the proper season for celebrating the Lord's Supper. Accordingly we find, Acts xx. 7, that the disciples at Troas came together to break bread on the first day of the week. Though Paul was so much engaged that he preached till midnight, still they came together to break bread on the Christian Sabbath. But at what time did they meet? If they viewed the Sabbath as ending at sunset, they would have *designed* to meet early enough for Paul to preach at least a sermon of usual length, and then administer the Lord's Supper before sunset. And did Paul preach from an early hour in the afternoon till midnight? And if they met in the afternoon, why did they provide "lights?" ver. 8. These things show that they met on the evening of the first day of the week, and kept that as holy time.

When people meet for divine worship on the Sabbath, the holiness and sacredness of the day adds solemnity and interest to the services. The practice of those therefore, who *habitually* neglect to meet for the worship of God Saturday evening, when they consider it holy time, and belonging to the day which God has set apart for his worship, and meet on Sabbath evening, which they do not consider as holy time, proves their inconsistency, but not that the apostles and primitive Christians were thus inconsistent. And if their meeting on the evening of the first day of the week for divine worship does not prove that it belongs to the Sabbath, how does their meeting on the first day of the week prove that that is the Christian Sabbath, or that the Sabbath has been changed from the seventh to the first day of the week?

Minimus.

EXPOSITION OF MATTHEW XXII. 31, 32.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

This is our Saviour's argument with the Sadducees. *For the Sadducees say, there is no resurrection, neither angel nor spirit.* Acts xxiii. 8. The foundation of their doctrine was the tenet that there is nothing out of God, excepting material objects. They were engaged in a continual controversy with the Pharisees, and as is often the case in controversy, both parties receded from truth. The Pharisees, blind to the spiritual nature of the expected kingdom of heaven, imagined that when Christ should begin to reign, there would be a resurrection of the bodies of the people of God, such as they were in this life, with the same qualities and the same relations. As they were very strenuous advocates for the doctrine of the resurrection, the Sadducees very naturally concluded, or at least assumed, that this was the true doctrine of the resurrection. Of course, if they could reduce this pharisaical notion of the resurrection to an absurdity, they considered themselves as triumphant in the argument.

Christ tells them, *Ye do err, not knowing the Scriptures, neither the power of God.* v. 29. He then goes on to state that his doctrine of the resurrection was different from that of the Pharisees. For in the resurrection they neither marry nor

are given in marriage, but are as the angels of God in heaven. The difficulty which they imagined, and which was insurmountable when alleged against the resurrection as taught by the Pharisees, did not exist in relation to his true doctrine.

But the error of the Sadducees, in denying the resurrection was a corollary or necessary inference from their more fundamental error, the denial of all existence after death. Josephus says, ψυχῆς τε την διαμονην, και τας αδου τιμωριας και τιμας αναιρει. "They reject the continuance of the soul, the punishments and rewards of the future state." Our Lord therefore proceeds in v. 31, 32, to overturn their fundamental principle, by proving from the writings of Moses, the reality of an existence after the death of the body. From the declaration that God is the God of Abraham, and of Isaac, and of Jacob, it follows that Abraham, and Isaac, and Jacob, are now alive. *For God is not the God of the dead, but of the living.*

Having by this short argument completely proved the great doctrine that life does not cease at the death of the body, he leaves his hearers to make the obvious application of his remarks to the resurrection. For as the denial of a resurrection sprung from the denial of the future state, and was confirmed by the false imaginations of the Pharisees about the nature of the resurrection, when both these points were made plain, the doctrine stood unimpeached.

Our Saviour therefore has not here reasoned inconclusively. He has proved the point he aimed at, to wit, that there were living beings besides God and material bodies. He showed that the philosophy which denies the existence of such beings, is a false philosophy, because it contradicts a known fact. And any one who admits what he has here proved, can have no remaining difficulty in admitting the doctrine of the resurrection.

I infer, that the word αναστασις is properly rendered *resurrection*. Dr. Dwight says, in his Theology, Ser. CLXV. vol. IV. p. 430, "This word is commonly, but often erroneously, rendered *Resurrection*. So far as I have observed, it usually denotes our existence beyond the grave." The foregoing explanation of our Saviour's argument in Matthew xxii. shews that there is nothing in that passage to limit the meaning of αναστασις to simple existence after death. Admitting, as he says, that "the declaration concerning Abraham, Isaac, and Jacob, is no proof of the resurrection." Yet it is conclusive proof of that on which the doctrine of the resurrection depends, and therefore has a direct bearing upon the subject then in debate. There is no other passage that I can find, where the use of the word determines its signification to be future existence. Etymology does not give it this meaning. It properly means *raising up again* that which was laid down. No sect or class of men who have believed in a future existence, have supposed that the soul died and revived again. Of course there was no opinion which would naturally lead to the usage of this word to express existence beyond the grave. Because there is no renewal of life to the soul. It is also constantly applied to denote the resurrection of the body. It is the only word used in the New Testament to express the resurrection of Christ, with one exception. Dr. Dwight says, p. 431, "The appropriate word for resurrection is εγερσις, as in Matthew xxvii. 52, 53. *Many bodies of the saints which slept arose, and came out of the graves after his resurrection.* It is, to say the least, somewhat remarkable, that in all which the sacred writers had to say about the resurrection, they should never have expressed it by its "appropriate word," except in this instance. The word εγερσις is found no where else in the New Testament.

MISCELLANEOUS COMMUNICATIONS.

DYSPEPTIC HOURS.

LUXURIOUS LIVERS.

"Fruges consumere nati."

WHERE some come to get rid of themselves, and some to dress and dance, and some for the more rational purpose of health and relaxation, and for the pleasure of meeting their friends, there are always some who come merely to *eat*.

"There are a number of us creep
Into this world to eat and sleep."

I have noticed a plethoric Englishman among us (whom the servants familiarly call lord H.) who slights his breakfast, and foregoes his supper altogether, that he may gorge himself at dinner,—a sort of compromise which I believe is not uncommon with luxurious livers. To this one meal he braces his stomach with four kinds of liquors; porter, brandy, and two kinds of wine. He has his own cups to drink it from, which are graduated to his power of enduring stimulus. He knows at the commencement of his feast the quantity of the several liquors he will swallow, having ascertained by experience the exact *ne plus* which he can sleep off during the heat of the afternoon. His servant wakes him at a bidden hour, brings him his boots and takes his slippers, and if the air be good, drives him abroad in his gig, to shake off the remains of his surfeiting and sleep. It is a pity that such beings, who all their lives long render no services to the world, should of all men require the services of others.

There is a certain Jew, from one of the southern cities, at the house opposite this—one of these monstrous gormands—who, I verily believe, would make it a serious matter with himself, whether he were to die before dinner or after; nay, who would dread death itself chiefly because there are no tables spread in the world of spirits. It is said that he has spent the last fifteen seasons here uninterruptedly, being the first to appear in the Spring and the last to leave in the Fall—and that having neither health nor diversion for his object, he uses the waters merely as subsidiary to his faculty of digestion. One would judge from his appearance that he had made up his mind to spend his days between eating and dozing. He expects nothing, contemplates nothing, but his selfish meals; and in the intervals between them sits apart in his unsocial chair, with a gross and heavy countenance, and in a state of the most torpid indifference to all that stirs about him, till another bell rings him to the table.

It is the curse of gluttony,—I do not say its retribution—that gluttonous livers are disappointed in the pleasures which they so much set their eyes on. Theirs is not the healthful appetite of the temperate and active, but they experience that satiety which is a kind of permanent disgust. The dainty palate is like a spoiled child, difficult to be pleased in proportion as it is indulged. "Continual repetition" says an English preacher, "wears away the exquisiteness of all sensual pleasures, and gradually dulls the most lively delights into flat and insipid sensation. The most costly luxuries that can load the board of opulence, are but bread to him who makes his daily meal upon them. The cordial that exhilarates the sober, is but a cup of cold water to one who is accustomed to the draught of intemperance. And the softest couch into which languor ever sunk, is only a seat to them who never reclined upon one less soft." "Loathsomeness," says another writer, "is next neighbour to

fulness, diseases follow, and death hastens to the mansions of gluttons." Many have been the preachers against voluptuousness, but if the moral evils which are written against it in the word of God are insufficient to turn men from it, it is not to be expected that any however forcible exhibition of its physical consequences will prove effectual. It is an awful text for the gluttonous to meditate upon, in which an apostle has joined these two things together as things which are inseparable—"Whose god is their belly," and "whose end is destruction."

THE TWO COUSINS.

"As lamps burn silent with unconscious light,
So modest ease in beauty shines more bright;
Unaiming charms with edge resistless fall,
And she who means no mischief does it all."

"So here we are," said Mary—to her cousin, as they entered their chamber, "at the end of our fashionable tour;"—did you notice the long piazza, Isabel, and its tall pillars clothed to the top with woodbine?"

"I scarcely noticed the piazza," said Isabel—"but really, they looked quite brilliant in the drawing-room, as we passed up the stairs. I think we shall need to appear in our smartest, or we shall be overlooked in such an imposing company."

"And that I hope we shall, Isabel,—myself, I mean," said Mary; "I came but to see, you know."

"Why not to see and be seen, cousin? This is a place where one would wish to appear to advantage."

Isabel knew that she was not destitute of the graces of form and feature, and the desire to display them never rose so quick in her heart as on the present occasion.

She had unlocked her trunk and was eagerly turning over the contents, apparently in search of something missing;—"Why, they must be in yours Mary, pray unlock and see—my white satin and lace-dress—they can't have been left behind!"

Mary's trunk was examined; then the contents of the other were again hauled over and over, with increasing looks of concern. But the missing things could not be found. They had been done up, and with some other ornamental articles, were overlooked in packing.

The poor girl was actually pale with disappointment. She experienced a dismay of the heart at this sudden dissipation of her dreams of display, as overwhelming for the moment as if some real calamity had happened, to darken her prospects for life. "Was there ever anything," she exclaimed, "so vexatious! why, I can't stay here, Mary, I shan't be fit to be seen. Do tell a servant to call brother George, and see if it is not possible to despatch a messenger after them."

"What three hundred miles, Isabel, for a few fine things to wear a week?—But never mind, you shall wear my white satin and lace-dress, and my wreath of flowers, and whatever else I can furnish to supply your deficiencies; they will fit you as well as your own, and are superfluous to me: I only brought them to gratify aunt Isabel, who would have us be dressed alike."

"She thinks I am never so pretty as when I look like you," replied Isabel, "but I can't rob you, Mary—you are always so good and generous—you shall wear them yourself, and I," she continued, making an effort to be gay, "will get into a corner and see the admiration which you will attract; I shan't be quite lost to the party, for I shall serve to set you off to advantage."

Mary however insisted, and indeed declared that the articles should remain in her trunk unless Isabel wore them; and the latter, yielding to her cousin's generosity,

and her own reviving ambition, accepted her offer—but half self-reproached;—and thus they betook themselves to the toilette.

"Pray help me fix these curls, Mary—dont you think we look burnt with the sun?—there, that will do—how beautifully that music sounds—that will do—just right—they are promenading, by the sound—indeed Mary you will look prettier than I, after all—that blue belt contrasts *very* pretty with your neat white muslin—won't you have *one* bunch of these flowers?—let me fix them in your hair—how beautifully white they are—why you look like a shepherdess—I am sure, Mary, you *won't* need to feel awkward"—and thus she kept talking, partly to encourage her cousin and partly to suppress the risings of self-disapprobation which she could not altogether avoid feeling for having accepted her cousin's offer.

Prepared to descend, the two cousins, who were yet in their teens by a couple of years, proceeded with fluttering hearts, along with the brother of Isabel, to mix with the assemblage below. Each was attired according to her own taste, notwithstanding the misfortune that had happened. The simplicity of Mary's dress suited the simplicity of her sweet expressive face. Isabel was dressed for effect: she sparkled and glowed with ornaments; while Mary wore a simple chain upon her neck, and the white sprig of flowers in her hair. The beautiful form of Isabel showed with peculiar grace through the light transparency that enveloped it; her cousin's was not less beautiful, zoned with delicate blue. The one was fascinating, the other was lovely.

The world was fresh to both. They were yet inexperienced in the illusiveness of its visions. Life to young minds is like the landscape to the traveller. Between the spot on which he stands and the far off outline which limits his vision, there are a thousand bright objects rejoicing in the sun, but when he has passed beyond them all, and the day has gone down, he looks back on that landscape in its mantle of mist and those thousand bright objects are turned into shadows. Such is experience.

And thus lay the world before our young heroines. Yet they saw it in different lights, according to their different tastes, and the different manner in which they had been educated. Isabel beheld it in the brightness of a May morning; the more chastened imagination of her cousin was accustomed to contemplate it in the soft but rich lustre of the setting sun of autumn.

A week went by, and Pleasure had flown her round,—her round of gay assemblages and serenades and dances, when Isabel said to her cousin, as they retired to the rest of their chamber,

"I am sick of this place, I am sure, Mary."

"Sick! cousin. Why you are the reigning belle of the day. Indeed, Isabel, you are quite the centre of attraction, and the envy of half the fine ladies here."

"I am centre to nothing but folly," said Isabel, "how *could* brother George introduce to me that frivolous young Dr. B. of Albany; who had no other claim on his notice—and none at all on mine—than his having been one of George's classmates—expelled too, for dissolute conduct:—and what should Dr. B. do of course, but make me the acquaintance of all the whiskered triflers of the place. I am persecuted and vexed with their attentions—above all with the "civil things" which they utter for compliment. Why did not you contrive to relieve me this evening Mary, from that irksome Mr. Q. who stood up before me, or paraded at my side, be where I would, and was so assiduously polite that there was no detaching myself from him?"

"I did think of sending George to beg you to join our pleasant group in the corner, but you seemed quite happy in the society of Mr. Q. I saw you smiling very graciously in reply to his attentions."

"Smiles are not always happiness—nor complacency either: I am sure mine were not, for I was tired out of measure."

"He seemed a man of fashion."

"How I longed to be quit of him! Why he stood up before me, all breathing of perfumes, and entertained me a full hour with nothing but Eclipse, and the great horse-race, and his water dog and spaniel, and all such gallant nonsense—besides the pretty compliments which he contrived to mix with it."

"The compliments were for you, I suppose: the rest of his discourse was incense to himself."

"Mere self-adulation;—and you," continued Isabel, "was all the while enjoying the conversation of the intelligent Mr. L. That Mr. L., by the way, is becoming quite partial to you, I perceive."

"You must be very discerning, for he has given no proofs of it."

"A secret to you it naturally may be, but it is evident to me."

"He does not, at least" rejoined Mary, "attach himself to me wherever I go, like those you complain of."

"But his eyes follow you though his feet do not—why you need not color, cousin—I should be prouder of his company than of a hundred such accomplished triflers as I have met with here. He is so intelligent and cheerful, and so manly and sincere, that one cannot help being conscious of pleasure in his society. The others may be *beaus*, but he is the true *gentleman*."

"The courts of folly," Mary remarked, "sometimes become the school of wisdom. They will prove so to you Isabel. The week you have spent here, though you have not experienced all the light-hearted happiness you anticipated from it, will not be set down among the lost weeks of your life. You have been learning by experience what I learned by precept. My mother has often remarked to me, that the world will regard us very much as we regard the world. It will assign us to those circles in which we fit ourselves to move. If we affect the society of the gay—if we assume a dress and manner to attract their admiration, it is natural to expect that we shall make them our companions; and as the vain idolators of dress and fashion gather about us, the truly refined will leave us to our congenial associates. How many mistaken people, my mother is accustomed to observe, by adopting an ostentatious style of living, and by educating their sons and daughters with a view to fashionable accomplishments rather than to a true elevation of character, attract to the acquaintance of their families those who are far from being of the best class of society, in respect either to cultivation of mind or true refinement of manners. Light-minded triflers become the companions of their sons, and fops flatter their daughters. And in proportion as this sort of people became familiar at your house, your more valuable acquaintances will gradually fall off. You may invite them ever so sincerely and make them ever so welcome, yet they will hardly persuade themselves that their unostentatious manners are congenial to a place where a different sort of people are so free to come."

"Your mother," replied Isabel, "is a happy exemplification of her doctrine. With the means of magnificence, all about her is simple and plain; and I am always struck with the goodness and good sense of the conversation in her parlour. Every body is charmed with her society, and feels a consciousness of elevation in the circle of her friends. I have always respected her good

sense and revered her worth, while I thought her plan of education not quite so happy. But I shall learn to make her model my own.—It is getting late, Mary, and I will bid you good night; and when we next visit the Springs you shall wear your fine things yourself."

"And have your fine beaus too, at my elbow, I suppose," replied Mary; "I thank you indeed, cousin."

POSTSCRIPT.

There is a sequel to this story, which the lapse of several years enables me to add. But it hardly need be told, especially since the moral is furnished in the above conversation. Our heroines returned to their homes, and Isabel, no doubt, was soon forgotten of all her fickle admirers; and would have been glad to have as soon forgotten them. Nevertheless they had taught her a lesson which it would be happy if other young ladies would learn as well as she.

The two cousins returned to the Springs the next season—Isabel as bride-maid to Mary. The happiest of brides she had reason to be, if excellence of heart and mind, still more than the grace of his manly person and manner, could make Mr. L. a partner according to her fancy.

RECOLLECTIONS OF CICERO.

"Oh, but to die and go we know not where!"

THERE was always something affecting to me in the manner in which this great man was wont to talk of the immortality of the soul. He seemed to have looked forward with that vehement desire to penetrate the future, with that intense longing after a knowledge of what should be beyond the present life, which Gray expresses in his poem on the Grave;

"O that some courteous ghost would blab it out,
What 'tis you are and we must shortly be!"

Did the mind perish, like the blaze of an extinguished taper? Did thought and passion die? Did genius sleep forever? Was there no hereafter—was all beyond this narrow sea of troubles blank nonentity, and stark oblivion, where virtue, and friendship, and glory, and all that we have loved, or sighed for, or toiled after here, possessed not even a shadow or a name? No! he exclaims, I will not think it. "Si in hoc erro, quod animos hominum immortales esse credo, libenter erro,"—if I am deceived in this, that I believe the souls of men to be immortal, I am willingly deceived; nor let the illusion which I so much love to cherish be taken from me while I live,—"nec mihi hunc errorem quo delector, dum vivo, extorqueri volo."

I never see Voltaire and Paine, and all infidels, in so odious a light, as when I contemplate such a man as Cicero straining after a gleam of that light, from the full blaze of which they voluntarily turned away; and I see their folly aggravated by the reflection, that while the orator, with all his anxious reasonings, could only attain to earnest *hope*, rather than calm belief, they, with all their wicked sophistry, could never banish conviction from their minds. Both experienced the painfulness of doubt; but in him it sprung from the lofty principle of hope, and the untaught consciousness of a noble nature; while in them it was the sting of conscience, and the base-born principle of guilty fear.

It is remarkable that while the sacred writers speak so much of the light of nature, as teaching the being and providence of God, and man's accountability, and by plain consequence, man's existence after the present life, the wisest of the heathen writers never seem to perceive that light, either as it reveals the Deity, or shines upon the immortality of the soul. Most of them inferred the immortality of the soul from false premises and wrong concep-

tions of what the soul is. Some regarded it as a part of ether, and therefore indestructible, being in its physical nature incapable of decay. Some imagined it to be an emanation from those eternal fires in the sky, as they called the stars; or rather perhaps from the divine minds by which the stars were animated. Cicero, in his Somnium Scipionis, argues its immortality thus: "Since then it appears that that is eternal which is self-moved, who shall deny this property to the soul. For that is inanimate substance which is put in motion by an impulse from without, but that which is living being, moves by its own inherent activity; and this is the proper nature and force of the mind. If then the mind alone of all things possesses the power of action within itself, it surely is not the subject of production and decay," "neque nata est certe et æterna est." This reasoning argues the soul's pre-existence no less than its future, and endows the brutes with immortality as well as man. This is perhaps the worst example of Cicero's speculations on this subject. It is however,—if any Christian philosopher be disposed to smile—quite as good a demonstration of his dark and painful problem as that famous one by Dr. Samuel Clark for the being and attributes of God, which is still lauded in our theological schools.

Those who did admit the immortality of the soul, among the classic poets and philosophers, in general applied the doctrine to no wholesome end. It was made neither to purify their own lives nor mend the morals of the community. It did little more than open a field for revery and speculation, and furnish themes and images for poetry. Sometimes indeed they derived from it a feeble motive to certain virtues, such as friendship and love of country, as well as freedom from the more odious of crimes. Thus Cicero makes Africanus enjoin it on Publius Scipio to exercise himself in the care of the public weal, as the noblest of services, and contemplating the things which lie beyond himself, to live abstracted as much as possible from sensual pleasures,—quam maxime se a corpore abstrahet,—because, he tells him, the souls of those who make themselves the slaves of voluptuousness and obey the impulses of their lusts, conduct injuriously both to gods and men; and when they leave the body, shall be buffeted about the world, nor ever be received thither (to the fancied heaven in the skies) unless after having been driven up and down for ages.

But most disbelieved the doctrine, and, like all infidels, turned even their heathen infidelity to a bad account. They embraced the same sentiment which Paul found among the Corinthians, "Let us eat and drink, for to-morrow we die." Thus Catullus advises to live in pleasure, because

> "The sun that sets, again will rise,
> And give the day, and gild the skies.
> But when we lose our little light,
> We sleep in everlasting night."

And Moschus,—beautifully rendered by I know not what English writer:

> "But we, or great, or wise, or brave,
> Once dead, and silent in the grave,
> Senseless, remain; one rest we keep,
> One long, eternal, unawakened sleep."

Lucian also, and Perseus, and Horace, and many others, inculcated the same sentiment. They sat down upon the edge of the dark gulf of oblivion, to spend their short life in pleasures, corrupting to both body and soul.

REVIEWS.

Lectures addressed to the Young Men of Hartford and New-Haven, and published at their request. By Joel Hawes, Pastor of the First Church in Hartford. Hartford: Oliver D. Cooke and Co. 1828. pp. 142.

Since Johnson sat upon the throne, there has been no monarch in the empire of letters. Pretenders indeed, have successively urged their claims to his sceptre, but without success. The form of government has been changed, and seems now to be fixed on a solid republican foundation. In regard to books, as well as politics and religion, men are accustomed to think and judge for themselves. In this country, especially, it is in vain to think of making or unmaking a book at pleasure. If it has real merit it will be found out and appreciated; and no fraternity of reviewers can put it down. If it lacks sense and solid worth, no puffing can long keep it up. When a new work pleases an intelligent reading community, they will say so, and will buy it, whether the periodicals notice it or not. When they find it dull and common-place, no pompous recommendation can give it lasting currency.

It must doubtless be not a little mortifying to us critics, that while we are gravely making our pencil marks in the margin, and sharpening our critical pen, and considering what we shall say of the new volume before us, a second edition should be announced. But so it has happened in the present case, and we must contrive to make the best of it; though the dilemma into which it has thrown us, has rather sharp horns. If we highly commend these Lectures to the Young Men of Hartford and New Haven, in accordance with our original design, besides having lost the credit of being the first to discover and announce their merits, (a grievous loss, as every body knows, to men of our profession,) we shall become a mere echo of the public voice, and expose ourselves to the charge of courting popularity, by falling in with a current which we cannot resist. If on the other hand, we put on our spectacles and look remarkably wise, and tell our readers that this book is much over-rated, and that it will not live to see the dawn of the next half century, we shall be suspected of feeling a little provoked with those, who by word and deed, have so cordially expressed their approbation without waiting for our high permission.

But like wise men, (as we needs must be,) of two evils we shall choose the least, and say, *ex animo*, that we have read these Lectures with a great deal of pleasure. We are glad that a second edition has so soon been called for, and hope that a third and a fourth may soon follow. But to say we *like* the book extremely well, is hardly sufficient. We must give some of our reasons. And,

1. We like it because it is a neat little volume, printed with a beautiful type, on good paper, well done up, and afforded at a reasonable price. We do not offer this as one of the principal recommendations of the manual; but as the one which *first* strikes the eye; and we mention it, because we do not *like* poor paper and bad print, especially when the matter is entitled to a handsome dress.

2. We like these Lectures because they are addressed exclusively to one class of persons. We do not mean to say, that every book ought to be thus exclusive in its plan —for certainly there are many subjects in which all classes have an

equal interest; and it would be extremely awkward, not to say improper, to narrow down the ground of argument and persuasion to a single point. But a judicious classification, where it can be made by the public teachers of religion, is obviously attended with many advantages. The preacher himself is apt to feel more interested, and by fixing his thoughts upon one great object, he sees it more clearly and speaks more directly to the purpose. If he is ever eloquent and persuasive, it is not when speaking of "things in general;" but when he can bring the concentrated energies of his mind, and yearnings of his heart, to bear on minds and hearts that have the closest kindred susceptibilities. The *hearers* too—how much more likely are they to feel a deep interest in what is addressed to them, as belonging to a particular class, than when they are merged in a promiscuous assembly. When a preacher descants, however ably on some general topic, and addresses *nobody in particular*, men are apt to fall asleep under the sound of his voice, or to send their thoughts abroad in quest of employment; but when he fastens his eye upon them, and says to each, "thou art the man," or divides them into classes, and urges the topics, and arguments, and motives which belong more appropriately to each class, their attention is arrested almost in spite of themselves, and they listen as personally and deeply interested in the discourse. They cannot hear for others and say, "what an excellent hit that was to such a neighbour, or such a class of people in the congregation;" but feel constrained to take it home to their own "business and bosoms."

Indeed, it seems to be almost a law of our nature, to listen when we are spoken to, even on the most unwelcome subject; and to withhold our attention when we are addressed as if we had only a kind of vague and general interest in the matter. We have seen many a drowsy congregation under able and important exhibitions of truth; but we do not remember a single instance of general inattention, where the preacher addressed himself with any tolerable degree of earnestness and propriety, to a particular class of his audience. On the contrary, every eye is most commonly fixed, and thus the truth gains free access to the understanding and the conscience. We are persuaded, that if some excellent ministers who complain of dull hearers, and wonder why the most weighty truths so often fall powerless from their lips, would generalize less and classify more, their ministrations would be far more pleasant to themselves and interesting to their people. And if the press, in the prodigious increase of its labours, were to furnish each class of the reading community, with more that is adapted to the circumstances, wants, capacities, and duties of each, we cannot doubt that much more good might be done with equal pains and less talent. Of this kind of writing the volume before us is a happy specimen, and to this may be attributed much of the interest which it has excited and the good which it is doing.

3. We like these Lectures because they are addressed to a very numerous and most interesting class of persons—the *young men* of a free and enlightened community. It will not be supposed, after the remarks which have just fallen from our pen, that we should be sorry to meet with familiar and affectionate discourses like these, addressed to any class, whether young or old. So far from it, that we should rejoice to see at least as many volumes as there are classes, to be addressed; and we pledge our vote of thanks for every such volume, which piety and talent shall produce. But so various are the conditions and relations of human life, that some must be

more important than others. Greater interests are depending upon the character of men in office, for example than upon that of an equal number in the private walks of life. The rich, in general, can do more good, or hurt, than the same number of the poor. And it is impossible but that the Christian, the patriot, and the philanthropist, should look with more solicitude at the rising than at the declining generation—at the young men of the country than at the old. For while the latter are every day retiring, and yielding up their influence, the former are every day advancing to take it. Old age is the sluggish and turbid stream just ready to mingle with the ocean—manhood is the majestic river, freighted with the most valuable interests of society; but youth is the sparkling fountain, upon the purity of which depend the future health and prosperity of the land.

It would be easy to show, were this the proper place, that immense interests are placed by a wise and beneficent Providence in the hands of *young women*; and of course that too much pains cannot be taken, to qualify them for the duties and influence to which they are destined. But without attempting to decide the question between them and their brothers, as to comparative influence upon the future destinies of our country and the condition of the church, it is hardly possible to lay too much stress upon the responsibilities of *young men*. If they are enlightened, patriotic, and pious, our liberties our religion and all our invaluable institutions will be safe. If on the contrary they are ignorant, unprincipled, and vicious, the glory must depart: for the government, the laws, the high places of justice, and the sacred functions of the ministry, will soon be in their hands to be betrayed, polluted, and trampled down, in their temerity and scorn.

The generation of men now on the stage of life, may do much good, or harm. They may brighten, or tarnish our national glory. They may guard, or betray the citadel of our freedom. They may cherish or weaken the church of the living God—but their time is short. A few years will place them in retirement, or in the grave. Not so with young men. Their sun is ascending. Their characters are forming. Long will they live after their fathers shall have departed. They will soon be in a condition to create and destroy—to mould every thing, political, social and religious, according to their pleasure. How important then, that they should be reminded of their responsibilities—that they should be specially exhorted, instructed, admonished, entreated, encouraged. But here we wish to give Mr. Hawes opportunity to speak, rather than prolong our own reflections.

This class of persons, has, with much propriety, been denominated the flower of a country—the rising hope of the church and society. Whilst *they* are preserved uncorrupted, and come forward with enlightened minds and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper. p. 5.

The claims, then, of which we speak, are of the most weighty and serious character. They grow out of those indissoluble relations which you sustain to society; and those invaluable interests, social, civil and religious, which have come down to us, a most precious inheritance, from our fathers, and which, with all the duties and responsibilities connected with them, are soon to be transferred to your hands and to your keeping. I look forward a few short years and see the aspect of society entirely changed. The venerable fathers, who have borne the heat and burden of the day, are dropping, one after another, into the grave, and soon they will all be gone. Of those too, who are now the acting members of society, some have passed the meridian of life,

others are passing it, and all will soon be going down its decline, to mingle with generations who have disappeared before them, from this transient scene of action. To a mind seriously contemplating this mournful fact, it is an inquiry of deep and tender interest; —who are to rise up and fill their places? To whom are to be committed the invaluable interests of this community? Who are to sustain its responsibilities and discharge its duties? You anticipate the answer. It is to you young men, that these interests are to be committed and these responsibilities transferred. You are fast advancing to fill the places of those, who are fast retiring to give place to a new generation. You are soon to occupy the houses, and own the property, and fill the offices, and possess the power, and direct the influence, that are now in other hands. The various departments of business and trust, the pulpit and the bar, our courts of justice and halls of legislation; our civil, religious and literary institutions; all, in short, that constitutes society and goes to make life useful and happy, are to be in your hands and under your control.

This representation is not made to excite your vanity, but to impress you with a due sense of your obligations. You cannot take a rational view of the stations to which you are advancing, or of the duties that are coming upon you, without feeling, deeply, your need of high and peculiar qualifications. In committing to you her interests and privileges, society imposes upon you corresponding claims; and demands that you be prepared to fill, with honor and usefulness, the places which you are destined to occupy. She looks to you for future protection and support, and while she opens her arms to welcome you to her high immunities and hopes, she requires of you the cultivation of those virtues, and the attainment of those qualifications, which can alone prepare you for the duties and scenes of future life.

4. We like these lectures, because they are *timely*, as well as appropriate. It is *stereotyped*, that the present is an age of action. The machinery of human society is under a new and mighty impulse; and there is every indication, that it is destined to roll on with accelerated velocity. More is accomplished by a single generation than has been wont to be achieved in a whole century. It has often been said, in our own times, and we think correctly, that higher interests and responsibilities will devolve upon the next generation, than any former one has ever been called to sustain. And there will be no probability of throwing off the burden. God will lay it upon our shoulders, willing or unwilling; prepared, or unprepared to sustain it. What then is to be done? Peculiar circumstances require corresponding helps and stimulants. The young men who are now rising up, must be educated for the present age, or rather for the next, and not for the times gone by. Nor is a moment to be lost. While we write this sentence, they are forming their characters. Every man, therefore who can *do* any thing, should do it with his might. It requires not the strongest arm to bend a sapling; but who shall bow the gnarled and rooted oak.

Much, we thank God, has been done to impress upon the youthful mind sentiments and motives corresponding with the spirit of these remarks? But who will say that enough has been done, or is doing in this most promising field of labor? For our own part, though we have not been quite idle here, our consciences tell us that we ought to have done, or at least to have attempted more; and when we meet with a fellow-laborer, who has betaken himself more earnestly to the work, we cannot but commend the zeal which ministers reproof to our own delinquencies. How can any man do more for his country, for posterity, and for the church, than by devoting a portion of his time to the improvement of the rising generation; and what could have been more *timely* than this volume of discourses to young men, which now lies upon our table?

5. We like these lectures, because they are written in a plain, manly, and business-like style. The preacher seems to have felt that he had a great object to accomplish; and that every thing like show and prettiness would have been egregiously out of place. No hearer or reader of such a style can think much of the man, or of his skill in making sentences. It is the thoughts which will engage his attention and impress his heart. Mr. H. writes like a man who is accustomed to the matter in hand—to see where he is coming out, before he begins—and not, like some others, to keep using his pen after he has fairly done. We like the artizan who strikes hard and straight and often—the messenger who when great interests are at stake turns not to the right hand nor the left—the ambassador who executes his commission with fidelity, and in language which cannot be misunderstood.

6. We like these lectures because they are replete with such instruction, arguments, and motives, as should be addressed to every young man in the nation. Much that is written for the young, with reference to the duties about to devolve upon them, is to say the least, extremely deficient. The high and holy sanctions of the gospel are either kept entirely out of view, or presented so feebly as to beget a suspicion that they are regarded by the writers themselves, as of secondary importance. Not so the volume now before us. Young men are here regarded as fallen and accountable beings. The only remedy for sin is clearly brought into view. It is not some indefinite and almost inconceivable abstraction called virtue which Mr. Hawes lays at the foundation of duty and safety and happiness, but the religion of the Bible, consisting in holiness and love—in reverence and obedience—in "repentance toward, God and faith toward our Lord Jesus Christ." No young man will be able in the judgment to rise up and say, I heard or read these discourses, and in the formation of my character, I followed out every principle—in the duties of subsequent life, I acted up to the spirit of every direction and motive, and now I am lost. No. Much as there is and was intended to be of a secular cast in these lectures, every paragraph almost is made to bear a religious aspect, and there is enough of the gospel in this little book to condemn every one who shall become acquainted with its contents and yet fail of salvation.

The lectures are five in number, on the following topics—*Claims of society on young men—Dangers to which they are exposed—Importance of established principles—Formation and importance of character—Religion the chief concern.*

The following extracts will be read with interest, and can hardly fail we think, of exciting a desire in every mind to peruse the entire discourses from which they are taken.

Every period of life has its peculiar temptations and dangers. But were I to specify the period which, of all others, is attended with the greatest peril, and most needs to be watched and guarded, I would fix upon that which elapses from fourteen to twenty-one years of age. This pre-eminently, is the forming, fixing period; the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young man is wont to take his course for life and for eternity.

But not to confine my remarks to this particular age, it will not be doubted, that the time, during which, we usually denominate one *a young man*, is the most important and perilous period of his whole existence. Then the passions, budding and hastening to ripeness, acquire new vigor, become impatient of restraint and eager for gratification. Then the imagination, unchecked by experience and unrestrained by judgment, paints the world in false and fascinating colors, and teaches the young bosom to sigh after

its vain and forbidden pleasures. Then springs up in the mind, the restless desire of independence and self-control;—a disposition to throw off the restraints of parental counsel and authority, and to think and act for itself. "Then the social impulse is felt, and the young man looks around for companions and friends;" then the calling for life is chosen, the principles of action adopted, habits acquired, and those connexions in business and society formed, which usually decide the character and fix the condition, both for this and the future world. pp. 35,36.

Remember the Sabbath day to keep it holy. This is the command of God; and were I to comprise all my directions to you in one, it should be this. Nothing furnishes so sure a protection against the allurements of the world; nothing tends so much to invigorate private virtue, and diffuse around a healthful, public sentiment, as a serious observance of the Lord's day. No young man, who habitually keeps this day, is in much danger of having his principles undermined, or his morals corrupted. There is something in the very act of ceasing from worldly occupations on this holy day, and repairing with the people of God, to worship him in the sanctuary, which wonderfully tends to form and strengthen all good habits, and to adorn the character with the charms of a fair and lovely virtue.

If there were nothing beyond the grave, and no motive for keeping the Sabbath but your prosperity in this life, you would be unspeakable losers not to keep it. No habitual Sabbath breaker can be permanently prospered. He has thrown away the greatest safeguard of virtue and happiness, and is constantly exposed to fall into those habits and vices which will ruin him, both for this world and that which is to come.

Lord Chief Justice Hale, remarks, "that of all the persons who were convicted of capital crimes, while he was on the bench, he found a few only, who would not confess, on inquiry, that they began their career, of wickedness, by a neglect of the duties of the Sabbath, and vicious conduct on that day." And in favor of strictly keeping the Sabbath, he gives this decided testimony, from his own experience. "I have found by a strict and diligent observation, that a due observing the duty of this day; hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsucessful and unhappy to my secular employments; so that I could easily make an estimate of my success in my own secular employments the week following, by the manner of observing this day; and this, I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

Let me then enjoin it upon you, my friends, with all possible seriousness, and the deepest concern for your present and eternal well-being, to "*remember the Sabbath day to keep it holy.*" pp. 56—58.

It is ever to be kept in mind that a good name, such as has now been sketched, is in all cases the fruit *of personal exertion.* It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, or wealth, or talents, or station; but the result of one's own endeavors,—the fruit and reward of good principles, manifested in a course of virtuous and honorable action. This is the more important to be remarked, because it shows that the attainment of a good name, whatever be your external circumstances, is entirely within your power. No young man, however humble his birth, or obscure his condition, is excluded from the invaluable boon. He has only to fix his eye upon the prize, and press towards it, in a course of virtuous and useful conduct, and it is his. And it is interesting to notice how many of our worthiest and best citizens have risen to honor and usefulness by dint of their own persevering exertions. They are to be found in great numbers, in each of the learned professions, and in every department of business; and they stand forth, bright and animating examples, of what can be accomplished by resolution and effort. Indeed, my friends, in the formation of character, personal exertion is the first, the second, and the third virtue.

Nothing great or excellent can be acquired without it. A good name will not come without being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the attainment of a good character than a treacherous confidence in external advantages. These, if not seconded by your own endeavors will "drop you midway; or perhaps you will not have started, when the diligent traveller will have won the race."

Thousands of young men have been ruined by relying for a good name on their honorable parentage, or inherited wealth, or the patronage of friends. Flattered by these distinctions, they have felt as if they might live without plan and without effort,—merely for their own gratification and indulgence. No mistake is more fatal. It always issues in producing an inefficient and useless character. On this account it is, that character and wealth rarely continue in the same family more than two or three generations. The younger branches, placing a deceptive confidence in an hereditary character, neglect the means of forming one of their own, and often exist in society only a reproach to the worthy ancestry whose name they bear. pp. 95—97.

Religion is urged upon you as a matter that demands your *immediate attention*. If religion is any thing, it is every thing. If it demands your attention at all it demands your supreme attention, and demands it now. What can you gain by delay? No clearer revelation is to be given to teach you your duty, or shed new light upon the character of God and the scenes of the future world. No motives more powerful are to be urged, than those now disclosed to your view, and pressed on your minds by the word and providence of God. No season more convenient than the present will ever come, for attending to the things of your eternal peace. The only effect of delay is to multiply obstacles to your conversion, to render your salvation more hopeless, and cast a deeper gloom over the prospects of your eternity. Now is with you, most eminently, the accepted time; and now the day of salvation. The present is an age when the young have peculiar encouragements to seek the Lord their God. A brighter day is dawning upon the world. God appears to be coming forth to raise up, from among the young, a generation for himself. In the multiplied means that are used for their instruction and the great success which attends those means, I behold most cheering indications of the near approach of that day, when all shall know the Lord, from the least unto the greatest. It is one of the most animating signs of the times in which we live, that, in all our cities and towns, there are to be seen great numbers of young people, devoting themselves to the service of God. And as I see them going forth to the work, and to the rewards, to which their Saviour is calling them, I seem to hear them say to all who are lingering behind,—We are journeying to a place of which the Lord hath said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. Cast in your lot, my young friends, with the multitudes of your age who have already chosen God as their portion; —share with them the honor and blessedness of a pious and useful life; and go with them to inherit the eternal joys of heaven. Why should you defer coming to a decision on a subject which stands thus connected with your present and everlasting happiness? Why linger and hesitate, when a crown of unfading glory is the prize set before you? Do you find within you a reluctance to attend to the subject of religion?—Is it an unpleasant subject,—one, on which you find it difficult to fix your affections and thoughts? Ah, my friends, if it be so, you are in a *dreadful state of mind*. And has it never occurred to you, how that creature must appear in the sight of God, that cannot bear to think of his character and ways,—that can take no pleasure in his presence and service, and can be happy only in an utter unmindfulness of the Being who made him, and of the duties he requires of him? One thing is plain,—*either God must change, or you must change, or you can never behold his face in peace.* You do not like to think on the subject of religion! Oh how shocking! What evidence too of estrangement from the Father of your spirits, and of entire unfitness for heaven? But this subject *must* be thought of. It is in vain to

think of always keeping it at a distance. You may put it off to-day, and to-morrow, and next day; but as God is true you cannot put it off always. It will come home sooner or later; it may come suddenly; and come in circumstances only to tell you that your term of probation is closed and your soul lost forever. The day of death will put an end to procrastination, and teach you, when it is too late to retrieve the loss, that the *care of the soul is the first and great concern of man.*

Here then I close. The service, which has been attempted for your good, I commend to the blessing of God, with earnest prayer, that, in the last, great day, it may be found not to have been in vain. For the coming of that day, may we all be prepared. It is as certain as the day of our death; and we are hastening towards it, as fast as the wings of time can waft us. Another year of our short life is drawing to a close. Its Sabbaths are now all gone by, and have borne to heaven, their report how we improved them. In a little time all our years will be gone, and we shall be numbered with the generations that have descended to the grave before us. We are the creatures of a day, passing through life as an arrow passes through the air;—spirits come from God and going to God; a few moments hence we disappear and are seen no more; we drop into eternity and are swallowed up amidst its unchanging scenes. Whilst then, in view of these scenes, we press upon you the duties you owe to society, disclose the dangers which beset your path, enforce the importance of established principles and a high standard of character, we say, first of all, and more important than all,—Fear God and keep his commandments, for this is the whole duty of man.—Then will your life be a public blessing, and your end peace; and when this material universe shall give place to new heavens, and a new earth, your names will appear in the book of life, and your spirits be united to the just made perfect before the throne of God. pp. 138—142.

Sermons delivered on Various Occasions, by LYMAN BEECHER D. D. Boston: T. R. Marvin, 1828. pp. 367. 8vo.

THAT the greater part of the occasional sermons which find their way to the public are soon forgotten is not wonderful. The interest which they at first excite is so dependent upon the occasions on which they are delivered, or their character is so little raised above the common standard, that they must be expected after a temporary, though often useful circulation, to give place to others, recommended by fresher associations. This however is not the character of the sermons which we have named, and we welcome the indication afforded us, by their appearing in the present form, that they are likely to have a more permanent influence. The occasions on which they were delivered were seized upon by their wakeful author, as holding out fair opportunities for a public illustration and defence of essential principles to which the circumstances of the day attach a special importance. In doing this he has wrought into the sermons a body of truth; has given them a bearing upon the great interests of our country, the church, and the world; and has brought to them a comprehension of thought, a vigor of conception, a power of argument, and a boldness and fervency of application and appeal, which must commend them to the attention of thinking men, as long as the struggle for the best institutions of New-England, "and the faith once delivered to the saints," shall continue; and when this shall be over, they will be remembered we trust as a grateful people would recognise the war-worn soldiers by whom their battles have been fought, and their dearest liberties mantained.

The sermons are nine in number and are entitled, "The Government of God desirable," "The Remedy for Duelling" "A Reformation of Morals Practicable and Indispensable;" "The Building of Waste Places;" "The Bible a Code of laws;" "The Design, Rights, and Duties of Local Churches;" "The Faith once delivered to the Saints;" "Resour-

ces of the Adversary and Means of their destruction;" and, "The Memory of our Fathers." To these is annexed in the form of an appendix the author's Reply to the Review of his sermon on The Faith once delivered to the saints, in the Christian Examiner.

In looking over the dates of these sermons, it must be an occasion of gratitude to the author, as to all others who have labored in the same cause, to trace the progress of reform since their first publication, and in regard to the very objects which they were designed to promote. In 1806 he raised his voice, at the session of the Presbytery of which he was then a member on Long Island, to persuade his countrymen, so far as the appeal might reach them, to withold their suffrages from all candidates for office concerned in fighting a duel; and he has now the satisfaction of finding the principles of that appeal sanctioned by the legislative acts of the State in which it was delivered. In October of 1812, at a meeting of a number of the most respectable citizens of Connecticut, convened by special request at New-Haven, he delivered the sermon on "Reformation of Morals;" and in May of the next year at Hartford, and during the session of the legislature, was formed the Connecticut Society for the Promotion of Good Morals; which soon enrolled on the list of its members a great part of the intelligent and virtuous in the State, and, to a considerable extent, and in an important crisis, exerted a powerfully restraining influence. It is not wonderful if the Society, untaught by experience, adopted inexpedient measures; if, by seeking indiscriminate patronage, it enlisted false pretenders; if the wavering and the timid who had given their names soon drew off; and if after a few years it was suffered, as to its orignal form, to sink into neglect. Still its salutary influence has never ceased. Attention was excited to public immoralities which has not been remitted: the encouragement which had inconsiderately been given to them, by the example of the virtuous, has extensively been withheld; the necessity of substituting a combined moral influence for the coercion of laws formerly efficacious but now fallen into desuetude has been felt; and, in general, the public mind has been prepared for the adoption of the more simple and less offensive principles of the present Temperance Societies, which, if the experience of the last two or three years may decide, have only to be carried home to the bosoms of the uncorrupt, and particularly to the public spirited young men of our country, that its foulest and deadliest foe, with his ever spreading legions, may be expelled.

In September of 1814, Dr. Beecher published his sermon on "The Building of Waste Places." It was extensively read; the object rose upon the public eye; and from that time to the present, how many "old wastes have been built," the pious who had sighed desponding over the ruins can tell with liveliest joy. The next year was formed the Domestic Missionary Society of Connecticut. Other similar societies, in different parts of the country, were formed about the same time; and now the National Society, with its two hundred and fifty dependent churches, fair though feeble daughters, "nursed at its side," greets our eyes; and what to us is not less affecting, in answer to her importunate inquiry, "Who will go for us?" the cheerful answer is re-echoed from one school of the prophets to another, "Here am I, send me."

In 1817 Dr. Beecher delivered his Park-street sermon, entitled "The Bible a Code of Laws," and the powerful defence which he then opened, of the faith and order of the primitive churches of New-England, was continued with undiminished ability in his sermon on "The Design, Rights and Duties of the Local Churches,"

delivered at Salem in 1819, and the sermon on "The Faith once delivered to the Saints," preached at Worcester in 1823. That these sermons would make an impression not to be immediately effaced, might have been expected. But who, at that time, could have anticipated that within nine years from his first attack upon the foundations of Unitarianism in the Capital of New-England, he would himself be the pastor of the fourth church raised up in the midst of the Unitarian population of that city; that he would scarcely have been established in his new charge, before that church with other kindred churches, would send out its members to constitute two others at their side; and that he would have been a witness and an instrument of a revival of religion there, unprecedented in that vicinity for more than half a century, in its extent, its power, and its happy results? We shall not be suspected of ascribing these changes to human efficiency; nor, even in respect to human instrumentality, would we be supposed to ascribe them to one man. The day has gone by for any one man, though he be a Luther or a Knox, to mould a kingdom. But that the labors of Dr. Beecher, and these sermons in particular, have had a prominent place in the system of means by which these results and others of the same happy character have been accomplished and are in accelerating progress, we are bound gratefully to acknowledge, both as an encouragement to zealous and decided action in the cause of truth, and a circumstance which may reasonably commend the volume to our attention and esteem, and which we doubt not will endear it to many who shall live in a coming and a better age.

Old sermons, like old news-papers, are pictures of their times. They give more exact impressions of a past age than historical description. Had we, in one collection, specimens of the sermons of those gifted men, since the apostles, who have successively exerted a forming influence upon their age, they would be a treasury of information which narrative and description merely, cannot supply. They would bring before us, in the life and coloring of present realities, the errors and sins which those men have been called to expose and rebuke; would express the form of doctrine and tone of feeling prevalent among the ministers of Christ associated with them, and in the churches under their care; would show the very spot where the corruptions of worldly wisdom and human inventions have begun, and how they have obtained; would tell also where reformation has commenced, and the means by which it has been retarded or advanced; would present the church, in the long line of her generations, always partaking of the character of her age, and yet, in her distinctive and essential features, always bearing the impress of the divine author and finisher of her faith; always struggling with the rulers of the darkness of this world, and still, with only temporary reverses, maintaining a victorious march towards the perfection to which she is destined.

On a comparison of the Sermons of Dr. B. will those of the distinguished orthodox divines in New-England of the last or any former generation, it is impossible not to see that they are built on the same faith, and imbued with the same spirit; yet it is equally evident that he has arisen for other times, and that in adaptation to these, there are characteristics of his preaching which the sermons of a former period do not, with the same prominence, exhibit. These it may be of higher use than a mere exercise of critical skill or gratification of literary curiosity, to trace. So far as they have given effect to his preaching, it is of practical importance that they be marked. A few of the

the throne, or any will but his will prevailed, there would have been no plan of redemption, and no purposes of election, to perplex and alarm the wicked. There would have been but one decree, and that would have been destruction to the whole race of man. Are any reluctant to be entirely in the hands of God? Are they afraid to trust him to dispose of soul and body, for time and for eternity? Let them surrender their mercies then, and go out naked, from that government which feeds, protects and comforts them. Let them give up their Bibles, and relinquish the means of grace, and the hopes of glory, and descend and make their bed in hell, where they have, long since, deserved to be, and where they long since would have been, if God had not governed the world according to his own good pleasure. If they would escape the evils which they fear from the hand of God, let them abandon the blessings they receive from it, and they will soon discover, whether the absolute dominion of God, and their dependence upon him, be, in reality, a ground of murmuring and alarm. Our only hope of heaven, arises from being entirely in the hands of God. Our destruction could not be made more certain than it would be, were we to be given up to our own disposal, or to the disposal of any being but God. Would sinful mortals change their own hearts? Could the combined universe, without God, change the depraved affections of men? Surely then, we have cause for unceasing joy, that we are in the hands of God, seeing he is a God of mercy, and has decreed to rule in mercy, and actually is administering the government of the world, in mercy by Jesus Christ. pp. 10, 11.

It is greatly to be desired that God should dispose of mankind according to his pleasure, *because, if he does so, it is certain that there will be no injustice done to any one.*

He will do no injustice to his holy kingdom, by any whom he saves. He will bring none to heaven, who are not holy and prepared for heaven. He will bring none there, in any way not consistent with his perfections, and the best good of his kingdom: none, in any way but that prescribed in the Gospel, the way of faith in Jesus Christ, of repentance for sin, and of good works as the constituted fruit and evidence of faith.

Earthly monarchs have their favorites, whom, if guilty of a violation of the laws, they will, often, interpose to save, although the welfare of the kingdom requires their punishment. But God has no such favorites: he is no respecter of persons: he spared not the angels: and upon the earth, distinctions of intellect, or wealth, or honor, will have no effect; he only that believeth, shall be saved. pp. 11, 12.

And if God governs according to his pleasure, he will do no injustice to his impenitent enemies. He will send to misery, no harmless animals without souls; no mere machines: none who have done, or even attempted to do, as well as they could. He will leave to walk in their own way, none who do not deserve to be left; and punish none for walking in it, who did not walk therein knowingly, deliberately, and with wilful obstinacy. He will give up to death none who did not choose death, and choose it with as entire freedom as himself chooses holiness; and who did not deserve eternal punishment, as truly as himself deserves eternal praise. He will send to hell none who are not opposed to him, and to holiness, and to heaven. None who are not, by voluntary sin and rebellion, unfitted for heaven and fitted for destruction, as eminently as saints are prepared for glory. He will consign to perdition no poor, feeble, inoffensive beings, sacrificing one innocent creature to increase the happiness of another. He will cause the punishment of the wicked to illustrate his glory, and thus, indirectly, to promote the happiness of heaven. But God will not illumine heaven with his glory, and fill it with praise, by sacrificing helpless, unoffending creatures to eternal torment; nor will he doom to hell, one whom he will not convince also, that he deserves to go thither. The justice of God, in the condemnation of the impenitent, will be as unquestionable, as his infinite mercy will be, in the salvation of the redeemed. pp. 13, 14.

There is also apparent in these sermons a distinct and ardent aim at effect. There is no empty declara-

tion, rhetorical trifling, or useless speculation. Nor does the preacher display his ingenuity in explaining what needs no explanation or in proving what his hearers might be supposed ready to admit. Nor is he satisfied with only saying what is truth or what, in its place, is important truth; but he looks around and inquires what is the effect which needs to be produced, and directs all his energies to produce it. He comes to his hearers not to amuse, nor merely to instruct them, but to persuade them to repent and turn to God and do works meet for repentance: and in coming to them for this purpose he seems not to think of them as mere passive recipients, to be wrought upon by the power of God at such time and by such means as his sovereignty has left to us inscrutable; but as rational beings, as voluntary agents, as accountable subjects of God, to be formed to the obedience of his will under the influence of truth. He applies himself to the work of turning them to God, and engaging them to activity in his cause, as he would to induce their consent to any other proposal, in which their duty and their interest were involved. If there are preachers who fail of the same directness of aim, we do not of course ascribe it to indifference. Those notions of dependence which arm so many of the impenitent against the influence of truth, may sink the aims of its messengers in exhibiting it. We mistake if there are not estimable ministers of the gospel, whose aims at the conversion of their hearers are low and feeble, because they cannot themselves convert them; who do not address them with the hope of persuading them, because "it is God who must work in them to will and to do of his good pleasure;" who preach rather because it is their duty to preach, than with the distinct and ardent aim at saving men; or who sustain their fainting spirits with the hope that they may be sowing the seed of a future and distant harvest, instead of going with the animation of reapers, into the field already white unto the harvest, that they may gather fruit unto life eternal; and when the expected harvest long delays, console themselves with the reflection, "he that planteth is nothing, and he that watereth is nothing, but it is God that giveth the increase." But it deserves the most serious consideration of such, whether they are not making a wrong application of the sovereignty of God. Is there not a more direct cause of the inefficacy of their ministry? Are they not losing sight of the object proposed to them in their commission, and of the inspiring motives which that object distinctly viewed, must afford? Do not the very terms of the command, "Go and make disciples of mankind"—"go, and compel them to come in."—"I send thee unto them to turn them from darkness unto light, and from the power of Satan unto God," bind them to keep in view the conversion and sanctification of mankind as the animating motive of all their labors? Have they the less reason for aiming at this, because the gospel is the power of God, and not the power of man, for the attainment of it; or ought the sovereignty of God to have the smallest influence in determining their aims, excepting only the sovereignty of his gracious appointment by the foolishness of preaching to save them that believe? Sure we are that those views of dependence and of the sovereignty of God, which have the effect of sinking our aims at usefulness, of dispiriting our efforts; and then of removing the sense of blame in a supine and negligent discharge of our office, must be either directly wrong, or essentially defective.

Yet we are not insensible of the danger of the opposite extreme. We doubt not that preachers of the gospel may dwell so exclusively on

the capabilities of men for obedience; on the influence of truth as the means of inducing it; and on the connexion of divine influence with a due application of truth, that dependence on God shall be forgotten, and the sovereignty of his grace, have but a distant, doubtful, and unwelcome place, in their scheme of faith, and their topics of illustration. They may in this manner insensibly come to depend on their own dextrous use of the weapons of their warfare for success, and not on him through whom alone they are mighty; and their hearers too may come to look to them as the causes, or to complain of them as the hindrances of revivals, instead of prostrating themselves in humble supplication, with the deep felt persuasion that "salvation is of the Lord." When this shall be the case, revivals of true religion to the same extent must cease. Men, no longer feeling themselves miserable sinners in the hands of God, will not see the deep malignity of their sin; the Holy Spirit, excluded from his office, will withdraw; what appearances of revival may remain, will be only fitful excitements produced by the art of men; and what semblances of goodness may attend them, will be "as the morning cloud or the early dew, that vanisheth away." As Christian Spectators of the revivals which for nearly half a century have blessed our country, we do not hesitate to avow our conviction that the Calvinistic faith which has been so intimately connected with them, is indispensable to their existence; at the same time that we wish to see the doctrines of that faith exhibited not as speculative dogmas, but as practical principles, and in their application to men as the accountable subjects of God.

There are other traits of these excellent sermons to which the attention of our readers might usefully be turned. But we shall mention only their boldness of design and application. Dr. Beecher forgets not that he is a messenger of God. He has no doubt that the message which he brings is truth, and no misgiving in the announcement of it. As one who feels himself accountable, and relies on Him who sends him, to sustain him in his work; impressed too with the importance of his message to mankind, and assured that if once it can be fairly brought to their minds it must commend itself to their consciences. he is in nothing moved by the number, the learning, or the influence of its opposers. Nor does he diminish its force by qualified statements, flattering commendations, and concealed or doubtful allusions; but he calls things by their right names, and carries out his principles to their proper application, however many, or respected those may be who are wounded or offended. Nor does he appear to be restrained by false delicacy more than by an enfeebling timidity. He does not forbear to give warning of the dangers which he sees, because another watchman rather than he might be expected to sound the alarm; nor stand by and see a good design neglected, without employing the influence which he has, to recommend it, because perhaps some one may think that he is taking too much upon him. What an amount of talent lies comparatively buried for want of the same decision in the application of it! How has the enemy been emboldened because he has not been fearlessly met! How slow have been the marches and how feeble the conflicts of the armies of Immanuel, because the standard-bearers have been so faint. "Fifty such men as Paul the apostle," Dr. Beecher hesitates not to say, "unaided by the resources of systematic benevolence, might evangelize this world." If this may seem extravagant, yet we have later examples enough to show what might be accomplished, were all the members

or even all the ministers of our churches animated with the apostle's heroic zeal.

If Swartz, and Buchanan, and Vanderkemp, and Carey, and Martyn, and Brainerd, could, each alone, accomplish so much; what may not be expected from the energies of such a nation as this? Fifty such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world. What then may not be accomplished by a nation of freemen, destined in little more than half a century to number its fifty millions? p. 304.

There is in all the popular addresses of Dr. Beecher, an accumulation and sometimes an incongruity of metaphor. For instance we cannot conceive of "bigotry and heresy after having been laid deep in the same grave, called forth by the trumpet of the archangel at the last judgment to answer for their crimes, and to receive the punishment of their deeds;" nor can we suppose that bigots and heretics are meant, for then the sentence as it stands (p. 210,) would imply a passionate wish that they all may rise to final condemnation. There is also in some instances an extravagance of expression which, with all due allowance for the ardor of discussion, cannot be entirely justified. We have alluded to one instance; and it is needless to mention others. When this becomes characteristic of a preacher it unavoidably diminishes the effect of his preaching. His hearers become accustomed to receive his statements with deduction. There is no single quality more important in a minister of the Gospel, than that simplicity and godly sincerity, which gains for him the confidence of all who know him, that his uniform aim is to speak "the truth, the whole truth, and nothing but the truth."

These sermons have been so widely circulated that a particular analysis of them for our readers cannot be needful. Some of them perhaps on account of their local application are less generally known than others. If "the Bible a code of laws," and "the design, rights, and duties of local churches" are of this number, we are sure it is not because these are less worthy of attention. The former is an axe at the root of latitudinarian sentiments, applied with a directness of power which we do not often see. That the Scriptures speak a determinate meaning, which it is possible to ascertain and to know that we have ascertained; that revealed truth is of the highest importance to man, and is to be received by us, just as it is revealed, whatever may be our views of its reasonableness, and whatever mysteries it may contain; and that there are fundamental doctrines which we may distinguish, and are under a moral obligation cordially to believe, with other kindred sentiments, are indeed familiarly understood and inculcated by all faithful ministers of the Gospel; but we do not remember to have elsewhere seen them brought together and illustrated, in their connexion with each other, and their common bearing upon the great plan of the Divine government with so much clearness and force, as in this sermon. The nature of the moral government of God, and the unity of the Scriptures as the revelation and medium of it to mankind, are also in this sermon forcibly exhibited.

The title, however, we have always thought unhappy, as by no means comprehending all that the author intended, and which it is the object of the sermon to illustrate. "A code of laws," in all ordinary acceptation, is distinct from an ulterior and gracious provision to give effect to laws, and attain their end. But it is the glorious peculiarity of the Bible to reveal such provision. The Bible therefore is not a mere code of laws, but more than this,

and above it. It is the Gospel of the grace of God, sent to do for ruined man, "what the law could not do"—restore him to the obedience of the law, and to the fellowship of God.

This sermon would also be improved by throwing its thoughts into a more connected form, if this could be done and the design be answered. In its present form, it has rather the aspect of a number of distinct propositions, each dependent on its own proof than a single train of continued thought. It is indeed built upon a common foundation, but this has rather the appearance of a vestibule than a foundation. It is rather the preface, than the main work. It is comprised in five pages; while the inferences extend over thirty-eight.

The sermon on the design, rights and duties of local churches, we wish to see in the hands of all the members of our churches. Did they better understand the high and holy design of their association; the necessity of personal holiness to their answering this design; the relation in which particular churches stand to each other, and the duties belonging to that relation; the means of their prosperity and the causes of their ruin; as these are here illustrated we might hope to see them coming forth before the world in a new and more decided character. If any of our readers, glancing at the title, have imagined the sermon to relate rather to matters of form or of controversy than to practical religion, and the vital interests of the kingdom of Christ, we have only to request them to examine it.

The sermon on "the faith once delivered to the saints," is familiar to our readers. In this excellent sermon, the application of a few passages of Scripture, on which much depends, is perhaps of doubtful correctness. The complaint of the captive Jews, "The fathers have eaten sour grapes and the children's teeth are set on edge," may imply only this, "The fathers sinned, and we are suffering for their sin;" and not all that Dr. Beecher comprehends in it. "Sin in man is a physical property, transmitted from father to son as bones and sinews are, and alike inconsistent with choice or blame." p. 226. So the next quotation "If our transgressions and our sins be upon us and we pine away in them, how shall we then live," may be understood only as a complaint of the Jews that, if the predictions of the prophets respecting the judgments to be executed upon them for their sins, were true, the encouragements to repentance addressed to them could not be sincere: for die they must whatever they might do to obtain life,"—and not as the author says, "If we be dead in sin to the exclusion of all spiritual life, how can we be free agents and how can we help ourselves, or be justly blamed." Of the importance of giving an unquestionable construction to proof texts, Dr. Beecher cannot be insensible. The conclusion of this sermon we insert nearly entire as containing an epitome of the argument and as being an interesting specimen of tender and faithful appeal.

We are sensible, that, in our land, there are many who have no opportunity of hearing the evangelical system of doctrines stated in a manner which its advocates would approve: and that no small prejudice has arisen against it, through misapprehension. But with his Bible in his possession, we are constrained to believe that every man may know what the Scriptures say on these subjects; and that, if the evangelical system be divine, it cannot be rejected with impunity. If, to any, this opinion shall seem severe, and, as some have said, as if we were *glad* that *many* will be lost; we can say with an apostle, and call God to witness, that "we have great heaviness and *continual* sorrow in our hearts for our brethren, our *kinsmen* according to the flesh;"

whom, as we understand the Bible, we cannot but regard as fatally deceived.

If the effects of their mistake were, in our view, confined to this transient scene; or, if we could believe, that the truth of God, as a whole, could be misunderstood and rejected, consistently with that moral renovation of the heart which is indispensable to communion with God, and admission to heaven, we might hold our peace: for of what possible consequence can it be to us, whether our fellow men agree with or differ from us, on points, which, in a few days, may be of no consequence. Time is too short, and eternity is too long, to justify great solicitude about things which affect us only here. But if, as we believe, all the qualifications for heaven have ceased from the heart of man, and all the means of their restoration lie in the system of revealed truth, and the efficacy given to it by the special influence of the Holy Spirit; and if God will not sanctify by the instrumentality of error, where his truth is rejected in the presence, or within the reach of ample evidence, how can we, in such circumstances, behold our fellow men, our friends, and neighbors, moving onward to the confirmed state of a miserable eternity, and not be deeply affected? We beseech you brethren, "by the meekness and gentleness of Christ," that you be not offended with our plainness, in this discourse, nor with our importunity in its application. We respectfully, but earnestly, invite your attention to the argument which has been submitted to your consideration; and intreat that, in the light of it, and of God's holy word, you will give to your own opinions one revision more; one *careful, prayerful, immediate revision:* for if you are wrong, it will soon be too late to retrieve the mistake. Allow us to ask you then, affectionately—solemnly, whether such collateral evidence, as we have been able to lay into the scale of evangelical exposition, can be the result of accident; or can be found, to be laid in the opposite scale? Are the doctrines of the liberal system contained in the text, according to its most direct and obvious meaning? Do they receive the sanction of approbation from the most devout persons, and sentence of condemnation from the irreligious and vicious? Does the liberal system produce the same objections, which the faith delivered to the saints produced? It is gladly received by the common people, and rejected by the same sort of men, in the higher orders of society, who rejected the Gospel? Do the doctrines of the liberal system occasion a virulent hostility against them, in such circumstances, as show that it does not result from the ardent love of truth, or hatred of error? Do they occasion the same fears and anxieties about a future state; the same deep conviction of sin; and the same joyful, and often, sudden conversion to God, as are manifested under evangelical preaching, and in revivals of religion? Do the doctrines of the liberal system produce revivals of religion at all; and not rather, awaken prejudices, and array influence, against them? Do they produce the same style of piety; as deep, solemn, and ardent, as the faith produced which was delivered to the saints? Do they inspire the same solicitude and effort for the awakening and conversion of sinners, under the light of the Gospel; or the same compassion for the heathen, and enterprise for their salvation? Does the liberal system inspire the same assurance of its being true, attended by the same unwavering constancy in its profession, which the faith delivered to the saints inspired? And does it produce the same assurance of hope, and the same sustaining joy "full of glory," in the hour of death?

We make the appeal to your consciences and your hearts, whether you do not perceive and know, that the liberal system is naked, in respect to these great effects which the faith delivered to the saints did produce: and whether all of them do not with undeniable notoriety, cluster about the path of the evangelical system. If this be so, can that system be false which produces the effects, so many, and so great, which were produced by the faith delivered to the saints: and can that be the true faith, which is so utterly destitute of them? The Gospel is the most powerful moral cause, which has ever operated in this world. Its effects, of course, cannot be hid, and cannot be the same with a system in direct opposition to it. The three or four first centuries brought out, unequivocally, the

effects of the faith delivered to the saints which we have noticed: these, all of them, are found associated still, with the evangelical system; and none of them with the liberal system. Is, then, the liberal system, the faith once delivered to the saints? Why does it not produce the same effects which that produced? Has the Gospel changed its nature, or lost its power; or has human nature changed, or is the liberal system, another Gospel? Ponder well this subject, for the judge is at the door; and the day will burst upon us soon, that will try every man's faith, and heart, and work. pp. 263—265.

The sermon on the resources of the adversary, &c.—is less finished than any other in the volume. The plan is worthy of the author; but in the illustration of some of the parts there is less copiousness of thought, and power of argument and persuasion, than we were prepared to expect. Still there are passages conceived in his happiest manner. The following sentences in the introduction are *multum in parvo*, and worthy of being read again and again by all the Sadducees of the age.

I am aware, that with some, the doctrine of fallen angels is but an eastern allegory; and the idea of a conflict between the creature and Creator, ridiculous and unworthy of the divine supremacy. I can only say, that if there be not an order of sinful intelligences above men, the Bible is one of the most deceptive books ever written. The entire history of the world shows, that human depravity, though operating in accordance with the laws of mind, is yet methodised and wielded with a comprehension of plan, wholly inexplicable upon the principle of accidental coincidence among men. That there should have been a system of well constructed opposition to the Gospel, varying with circumstances, and comprehending the great amount of bad moral influence which has existed without some presiding intellect, is as improbable, as that all the particles of matter which compose the universe, should have fallen into their existing method and order by mere accident, and without the presiding intellect of the Deity. And as to moral competition between the creature and the Creator, it exists, even if there be no fallen angels. It is a matter of fact before our eyes—a matter of experience too—that the carnal mind is enmity against God: and that God, in Christ, is reconciling the world to himself.

It should be remembered also, that when God has formed moral beings, even he can govern them, as such, only by moral influence, and in accordance with the laws of mind; mere omnipotence being as irrelevant to the government of mind, as moral influence, would be to the government of the material universe. Nor must it be forgotten, that an alienated world requires more moral power for its restoration than that of simple law, which proved insufficient to maintain its allegiance. It requires a new moral influence so introduced and applied, as to corroborate law, and strengthen the loyalty of all the good, while rebels are reconciled and pardoned.

The reconciliation, through Christ, of such a world as this, in opposition to the rooted aversion of every heart, the concentrated power of social wickedness, and the ceaseless counteraction of mighty intelligences, principalities, and powers, does not seem to us an achievement unworthy of that Being, who numbers the hairs of our head. By prophets and apostles, it is represented as exhibiting the heighth and depth, and length and breadth, of the wisdom, and goodness, and power of God. pp. 268, 269.

We will add only two other passages from the same sermon—the former a striking statement of a common argument, and the other a suggestion which we fervently wish to see regarded in a manner corresponding to the importance of the subject, by all the parents, and teachers of youth in our country.

We have no authority for saying, what some, without due consideration, have said, that God, if he pleased, could doubtless in a moment convert the whole heathen world without the Gospel. It might as well be said, that he can, if he please, burn without fire, or drown without water, or give breath without atmosphere, as that he can instruct intellectual

beings without the means of knowledge, and influence moral beings without law and motive, and thus reclaim an alienated world without the knowledge and moral power of the Gospel. It is no derogation from the power of God, that to produce results, it must be exerted by means adapted to the constitution of things which himself has established. God has no set time to favor the husbandman, but when he is diligent in business; and no set time to favor Zion, but when her servants favor her stones and take pleasure in the dust thereof. From the beginning, the cause of God on earth has been maintained and carried forward only by the most heroic exertions. Christianity, even in the age of miracles, was not propagated but by stupendous efforts. And it is only by a revival of primitive zeal and enterprise, that the glorious things spoken of the city of our God can be accomplished.—pp. 280, 281.

Special effort is required, to secure to the rising generation an education free from the influence of bad example, and more decidedly evangelical.

The atmosphere which our children breathe, from the cradle upward, should be pure. Instead of this, it would not be difficult to find common schools, in which ignorance and irreligion predominate. Even where the intellect is cultivated, the heart not unfrequently is corrupted, and the child made wise only to do evil. In a great proportion of the higher schools, to which Christians send their children, little exists of a decidedly religious tendency; while in some, a powerful influence is exerted against evangelical sentiments and piety.

And though in many of our colleges there is a salutary religious influence, and repeated revivals of religion are enjoyed, in none is the influence of religion so decisive as it might be; while in some, to which pious parents send their children, the influence is directly and powerfully hostile to religion.

I am aware, that not a few regard religious influence in our colleges as already too great, and that an effort is making to separate religion from science, during the progress of a collegiate education. And those who choose to rear colleges, and send their offspring where the power of the Gospel shall be excluded, have, doubtless, a right to do so—answerable for their conduct only to God. But no Christian can do this without violating the vows of God which are upon him, to train up his child in the nurture and admonition of the Lord. And, instead of a compromise in the evangelical colleges of our land, there should be, as easily there may be, a more decided tone of religious influence. Our colleges should every one of them be blessed, not only with preaching, but with kind, discreet, and assiduous pastoral instruction and care. Why should these precious communities of inexperienced youth, separated from parental inspection, and exposed to peculiar temptations, be deprived of the watchful eye and parental voice of pastoral exhortation and advice? What parent would not pray with more faith, and sleep more quietly, if he knew that some one, acquainted with the youthful heart, and appointed to watch over his child, had gained his confidence and affection, and was praying and laboring for his salvation?

There is no period in life when the heart may be more successfully assailed, than that which is passed in a college. And there is no class of human beings, among whom revivals may be promoted, by proper pastoral attention, with greater certainty, or with greater power and glory. Nor can it be expected, that the church will ever look forth fair as the morning, until effectual care is taken, that in her higher schools and colleges, her children shall be induced to consecrate to God the dew of their youth.—pp. 287, 288.

Address to the Public, by the MANAGERS of the Colonization Society of Connecticut: with an Appendix. New-Haven.

THE Colonization Society of Connecticut was formed a year since, and held its first anniversary meeting at New-Haven, on the 6th of May. In place of its first Report, it sends forth this appeal in behalf of the cause of African Colonization, in the hope of increasing and giving efficiency to that interest in the object which is known to exist, but which exists, we fear, too much as a passive affection of the mind merely, among the benevolent of this State. It is remarked, that while our benevolence in regard to every other public object is active—while we give liberally to the cause of Missions, Education, the Bible, the

Greeks. &c. and read their journals and talk of their operations and second their appeals, our benevolence in regard to this one great object,—among the greatest which could engage the zeal of the Christians of this age and country, as a future age will show,—is apt to rest in a more inoperative sympathy: we *give* little and *do* little for the millions of the degraded children of Africa—our own millions and hers. And yet this cause more than most others needs in its infancy, friends and funds, and the favoring influence of the public voice—we say, in its infancy, because it is a consideration in favor of the Colonization Society, that while other enterprises must continue to draw more largely on the funds of public benevolence, as they advance in their operations, this will draw less. The cause will soon support itself, and like a grateful beneficiary, it will pay back into the treasury of Christian philanthropy, through various channels, and with large interest all the charities which shall have been bestowed upon it.

We hope therefore that this Address, and the Society which publishes it, will have the effect of adding action to our sympathy for the Africans. The Address is well calculated to produce this effect, being a forcible exhibition of the condition of the blacks in this country, and of the claims, and objects and bearings of the American Society. We make one or two extracts. The first respecting the prospects of the Africans in this country.

It is taken for granted that *in present circumstances any effort to produce a general and thorough amelioration in the character and condition of the free people of color must be to a great extent fruitless.* In every part of the United States there is a broad and impassable line of demarkation between every man who has one drop of African blood in his veins and every other class in the community. The habits, the feelings, all the prejudices of society—prejudices which neither refinement, nor argument, nor education, nor religion itself can subdue—mark the people of color, whether bond or free, as the subjects of a degradation inevitable and incurable. The African in this country belongs by birth to the very lowest station in society; from that station he can never rise, be his talents, his enterprise, his virtues, what they may. In consequence of this it is that they are what they are. The wonder is that in such circumstances, they are not far worse. And so long as they continue in these circumstances they must be deeply and incurably degraded. We have only to compute the extent, the variety, the power of the motives which are brought to bear upon the mind of every man who is truly a freeman, and at the same time recollect how few of these motives speak to the mind of the black man bond or free; and we see that the colored population of this country thus degraded by circumstances and degraded in public estimation, must be, as a mass, degraded in spirit, degraded in all their habits, degraded by ignorance and indolence and want of thrift, and degraded by vice. What motive has the black man to cultivate his mind. Educate him and you have added little or nothing to his happiness—you have unfited him for the society and sympathies of his degraded kindred, and yet you have not procured for him and cannot procure for him any admission into the society and sympathy of white men. What motive has the black man to be industrious? He can supply all his physical wants without industry; and beyond the supply of his immediate physical wants, he has little inducement to look. Would you set before him the prospect of wealth as a motive to industrious enterprise? But of what value is wealth to him? Wealth can secure a sort of respectability for the ignorant and rude, and even for the vicious; it can half atone for crimes against the happiness of society; but it can do nothing for the black man. Would you urge him to frugality and diligence by the prospect of making provision for his children? But if neither education nor property can do any thing for him, education and property can do as little for his children after him. Would you set before him

the importance of a good character? But of how much value is character to him who stands now, and must always stand in the lowest order of society? It is this degradation of the condition of our free colored population which ensures their degradation of character, and their degration of character re-acts to make their condition still more degraded. They constitute a class by themselves—a class out of which no individual can be elevated, and below which, none can be depressed. And this is the difficulty, the invariable and insuperable difficulty in the way of every scheme for their benefit. Much can be done for them—much has been done; but still they are, and in this country always must be a depressed and abject race. pp. 5, 6.

It is plain enough that the Africans can never rise to any tolerable condition in this country. Neither affluence nor character, can be theirs on this side of the waters which divide them from their native land. Most of them do not even think of respectability; or if they do, they think of it only with that despair which an almost venerable old slave expressed, who still lives, or lately lived, on one of the islands along our Southern coast. He was a prince in his own country, and was by education, as well as by birth, much above his countrymen; he spoke the Arabic language, which he still retained, along with his adherence to the religion of Mahomet,—knowing only *Allah and his Prophet* in his "house of bondage," where indeed his experience of the influence of the Christian religion was little calculated to win him to a better faith. Being asked if he did not desire to return to his own land and claim again the honors which were his birth-right, he sorrowfully replied, surveying a form bent down and degraded by many years of servitude, "*No,—me somebody no more!*"

No, there is no congruity between servitude and honor; the frame that is bowed down to the one, cannot lift up itself to bear the other; the spirit that droops beneath it, cannot breath a more generous atmosphere. There is nothing in a condition universally and indiscriminately abject which is compatible with either social or intellectual or moral worth. There is indeed, neither happiness nor hope for the African in this country. He must be restored to his own land, or what he is now he always will be.

You may call him free, you may protect his rights by legislation, you may invoke the spirit of humanity and of Christian benevolence to bless him, but still he is degraded. A thousand malignant influences around him are conspiring to wither all that is manly and noble in his nature. But in Africa he becomes a member of a community in which he is not only free but equal. There he stands up to be a man. There he has a home for himself, and his children. There he looks about him on a soil of unrivalled and almost incredible fertility, on the dark forest already beginning to fall at the approach of civilization, on the varieties of mountain and valley and stream, already known by names dear to freedom and benevolence, on all the magnificence and luxurience of that tropical land, he can feel that there is his home, the land of his fathers, the refuge of the exile, and that there his children through succeeding ages shall enjoy a rich and noble inheritance. There he finds himself moved to industrious and honorable, and virtuous enterprise, by all the motives that inspire and quicken the freemen of our own New-England. Every man of color who removes from the United States to our African Colonies, removes from a land of degradation, from a land where his soul is crushed and withered by the constant sense of inferiority, to a land where he may enjoy all the attributes of manhood and all the happiness of freedom.

The successful establishment of these colonies will not only bless the colonists themselves but will react to elevate the standing of those who remain behind. From beyond the Atlantic there will come a light to beam upon the degradation of the negro. Let it be known among the colored population

of this country what Africa is, and what advantages it offers to the emigrant; and soon the self same spirit which now lands thousands of suffering Irishmen every year upon our shores, will be yearly landing thousands of our free blacks upon the shores of Africa. p. 8.

It is not the establishment of colonies merely which should alone be contemplated in connection with the Colonization Society. There are other interests of not inferior magnitude intimately concerned in the enterprise. Nay we doubt not that it will appear, when the last page of the history of these States, and of Africa, shall have been written, that the benefits resulting to the hundreds or thousands of the emigrants, even if all the oppressed should be removed from among us to a land of freedom and happiness, were among the least of the immeasurable interests which, in the providence of God were involved in the enterprise of African Colonization.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Education of Beneficiaries at Yale College. An individual makes the uncommonly munificent offer of paying the tuition of one hundred Beneficiaries at Yale College—amounting to $3,300 a year, for four years.

The following Circular is issued by the Connecticut Branch of the American Education Society.

The Directors of the Connecticut Branch of the American Education Society, having been employed, for some months, in making arrangements for affording more efficient aid to their Beneficiaries, are enabled through the engagements of Auxiliary Societies and benevolent individuals, to offer the following assistance to their Beneficiaries of Yale College.

1. Any number of Beneficiaries not exceeding *one hundred*, who shall join either of the classes during the College year commencing Sept. 10, 1828, and ending Sept. 10, 1829, shall receive their tuition, during the whole of their College life *free of expense*. A similar arrangement it is hoped may be made for future classes.

2. Libraries are provided, from which Beneficiaries and other indigent Students, may enjoy the use of all books studied in College free of expense.

3. A considerable number may have their washing provided for by families in town, without expense to the Society.

4. Aid in clothing may be expected, to a greater or less extent, from the Female Education Society.

5. From sixteen to eighteen hundred dollars a year may be earned by Beneficiaries or other indigent Students, by sawing wood during the hours of exercise; by rendering assistance during the meals in the Hall; for their care of recitation rooms; and for other duties, which will interfere in no degree with the prosecution of their studies.

6. Opportunities are often presented to Beneficiaries of providing in part for their support, by giving private tuition, or by rendering other literary services. At the present time, particularly, five Beneficiaries may receive one hundred dollars each, for occasional assistance of this kind.

7. In the view of the Directors, it is not expedient for their Beneficiaries to become Instructers of schools for a support during their Collegiate course. But to those who qualify themselves for these duties by sound scholarship, frequent opportunities are afforded after they have taken their degrees, of obtaining lucrative and useful stations as Instructers in the higher class of Academies; as very frequent applications for such Instructers are made from time to time to the Officers of the College.

By order of the Directors,
DENISON OLMSTED,
Secretary of the Conn. Branch of the American Education Society.

Ecclesiastical Statistics. The Quarterly Journal of the American Education Society, a work which is very valu-

able for its industrious collection of facts, gives the following general summary of the RELIGIOUS DENOMINATIONS in the United States.

Presbyterian Church. Synods 16. Presbyteries 90. Ministers 1,214. Licentiates 218. Candidates 229. Churches 1,880. Churches vacant, 679. Communicants 136,479. *Congregationalists.* Associations 62. Ministers 720. Churches 960. Churches vacant, 240. In addition there are from 100 to 150 Unitarian Churches. *Baptists.* Associations 190. Churches 3,723. Ministers 2,577. Baptisms 238,654. *Prot. Episcopal.* Clergymen 486. Churches 598. Communicants 24,075. *Meth. Episcopal.* Districts 83. Circuits 890. Preachers 1,465, besides a large number of Local Preachers. Number of members 381,997. *Free Will Baptists.* Ministers 242. Churches 335. Licentiates 30. Communicants 12,000. *German Reformed.* Churches 400. Ministers 90. Communicants 30,000. *Reformed Dutch.* Synods 2. Classes 16. Churches 150. Ministers about the same. Communicants 14,000. *Evangelical Lutherans.* Ministers 200. Congregations 300. *Roman Catholics*, 600,000. *Quakers or Friends.* Whole population 750,000. *Universalists.* Societies 250. Ministers 140. *Swedenborgians.* Societies 12. Ministers 50. Whole population 100,000. *Shakers.* Societies 16. Preachers 40. Population 5,400. *Cumberland Presbyterians.* Congregations 60. Ministers 60. *Christians.* Ministers 250. Churches 250. Communicants 20,000. *Seventh Day Baptists.* Churches 18. Ministers 29. Communicants 2,862. *Six Principle Baptists.* Churches 15. Ministers 20. Communicants 1,500. *Tunkers.* Churches 33. Ministers 30. Communicants 3,000. *Mennonites.* Churches 225. Ministers 200. Communicants 20,000. *Free Communion Baptists.* Churches 32. Ministers 23. Communicants 1,284. *Several small sects of Methodists* not included in the preceding list. Ministers 225. Members 11,214.

Whole number of Denominations mentioned 22. Whole number of Ministers in 20 Denominations (exclusive of Roman Catholics, Quakers, and Local Methodist Preachers) 8,196.

Swedenborgians. From the journal of the proceedings of the General Convention of Swedenborgians, which met at Baltimore in June 1827, we have derived the following facts. There are in Massachusetts four Societies of Swedenborgians; in New-York four; in Pennsylvania four; in Maryland one; in Virginia two; in Ohio two. In addition, fifty-four towns are mentioned where there are receivers of these doctrines. The number of ordaining ministers is six; the number of teaching ministers is eight; the number of licentiates ten. Benedict says that the population comprised within the limits of the denomination is 100,000. Probably a nearer estimate is 130,000. *Quarterly Journal.*

Shakers, or the Millennial Church. There are Societies of Shakers at the following places, Alfred, and New Gloucester, Me. Canterbury, and Enfield, N. H. Shirley, Harvard, Tyringham, and Hancock, Mass. Enfield, Conn. Watervliet, and New Lebanon, N. Y. Union Village, and Watervliet, Ohio. Pleasant Hill, and South Union, Ky. West Union, Va. The number of Societies is 16; number of Preachers about 45; members gathered into their Societies about 4,500; those not included about 900; making in all a population of 5,400.

The above facts are derived from documents published under the sanction of the Society. *ib.*

Another University in London. The late established act of a University in London which is now nearly ready to go into operation, has given rise to another project of the same kind by the supporters of the Established Church. A meeting was held for that purpose on the 21st. of June, of which a London paper gives the following report.

His Grace the Duke of Wellington was in the chair, and was surrounded by the Archbishops of Canterbury, York, the Primate of Ireland, the bishops of London, Durham Landaff, Bath and Wells, Chester, Litchfield and Coventry, &c. &c., and most of the principal of the nobility. They were hailed on their entrance into the rooms with loud cheering.

The Duke of Wellington briefly addressed the meeting in explanation of the objects for which the meeting had assembled. His Grace said it was necessary in this country, the constitution of which was essentially Protestant, and which religion was established in the land, that a college should be founded wherever its existence was deemed necessary by the heads of that

church—seminaries for the diffusion of education—education, which (said his grace) without religious instruction combined, was worse than useless. His grace then declared his approbation of the principles on which it was intended to establish the new college, and sat down amid cheers.

Several resolutions were then adopted unanimously, laying down the necessity for the college, the broad principles on which it would be conducted, and appointing a committee, containing some of the first names in the country, to conduct the proceedings until another general meeting of subscribers was called.

A long list of subscriptions from the reverend and noble individuals present and others, was read and received with successive cheers.

The Bishop of Chester said,—"It has been said that no persons are to be admitted into the college, which it is the object of this day's meeting to found, but those who are members of the Church of England. As this report is unfounded, as I now declare it would, if allowed to circulate, be productive perhaps of some injury, I conceive it my duty thus once to contradict it. (Hear, Hear.) So far from such being the fact, no question whatever as to the religious opinions held by the student will ever be asked and all that will be required of him is, to conform to the rules of discipline which will be laid down on that head. (cheers.) What I mean" said his lordship "is that in order to become students it is not necessary that they shall be members of the established church, but they must submit themselves to the rules and discipline which the college, connected as it will be with the church, will impose for the general management and conduct of their studies." (Loud applause.)

It was whispered in the hall that it was the intention of his Majesty to present a donation of 5000*l* towards the institution, to testify his approbation thereof.

The subscriptions entered into at the meeting amounted to nearly 20,000*l*. Among the donors we may mention the following:—The Archbishop of Canterbury 1000*l*; the Archbishop of York 5000*l*; the Duke of Wellington 3000*l*; the Duke of Rutland 5000*l*; the Bishop of London 1000*l*; the Bishop of Durham 500*l*; a Lady unknown 500*l*.

Schools in Denmark. The number of Schools on the plan of mutual instruction in Denmark, has greatly increased within the last few years. At the conclusion of 1823, there were in all Denmark only 507 schools of this description. At the end of 1824, there were 1017, in 1825, there were 1707, and in 1826, no fewer than 2007.

Christian Advocate.

Statue of Wickliffe. The inhabitants of Lutterworth, have entered into a subscription for a bronze statue of Wickliffe, to be erected in that town. He is to be represented with a Bible in one hand and his staff in the other.

Ibid.

Hamalaya Mountains. In a late official report, by Captain Herbert, on the Geology of the Hamalaya mountains, it is stated, that they present no fewer than twenty-eight peaks which overtop Chimborazo, in the Andes, (one of them being 25,000 feet in elevation,) forty-four of which tower above the second height of the South American summits, and a hundred above the third. The Geological formation is Gness. There is no trace of volcanoes. Coal has been discovered at the foot of these stupendous altitudes. *Ib.*

Gipsies in England. The number of Gipsies in England was estimated, sixty years ago, at 40,000, and it is not thought to have since decreased. They are every where the terror of the peasantry; and it is stated that, within ten miles of London itself, a tribute, not unlike that formerly exacted in the wild parts of the country under the name of black mail, is paid to them by the farmers, to protect their property from their incursions. *Ib.*

NEW PUBLICATIONS.

RELIGIOUS.

Christian Perseverance; a Sermon delivered in the Second Universalist Church in Charleston, December 23, 1827. By D. K. Whitaker. Charleston.

Review of a Discourse delivered at Townsend, entitled 'Means by which Unitarian Christians may correct Misrepresentations of their Faith.' By Timotheus. Lancaster. F. & I. Andrews.

The Covenant and Declaration of Faith of the Second Church of Christ in Dorchester, with a List of the Officers and Members. Boston. T. R. Marvin. 12mo. pp. 36.

A Discourse delivered at the Installation of the Rev. Mellish Irving Motte in Boston, May 21, 1828. By William E. Channing. Boston: Bowles & Dearborne. 8vo. pp. 43.

A Sermon preached at the Ordination of the Rev. Samuel Presbury in Northfield, Mass. February 27, 1828. By John Pierpont. Boston: Bowles & Dearborn. 12mo.

MISCELLANEOUS.

Provincial Letters, containing an exposure of the Reasoning and Morals of the Jesuits; by Blaise Pascal: originally published under the name of Louis de Montalte. Translated from the French. To which is added a View of the History of the Jesuits, and the late Bull for the Revival of the Order in Europe. New-York; J. Leavitt: Boston: Crocker & Brewster. 12mo.

Rudiments of Geography on a new Plan, accompanied by an Atlas. By W. C. Woodbridge, A. M. Eighth Edition. Hartford. O. D. Cooke & Co. 18mo. pp. 208.

Medical Inquiries and Observations on the Diseases of the Mind. By Benjamin Rush, M. D. Third Edition. Philadelphia. J. Grigg. 8vo. pp. 365.

The Cypress Wreath, or Mourner's Friend; a Selection of Pieces adapted to the consolation of the afflicted. Greenfield. Phelps & Clark. 18mo. pp. 108.

An Address delivered before the Hibernian Relief Society, April 7, 1828. By John N. Maffit. Boston. T. R. Marvin. 8vo.

The Effects of Education upon Country Villages; an Address delivered before the Brighton School Fund Corporation, March 30, 1828. By G. W. Blagden. Boston. T. R. Marvin. 8vo.

MONTHLY RECORD.

RELIGIOUS.

Revival in Cincinnati. From a letter to the Editor of the Christian Watchman we make the following extract respecting the results of this recent powerful and interesting work.

Many of the most worthy and intelligent, of the most wealthy, as well as the common people, have experienced the grace of our Lord Jesus Christ. The first week in July was a signal season. Nearly forty professed a hope in Christ in the Baptist congregation. Forty-one persons were baptized in the waters of the Ohio on the 6th, and about one hundred and seventy were received into the two Presbyterian Churches. On the 13th, forty-six more were baptized, making eighty-seven that had united with the Baptist Church. On the same day, two hundred more were added to the Presbyterian churches. The work continued as at its beginning. Religion was the principal theme of conversation. Meetings were holden every day and evening. Business and labor were neglected. Such was the state of feeling, that it could not be described. Opposition, which is usual in Revivals, was scarcely known, for all were more or less convicted or concerned. From the man of grey hairs to the boy of fourteen, persons of all classes in society were seen professing the name of Christ.

Cincinnati contains about 20,000 inhabitants, and is literally the emporium of the west. We may calculate much on such a work of God; not only on the state of that city, but the country adjacent, and thousands will feel its influence in generations to come.

Revival in Ceylon. Another powerful revival of religion is experienced in

the mission schools on this Island. The work is said to be powerful and extensive beyond all former precedent. The fruits of a former revival amounted to nearly one hundred. Since that period schools have been greatly multiplied and prospered. The fields have been thus enlarging and fitting for the harvest; and now the time of the vintage has come. What will be the amount of the ingathering no one may presume to foretell.

Burmah. It appears from extracts in Dr. Judson's Journal in the British Baptist Magazine, that the prospects of the Missionaries are more encouraging than they have been at any former period. Our brethren are under British protection, and have the full liberty of exercising their religion, in all the forms and ordinances which their consciences direct as according with the word of God. The means which they are at present using for the spread of truth, are four. 1. Public worship on Lord's-days. This attended by the members of the Mission, the scholars under instruction, the native converts and inquirers, occasionally some of the neighbors and travellers. The assembly varying from 20 to 70. After worship, religious conversation is sometimes held for hours. 2. The daily evening worship. This is intended for the Mission family, the scholars, the Christians, &c. who reside in the vicinity, averaging about 20. The women repair to another room, and receive the instruction of Mrs. Wade. This with the female school conducted by Mrs. Wade and Mrs. Boardman, (Mr. Boardman has also begun a school for boys) may be called the third means. 4th. is Mr. Wade's zayat, to which he goes regularly after breakfast, and spends the day. On the 17th of January, two natives, Moung Dwah, (brother of Mah Men-lay and husband of Mah Doke) and Mah Lah, received baptism. Five other natives Moung Tan, Moung Yay, Moung Tan-loon, Moung Myat-kyan, and Moung En, with some others, are all considered hopeful inquirers. On the 11th of January, at his zayat, Dr. Judson had a crowd of company through the day, some of whom listened to religious instruction with great interest. Several of the children in the school have manifested a great tenderness of mind. A Burman priest visits the zayat every day, and appears to be almost convinced of the truth, but cannot yet give up the merits of his clerical austerity. He speaks in favor of Christianity, but will not give up heathenism, Moung Shway-bay, a native convert, has commenced reading the Scriptures at the zayat, and at other times is devoted to the female school. Moung-Ing is a most valuable assistant in making known the Gospel. Mr. Boardman, we learn, has now become so well acquainted with the Burman language, as to be able to address the natives.

Guatamala. The following from Dunn's Travels in Central America presents a view of the moral condition of that region, exceedingly painful to the mind of the philanthropist and Christian.

With a lazzaroni in rags and filth, a colored population drunken and revengeful, her females licentious and her males shameless, Guatamala ranks as a true child of that accursed city which still remains as a living monument of the fulfilment of prophecy and of the forbearance of God, "the hold of every foul spirit, the cage of every unclean and hateful bird."

To this censure there are many exceptions, but they are not sufficiently numerous to render such a description as a whole, unjust. The pure and simple sweets of domestic life are here exchanged for the feverish joys of a dissipated hour; and the peaceful home of love is converted into a theatre of mutual accusations and recriminations.

Among the lower orders, this loose and vicious life leads to excesses, which, unrestrained by a vigilant police, produce the most melancholly consequences. The men generally carry a large knife stuck in the belt against the back, and the women a similar one fastened in the garter of the stocking. These on every trifling occasion, they draw, and the result is often fatal. Not a day passes in which some one or other does not stain his hands in the blood of his fellow-creature. On feast days and on Sundays, the average number killed is from four to five. From the number admitted into the hospital of St. Juan de Dios, it appears that in the year 1827, near 1500 were stabbed in drunken quarrels, of whom from 3 to 400 died.

POLITICAL.

Colombia and Peru. By late arrivals from Carthagena we learn that Colombia has declared war against Peru. The alleged causes of the measure are the following:

The attrocious attempt to induce a portion of the Colombian army to turn their arms against their mother country—the claim of Peru to dominion over three of the departments of Colombia, and her endeavoring to unite them to her territory—her prohibiting the Colombian ambassador from displaying over his residence the flag of his country, a banner which so often led the Peruvians to conquest—having, without the least provocation, and without a previous declaration of war, invaded Bolivia, the friend and ally of Colombia—having commenced hostilities against an infant commonwealth, which is indebted to the Liberator of both Colombia and *Peru*, for its wise institutions, its natural preponderance, and the honor of bearing his illustrious name—insulting in their ministerial prints the republic of Colombia, her President, her army, and every thing connected with the nation—depriving the Colombian army of those indemnities which had been granted to the soldiery, in recompense for the blood which their countrymen had shed for the liberties of Peru, and thereby violating the faith of treaties.

MISCELLANEOUS.

Intemperance in New-York. It has been stated in the Report of a Committee of the Common Council, and is an unquestionable fact, that in the city of New-York there are no less than THREE THOUSAND LICENSED DRAM-SHOPS.

Now, as many of these shops are devoted in part to the sale of other articles, we will make the low supposition that only *one-third* of their profits, on an averge, are derived from the sale of liquors: which would be equivalent to 1000 shops devoted *exclusively* to this purpose.

The average rent of these shops we will suppose to be $150 per annum; and the average expenses of the occupants, (many of whom have families,) apart from their business affairs, to be $450. Total expenses of each shop, not including the purchase of liquors, $600. This sum multiplied by 1000 makes a joint aggregate of $600,000. Now, as the "Best of Liquors" are retailed "at 3 cents a glass," (and we will make no deduction for inferior liquors, such as cider brandy and whiskey,) this sum would pay for 20,000,000 glasses,—equal to 250,000 gallons.

But it must be remembered that $600,000 is only the gross *profits*—even supposing that nothing more is realized than sufficient to pay for rent and expenses of living. If we suppose the gross profits to be *one quarter* of the money received, then, instead of 250,000 gallons sold, we shall have four times this quantity; or 1,000,000 gallons: which, estimating our population at 200,000 souls, is 5 gallons to an individual, or 25 *gallons to a family of five!—N. Y. Obs.*

Dugald Stewart. The Caledonian Mercury, a Scotch paper, notices the death of this distinguished man, which occurred recently, in the following manner.

On the afternoon of Wednesday last, this venerable and eloquent philosopher, the last relic of the school founded by Dr. Reid, expired at his temporary residence, in Ainslie-place, after a short but painful illness, which was borne by him with a dignified fortitude and resignation worthy of his principles and his character. And thus has been extinguished, in mature old age, with his well-won honors thick upon him, a man who has long been the admiration of the wise, and the example, as well as the model of the good, and who, without any exaggeration, may be viewed as one of the brightest, and at the same time, purest lights that has shed its radiance on the paths of philosophy, and pointed out the road to truth. The private character of this truly illustrious man may be almost divined from his works, more especially the last of them, his "Philosophy of the Active Powers of the Human Mind," published only a few weeks before his death. Benevolence was its great and obvious feature: and this was united with a certain noblenes of mind, and elevation of sentiment, a generosity of disposition and a purity of feeling, together with an openness, candor, and digni-

fied simplicity of manners which altogether formed a character approaching almost to ideal excellence. In one word, Mr. Stewart was a man of excellent virtue, as well as high intellectual endowments; insomuch, that it is difficult to say whether philosophy has been most indebted to the ingenuity and eloquence with which he has illustrated her doctrines in his writings, or to the unvarying uniformity with which he exemplified her maxims in his life. To the great cause of freedom he was ardently, we might almost say enthusiastically attached; and as he indulged in that amiable spirit of optimism which looks forward with unblenching confidence to the future perfectibility of the species, he hailed with peculiar satisfaction, every fresh triumph gained, whether in the New World or Old, not merely as a blessing in itself, but as laying a foundation of that improvement which he delighted to contemplate even in a long and distant perspective. We need scarcely add, that he is the last but one of that constellation of philosophers, historians, poets, and men of letters, which shed such lustre over the latter half of the last century, and contributed so much to raise the literature of Scotland to the high rank which it now holds in the estimation of other countries: and though he has been gathered in by the great reaper, Death, or like a shock of corn in its season, it is impossible not to be affected with the loss we have sustained, or to refuse a tear to the memory of this truly great and good man. Mr. Stewart, we believe, died in the 76th year of his age.

Slave Trade. It appears by an official document, received from Rio de Janeiro, that the following importations of slaves were made into that port in 1826 and 1827.—1826, landed alive 35,966—died on the passage 1,985. 1827, landed alive 41,383—died on the passage 1,643. Thus it would seem that to only one port in the Brazils, and in the course of two years, 77,350 human beings were transported from their own country, and placed in a situation as debasing to the human mind, and infinitely worse as regards physical sufferings, than the ordinary condition of the brute creation.

We subjoin the following facts on the same subject from the Twenty-first Report of the London African Institution.

A French vessel, La Perle, Gibbin, master, had landed part of 250 slaves at Gaudaloupe, when an armed French cutter was observed standing towards her. The brutal captain, in order to avoid detection, threw the remainder, 65 in number, overboard, and they all perished. Several of the bodies of the murdered negroes being washed ashore, some slight inquiries were made; but the authors of this inhuman murder were not apprehended, and they have not yet been brought to any account for it. It is to be regretted, that notwithstanding the measures recently adopted in France, there has been no diminution in the slave trade carried on in French vessels from the coast to the colonies. The number of Spanish vessels employed in this nefarious trade is immense. The ravages of disease consequent in the crowded state of these vessels, and the scarcity and wretched quality of the provisions served to the victims, are considered so inseparable from the trade, that they excite little notice. One instance is mentioned of a Spanish schooner, of 60 tons burthen, into which 221 slaves were crowded, their only provisions being bad yams, and putrid water. Thirty died on the passage, and the rest were landed in a frightful state of weakness and emaciation. The Spanish slavers also act frequently as pirates, sparing none who come within their reach, and sometimes even preying upon their brethren in iniquity. When they seize a slaver of inferior force, they generally murder the whites, and take possession of the living cargo. The slave trade is carried on unblushingly at Havana. The slave trade to the Brazils is carried on to a great extent, and is frequently attended by circumstances of the most revolting barbarity. From numerous instances of a similar nature, we select the following:—The Intrepida, of 100 tons burthen, when captured, was found to contain 310 slaves, in a state of great wretchedness and emaciation: seventy of them had died in a passage of 46 days. Another, the Invincible contained 440 slaves, so crowded together that it was impossible to separate the sick from the healthy, or the dying from the dead; their provisions and water were of the worst kind; the filth and stench was beyond de-

scription; and the dysentery, opthalmia, and scurvy, carried off 186 of these poor wretches in less than 60 days. Every facility has been hitherto given by Brazil to this nefarious trade; but it is consoling to reflect that according to a treaty signed with Great Britain in March, 1827, the Brazilian slave trade is to cease within three years from that period.

American Navy. The American Navy consists of forty vessels; of which there are seven 74's or ships of the line; seven 44's or frigates of the first class; four of the second class, including the Fulton steam ship: twelve sloops of war, seven schooners, and other vessels. The 74's are the Independence, Franklin, Washington, Columbus, Ohio, North Carolina, and Delaware—the frigates are the Constitution, United States, Guerrier, Java, Potomac, Brandywine, and Hudson; Congress, Constellation, Macedonian, and Fulton,—the sloops of war are the John Adams, Cyane, Hornet, Erie, Ontario, Peacock, Boston, Lexington, Vincennes, Warren, Natchez, and Falmouth—the schooners are, among others, the Dolphin, Grampus, Porpoise, Shark, Fox, Alert, and Sea Gull. At the present time, nineteen of the above are in ordinary, and twenty-one in commission.—In addition, five ships of the line, and six frigates, are now building, and in a state of forwardness. The Constitution, United States, and Constellation frigates were launched in 1797, and are the oldest vessels in the navy; the Congress and John Adams in 1799; the Hornet in 1803, since which time till 1813, an interval of ten years, no public vessel was built. The Macedonian frigate, and Alert sloop of war captured in that year, have ever since remained in the navy.

The Marriage of the Clergy legalized in France. We find, in a late Paris paper, another decision of a French court, establishing as legal, matrimony among the clergy, with some remarks by the editor.

The tribunal of Combrai, on the 7th of May, gave judgment in the case of Sieur Druon, a Catholic priest, as plaintiff against the civil officer who had refused to acknowledge his right to the marriage ceremony. At the opening of the hearing, M. Leroy, council for the plaintiff, in reply to the public ministry, maintained that the marriage of priests was not opposed to the good of society nor to the doctrines of the Church—He said that although it was forbidden by the council of Trent, it might be allowed by another council. The celibacy of priests, therefore,—he continued,—is not as has been erroneously asserted, a doctrine of our religion. The doctrines of the faith are immutable—it is merely a regulation, the work of men, which men can change.

In the judgment pronounced by the court, they stated, "that the civil law regards marriage only as a civil contract; that it recognizes no obstacles to it except such as it has formerly expressed; that an engagement in sacred orders is not at the present day an obstacle to marriage; that if the laws of the Church prohibit the marriage of its ministers, they are addressed only to the conscience;" &c. &c. and decided in his favor.

Thus within a few months, three tribunals have successfully decided this great question in the same manner. They are those of St. Menehould, Nancy, and Cambrai.

Earthquake at Lima. This city has been visited by one of those dreadful earthquakes which are looked for about once in a century, and had it continued a few seconds longer the whole of Lima must inevitably have been laid in ruins. The calamity occurred on the morning of 30th of March, at about half past seven o'clock, and although only of 30 or 40 seconds duration, was of such prodigious violence, as to prostrate many buildings and injure all, including the stupendous churches, some of which are so much shattered that it is contemplated to take them down, their massive walls of 6 and 9 feet thickness, being literally rent from the top to the bottom. A great number of houses have been pulled down by order of the authorities, and several have, since the shock, fallen of their own accord, in one instance burying two or three persons in their ruins.

The amount of injury to the city is estimated by an official survey, at *six millions of dollars*, a sum quite within bounds, when it is recollected that from the nature of the buildings they cannot be repaired, in many instances, but must be rebuilt.

About 30 persons perished; that is the number of bodies which have been dug out from the rubbish, but others are supposed to be still undiscovered.

The depth of superstition and ignorance to which the common people are degraded, may be seen by their implicit belief in the stories inculcated by the priests, as the cause of this calamity. They look upon foreigners as decided enemies; not only as heretics, but as necessarily imparting to the people with whom they have intercourse, a portion of their liberal notions. The residence of the heretics in the country was first preached up publicly as the cause; that the earth, indignant at their being suffered to remain among the catholics, would as it were shake them from her bosom; and we could not walk the streets for a day or two after, without hearing knots of cholos and negroes gravely assigning this as the earthquake's origin.

At Callao, the shock was felt after the dust was seen to rise from Lima, so that it would seem that it proceeded from the mountain to the sea.

The earthquake was thought to be the most severe, which had taken place since 1740, when of 4000 inhabitants only 200 escaped.

ORDINATIONS AND INSTALLATIONS.

July 10.—At Pawtucket, R. I. the Rev. NORRIS M. JONES, was admitted to the order of Deacons by the Rt. Rev. Alexander V. Griswold, D. D. Bishop of the Eastern Diocese.

July 1.—At Hartford, Conn. Messrs. RODOLPHUS LANDFEAR, WILLIAM W. TURNER, HORATIO N. BRINSMADE, HENRY COWLES, and JOEL TALCOTT were ordained as evangelists. Sermon by the Rev. Joel Hawes.

June 26.—The Rev. SAMUEL CLELAND over the church and congregation of Newman's Creek, Ohio. Sermon by the Rev. James B. Morrow.

July 10.—The Rev. HENRY SMITH over the congregational church of Jerico, Vt. Sermon by the Rev. Josiah Hopkins.

July 22.—The Rev. GEORGE GOODYEAR as Evangelist at New-Haven. Sermon by the Rev. President Day.

July 9.—The Rev. WILLIAM LUCAS was admitted to the holy order of Deacons at Philadelphia, by the Rt. Rev. Bishop White.

July 13.—The Rev. HARRY FINCH to the holy order of Deacons at Cheshire, Con. by the Rt. Rev. Bishop Brownell.

June 26.—The Rev. JOSHUA PAYSON as an Evangelist, at Falmouth, Mass. Sermon by the Rev. Mr. Storrs.

July 2.—The Rev. CHAUNCEY WILCOX over the church in North-Greenwich. Sermon by the Rev. Mr. Williams of Middletown.

July 2.—The Rev. LYMAN GILBERT over the second congregational church of Newton, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

June 29.—The Rev. F. A. B. NEIGER as a minister of the Baptist connexion at Hopewell, S. C.

July 30.—The Rev. GORDON HAYES over the church of Cambridge, N. Y. Sermon by the Rev. Amos Savage, Jr.

July 7.—Messrs. JOHN C. PORTER, ISAAC PARDEE and EPHRAIM PUNDERSON were ordained Deacons, and SAMUEL SEABURY Priest, at Hallett's Cove, L. I. by the Right Rev Bishop Hobart.

July 19.—Mr. ALEXANDER H. CROSBY was admitted to the order of Priests by the Right Rev. Bishop Hobart, at White Plains.

July 21.—Mr. HIRAM JELIFF was ordained Priest, at North Salem, N. Y. by the Rt. Rev. Bishop Hobart.

June 18.—The Rev. DUDLEY LAND over the Baptist Church at Spring Water, N. Y. Sermon by the Rev. J. Brown.

June 4.—The Rev. CLARK PERRY over the Congregational Church of Newbury, Vt. Sermon by the Rev. Mr. Perry of Lyme.

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RELIGIOUS COMMUNICATIONS.

ST. ATHANASIUS.

Man is disposed to indolence. On this account it is well he lives in a restless world. For while every thing is quiet around him, his energies sleep. The moral elements must be in commotion; trials must come heavy upon him, and dangers threaten, and defeat seem almost unavoidable, before he can be effectually aroused, and free himself from every incumbrance, and exert his utmost strength, and make his course luminous amid darkness and high above obstacles, an object of wonder to cotemporaries and of admiration to succeeding ages.

In the church, as well as in the world, circumstances make men great. The Arian controversy in the fourth century, permitted no strength that could exercise itself, to be like weakness, no courage that could stand firmly, to shrink away, no piety that could cheer and purify, to be inoperative.

Among the most zealous in the conflicts of doctrine, and among the most fearless in the storms of persecution, was Athanasius bishop of Alexandria. Born and educated in the church, he seemed destined, from the beginning, to become her champion. The first objects he saw and the first judgments he formed, and the first plans he executed, related to her doctrines, and privileges. Present when a youth at the council of Nice, he there witnessed the fickle policy of Constantine and the cunning duplicity of Arius. And when he returned to Alexandria and was elected her bishop, he could not admit to the fellowship of his church, a man so artful in purpose, and so dangerous in principle, as he thought Arius to be. This firmness and decision in the service of God, raised up a host of enemies, who conspired for his destruction.

As the heresy which he opposed so long and so strenuously, and by which he was harrassed almost to death, originated in his native city, exhibiting there so much deceit and malignity, with falsehoods slandering him, and with cruelty persecuting him, no wonder he pronounced it the unpardonable sin. His piety was great, perhaps unparallelled in his age. Yet those who had dethroned his Saviour, and toward himself were so hostile, five times expelling him from his church and country, and forcing him to be for twenty years an exile and fugitive, exposed to sufferings and death,—those he could not but

view as abandoned by heaven, as beings for whom it was useless if not impious, to supplicate mercy.

Though one of the best men alive, he was accused of lying and theft and murder. Slander so begirt the throne, that the proof of his innocency could not reach it, in time to secure him from attack, or save him from banishment. Four Emperors successively pledged him protection in his diocese, but by each of them he was deposed. Constantine thought it expedient to remove him that the commotion might subside. The apostate Julian condemned him, because he hated his Christianity and his holy life. Arianism was sometimes weak and sometimes powerful in the royal councils; and just in that proportion was this man of God uninterrupted in his instructions to his church and people, or proscribed as an outlaw. But whether the tide rose or fell, the rock was firm, now beneath the billows, now majestic above them.

At that trying period other saints as eminent in station, and regarded as eminent in piety, hesitated not to renounce every thing but the doctrines of the cross; and by negociating with conscience, were permitted to enjoy temporal favors. Not so with him. To him conscience was the supreme law; Christ the Supreme God. And rather than one should lose his crown and the other be compromised with, he himself would welcome privation, and make the desert his dwelling-place, and the uncivilized Ethiopians his companions. His spirit could yield to circumstances, but it could not be broken. He was not so ambitious of martydom as to go voluntarily to death, if flight or concealment might enable him to live. When his relentless enemies tore from him his honors, and silenced his voice and sought his life, rather than to lie down dead in his father's sepulchre, he made a living habitation, and there for four months employed his pen to encourage the weak and council the perplexed. While thus sought after with a hatred that could satisfy itself only with his blood, even then he dared occasionally to enter the streets of Alexandria, where his former disciples would gather round him as one who had come from heaven to tell them of heavenly things. His presence seemed like an angel's and his words were oracles. Though government offered rewards and bribery was resorted to, not a Judas was found among his followers. Every one of them was ready and anxious to protect, to succor, or to conceal him at the hazard of life.

Behold this venerable man, at midnight in his own church clad in his robes of office, having before him a pious band assembled to join in his prayers and to receive his blessings; while armed legions of his foes are crowding on to attack him, breathing vengeance and thirsting for blood. Hear him, as the infuriated soldiers are breaking down the doors of his sanctuary, and their swords are gleaming along the aisles, hear him with calmness and dignity, command his trembling affrighted congregation to sing the 136th psalm, the Israelite's song of triumph, over their Egyptian enemies, and of thanksgiving to God their deliverer. At another time too, when the Emperor had believed him guilty and yielded to the wishes of his adversaries to depose him, behold him, hastening to Constantinople, and secure in his innocence and in the righteousness of his cause, rushing through hosts of opposition, unbidden into the presence of indignant royalty, where no other subject could safely venture, while Constantine trembles at his audacius goodness, and feels the justice of his plea, and gives orders for his immediate restoration to his church.

Where on the records of military achievment can there be found courage so deliberate, energy so invincible, perseverance so untiring? Well he might be superior to the prudent

votary of ambition: for God was his hope and righteousness his shield.

His actions rather than his writings give him his fame. He wrote almost exclusively in defence of what he believed the Bible to contain in opposition to Arius and his partizans. He believed in the Trinity as he found it revealed; and the creed of Nice he took for his guide, without ever forming one for himself, though for twelve centuries one has borne his name. The learned are now willing to reject that as spurious; and the candid and discriminating could not injure his reputation, by ascribing to him a production unworthy to come from his hands.

In viewing him through the mists of antiquity, he seems indeed a giant; though piety gave him the meekness of a child, wherever his conflicts did not call for stern features of character. While decision is necessary, and truth is to be vindicated, and suffering to be endured; we will look at him as an example, and to God who gave him strength and support, whose grace was sufficient for him and is sufficient for all. D.

[Read at the Anniversary, Andover, 1827.]

EXPOSITION OF 1 THESSALONIANS, v. 22.

Abstain from all appearance of evil.

The more common interpretation of this passage is, that it requires us to "abstain from every thing which, to *others*, appears to be sinful; even though we ourselves are satisfied of its lawfulness." But this interpretation, as Schleusner remarks, "the usages of the language (*linguæ rationes*—philological considerations) do not permit." That it is not a correct interpretation of the passage,—though a very common one,—as the distinguished philologist and lexicographer just named has suggested, I shall attempt to show by the following considerations.

1. The passage does not *demand* this interpretation. There is nothing in the language which *clearly proves* the sense to be, that we should avoid whatever appears sinful to *others*, rather than, what appears so to *ourselves*. The latter sense is not forbidden and the former required, by the usages of language; nor are they both *necessarily* included. Besides; a number of instances might be mentioned, in which the word εἶδος, here rendered *appearance*, signifies *kind*; "abstain from every *kind* of evil." We are not therefore *pinned down* to the common interpretation of the passage; but are at liberty to inquire what is its true meaning.

2. The rule laid down in the common interpretation, is *impracticable*. We are to abstain from every thing which appears sinful to others:—to whom? Are we to abstain from whatever appears so to *any individual?* It would be a strange rule indeed, to be laid down in the Scriptures of truth, that we are to do nothing which does not or will not meet with universal approbation. How, then, should we ever know what to do? and how long must we wait to ascertain the opinion of others on the subject, before we may act? Besides; what the people of one place or one country might approve, those of another might disapprove. If any one were to attempt to reduce to practice the principle as stated above, he could do little or nothing, which might come to the view of the public, without violating this rule; and this very inactivity or indiscretion of his would not only have the "*appearance* of evil," but it would be really sinful.

The question returns: Who are they, and how many must there be, to whom when a thing appears wrong, we must abstain from it? In heathen countries, it has the "appearance of evil," to speak against idols; in Mahometan countries, to speak against the false prophet; and in Papal countries, to speak against the pope. The gospel there-

fore, must not be preached in those countries. But suppose the rule is applicable only in Christian or Protestant countries. Who are to decide what is wrong *here?* Ungodly men? To many of them it has the "appearance of evil," for Christians to be so strict in religious duties; to press upon them certain unwelcome truths; to contribute so much to send the gospel to the heathen, and thus rob our families and impoverish the country. But perhaps it will be said, that the rule relates only to Christians; and requires us to abstain from every thing which appears wrong to them. I ask, then, are we to abstain from whatever appears wrong to any Christian, or to any considerable number of Christians? One large denomination thinks it wrong for ministers to have stipulated salaries; at least, they have long raised a clamor against it. It has been thought to be contrary to the genius and spirit of the gospel; and ministers who are thus supported, have often been denominated "hirelings." Are we, then, required to break up our system of supporting the gospel, and set our ecclesiastical matters afloat? Certainly we are, if we are to "abstain from all appearance of evil." And that again would appear evil to very many. Another denomination—at least a large part of them—think it wrong to dispense with the liturgy in public worship; yes, wrong for any to preach the gospel, on whom a bishop's hands have not been laid. Are we to "abstain from all appearance of evil" in these cases? But I will not proceed to multiply instances of this kind; though it might be done *ad infinitum*.

Dr. Scott adopts the now common interpretation;* but he says that "no doubt, cases often arise, in which we are required to do those things, which appear evil to misinformed, prejudiced, and unreasonable men." But these he considers as "*exceptions* to the *general* rule." What kind of a "general rule" is that, which has ten thousand times ten thousand "exceptions,"—exceptions vastly more numerous than the instances which go to make up the rule itself? But when we desire or feel ourselves under obligation to do any thing which appears wrong to others, though in our own view right, who is to decide whether those opposed to us, are "misinformed, prejudiced, or unreasonable men?" Undoubtedly we ourselves; and in almost all cases, we shall decide—conscientiously too—that they *are* such men; and shall then feel ourselves at liberty "to follow the clear dictates of our own consciences." The instances therefore will be very *few indeed*, compared with the whole number, in which the rule will be acknowledged to be applicable: it cannot therefore be considered a "*general* rule;" much less a universal one. And the fact that the rule itself is ambiguous, and leads to endless perplexities and disputes in its application,—to accusation and recrimination,—is clear evidence to my own mind, that the common interpretation ought not to be received as the true one, unless it is expressly inculcated in the text; which we have seen is not the case. But I have not done with my objections against it.

3. That interpretation of the passage which we are considering, makes *the opinions of fallible men* our guide, instead of conscience and the word of God. It does not refer us to our own judgment, to con-

* Dr. Scott seems to consider the prohibition as including also what is wrong in *our own* judgment, as well as in the view of others. That we ought to abstain from what appears to *us* sinful, will not be questioned. But the only point commonly dwelt upon is, that the passage forbids what is wrong in the view of *others;* our own judgment out of the question.

science, or to the Scriptures, to ascertain our duty; but sets us upon the inquiry, "What do people think and say about it?" This is substantially the principle upon which those act, who inquire, not what duty is, but *what will be popular?*—a principle not to be found in the word of God, but one of earthly origin.

4. Paul, the inspired penman of this passage, did not act upon the principle of "abstaining from all appearance of evil," as it is commonly understood. He says he would not pursue his own private gratification, he would "eat no meat while the world standeth," if it led his Christian brother to sin. But this is a different principle from the one we are considering; and I shall not *now* dwell upon it.

In the second chapter to the Galatians, Paul has recorded his sentiments on this point, "with his own hand." (vi. 11.) Many of the converted Jews thought it wrong to have intercourse with the converted Gentiles, and to eat with them. Peter had been expressly instructed to the contrary, in a vision. (Acts x. 28.) And at Antioch, he and some other Jews did, according to their own views of propriety, eat and converse freely with the Gentiles; "until certain (Jews) came from James," at Jerusalem. These Jews thought it unlawful to eat with the Gentiles; and Peter and the others with him, "fearing" these new-comers, and being unwilling to displease them, "dissembled" their real sentiments by "seperating themselves from the Gentiles;" as though such intercourse was unlawful. In this instance, *Peter* acted upon the principle of "abstaining from the appearance of evil," in the view of these Jews. But Paul "withstood him to the face, because he was to be blamed." And he has added, "that they walked not uprightly, according to the truth of the gospel;" although they acted upon the principle commonly contended for in the passage we are considering. This clearly shows upon what principle Paul acted, and how he would have others act. The better way is, to "walk uprightly, according to the truth of the gospel."

5. Christ himself did not act in accordance with the principle in question, but contrary to it. He repeatedly did that on the Sabbath day, which the Jews, *God's professed people*, thought to be wrong; and they charged it upon him, and endeavored to do him violence for profaning the Sabbath. (John v. 8, 16, Mat. xii. 1—14. Luke. xiii. 10—17.) Christ knew their views on the subject; but he did not on that account "abstain from all appearance of evil," in their sight. On the contrary, he did what he thought right and proper to be done; and firmly maintained his ground against them by inculcating the truth; notwithstanding their cavils, reproaches, abuses, and violence. It is enough for us to walk in the steps of our great Exemplar.

The foregoing considerations satisfy me, that the common interpretation of the passage is not the true one; and the way is now prepared to point out what seems to me to be the true interpretation.

The apostle concludes this epistle with a variety of short practical exhortations. One of them is contained in the 21st and 22d verses. "Prove all things;—hold fast that which is good; abstain from all appearance of evil." Ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. Schleusner gives it the free translation; "Abstain from every kind of wickedness and vice." Chrysostom gave the following commentary upon the passage more than fourteen hundred years ago; "Abstain not from this or that, but from *every*" evil. While as Schleusner remarks, the usages of the language do not permit the common interpretation, he adds "they wonderfully confirm *our* interpretation." And

he quotes examples from several great authors,—Josephus, Xenophon, and Euripides,—in which *εἶδος*,* the word rendered *appearance*, is used in the sense of *kind*, or *sort*. The passage may therefore be rendered as literally in our own translation, and more philologically—more according to the usage of the language, "*Abstain from every kind of evil.*" But it is not indispensable that it should be rendered differently from the common translation; in order to be rightly understod by the English reader; though the above translation would have guarded against a misconstruction of the passage.

The apostle first gives us the general direction, "Prove all things," and when we have "proved"—tried, examined them thoroughly, he tells us to "hold fast the good" and "reject the bad." I suppose it will be granted that we are to "hold fast the good," according *as it appears to us*; not as it appears to others. And why are we not to "reject the *bad*," according as it appears to us? There is nothing *in the text*, which would lead us to suppose that we are to make our *own* judgment our guide, in the one case; and that of *others* our guide, in the other case. A measure is presented to us for consideration, and we are to adopt or reject it, according as it appears to us to be right or wrong, after due examination. After having "proved all things," we are to "abstain from all appearance of evil" *in our own view*. But according to the notion I am opposing, we are not to examine and "prove all things" for ourselves: we are chiefly to inquire *what people think* respecting them. Besides; all that God requires of us on the score of "abstaining," is, that we avoid every kind and degree of sin. And we are to examine and decide for ourselves, and not make the opinion of other men our guide, instead of conscience and the word of God. I do not say that we are not to have a *suitable* regard to the opinion of others in our conduct, especially in things indifferent or unimportant in themselves, and at the same time pernicious in their influence. But I do think it is time this passage was redeemed from that misinterpretation and abuse, of which it has often been the subject and been made the means.

The passage according to the common interpretation, has often been applied to a variety of subjects. Among others it has been used as an argument against the propriety of ministers riding on the Sabbath to a neighboring parish to preach the gospel; because to some it has "the appearance of evil." Without discussing the propriety or impropriety of the practice at all, I would only say that if the above interpretation is correct its propriety or impropriety must rest on other considerations. It has been alleged in reply to those who make their application of the passage, that reproaching ministers for doing this, when they deem it right and proper, thus encouraging a wicked world to reproach them, has very much "the appearance of evil," and something of its reality; and therefore such reproaches ought to cease. As an *argumentum ad hominem*, I see not why it is not exactly in point. Let the truth prevail; and let the Scriptures be correctly interpreted, and correctly applied. Verus.

* Since writing the above, I have noticed that Wahl renders *εἶδος* in this passage the same as Schleusner; and he quotes several additional Greek authors, in which the word is used in the same sense.

The Nobleness and Duty of Supreme Devotion to Christian Principles.

We are all capable of admiring consistency of character. This quality is apt to be so intimately associated in our minds with ideas of lofty determination and intellectual ener-

gy, as not unfrequently to invest its subjects with a species of sublimity independently of the moral nature of the actions by which it is indicated. There is something in this energetic and consistent determination of character, which so powerfully appeals to our emotions of sublimity, as not unfrequently to gather associations of grandeur around its possessors, while they are in truth worthy only of our unmingled abhorrence. On the other hand, we all know how keen a sentiment of contempt we are capable of feeling, in respect to him between whose principles and habitual conduct, there is no harmonious agreement. There are those whose energy of will is so feeble, that their whole life is but an alternation between good and ill,—and who are never able to be decidedly either. If they form a purpose, you have no pledge in their firmness of character, that it will be inflexibly adhered to,—nay, you have no assurance that it may not be abandoned for one directly its opposite. And so displeasing to us is this imbecility of will, that we are liable to the delusion of thinking more nobly of a career of pure unblended wickedness if only it be accompanied by the high qualities of constancy and energy, than of his, who lacking them, is only partly bad.

But this is not all. Even in those cases where there may be no direct repugnance of principles and actions—no irresolute fluctuation of purpose, but where the profession of certain principles may be uniform and unwavering, yet if there be discerned by us any *disproportion* between the principles held, and the amount of active energy which they awaken—if we perceive any deficiency in the *degree* of strenuous and efficacious exertion which ought to accompany them, we are conscious of a painful feeling of incongruity, checking the delighted admiration we were about to bestow. What more painful sight can be presented to our contemplation, than he presents, who called upon by duty to enter on a noble career, and continually pressed with incitements which by his own confession are great and elevating, yet addresses himself to his work with an energy so little commensurate with these incitements, as to leave us in doubt whether he be capable of understanding their import, or feeling their urgency.

In reference to this constitution of our nature by which we are so spontaneously led to render homage to intellectual power and strength of will, there is a duty of high obligation upon us as Christians, which should ever be kept in the light of distinct consciousness. We are never to forget that we are forbidden by the voice of conscience from bestowing our admiration on him who sets at nought the immutable distinctions of right and wrong, though his course may be marked by the loftiest decision of vigor. We are forever to remember that as Christians we are bound to form our estimates of character in accordance with the principles of the sacred word. We are to yield our approving regard only to such as the Omniscient Purity may himself approve. And judged by this standard, how much is there that is highly esteemed among men, that is "an abomination" in the sight of God. And dazzled by the false splendor of earthly greatness, O how in every generation, have Christians too often listened to the world's applauses when bestowed on those whom, in the light of their sacred principles they were bound to disapprove, and yet have lifted up no voice of stern dissent, but have heard in guilty *acquiescence;* —aye, guiltier still, have too often joined to swell the admiring shout that was sent up to those whom the Infinite Jehovah hath held in abhorrence!

Where then may our feelings of admiration find repose? Where may they flow out unchecked? Even

upon him, who not only pursues his course with irrepressible energy and invincible constancy, but the *object* of whose pursuit is high and holy—such as commands the approbation of our moral nature. *It is the consistent elevated Christian character*, that claims our warmest admiration. Here is a combination of qualities that may well challenge our reverence. For here that determined energy of will and action to which we so spontaneously render homage is combined with all that is grand and holy in purpose, and all that is touching in unaffected benevolence. It appeals to all that is holy and elevated and generous within us. Here the voice of our moral nature can impose no check upon the feeling of grandeur and dignity, with which undeviating adherence to principles and determined energy in sustaining them inspires us.

In the character of Jesus is met every thing that forms the *ideal* of human perfection. He is presented to us as the *impersonation* of human excellence. And here our highest admiration, our profoundest veneration must be given. But since there is apt to be felt by us in the contemplation of his character, something so super-human and unattainable in his divine excellence, blessed be God that in his sacred word and in the history of the Christian church, there are also presented to us examples with which we may perhaps feel more vividly the kindlings of a human sympathy. And as Christians gaze on such, must they not feel how noble, how sublime, how venerable is the Christian hero? Or shall we be so poorly in love with our own principles, that consistent energetic adherence to them, moves our admiration less than the false grandeur of an earthly character? Nay; this may not—must not be so. Burning ineffable shame would it be to us, were it so. No—we will tell the deluded admirers of that false greatness which God abhors, that here, in the character of the Christian hero, are met a grandeur and a glory before which sinks down all earthly grandeur, fades utterly away all earthly glory. That by as much as heaven transcends the earth, by as much as self-sacrificing benevolence embracing even its bitterest foes, is more worthy of our love than the selfishness that cares not at what expense of human happiness its own designs are gained,—by so much does such a character surpass in dignity the proudest specimens of worldly greatness to which a deluded populace have ever paid their insensate adulations.

But it were a poor gain to have contemplated the excellence of such a character, if our *assent* to its excellence were *all* that were gained. It were all a poor thing to have felt the grandeur of such a character, if that it have awakened our admiration, be *all* that is effected. But shall it be all? Shall not such an example awaken our ardent emulation? Does not the very acknowledgment of the excellence of such a character show us our obligations to labor after a like excellence? Does not the very admiration we express, lay us under a pledge *to be* ourselves all that which we admire? Do we not in the very act of confessing how noble and excellent a thing it is to be a decided and energetic Christian, confess ourselves bound to be all this in our own persons?

And in order to be all that the Christian's principles demand him to be, they must have the supreme dominion over him. No noble consistency, no onward and determined progress can he exhibit, whose bosom is the seat of conflicting incompatible principles. In order to attain any thing great and noble, the soul must be yielded up with its whole capacity of devotion to the high object of its pursuit.

It is a master passion only that can make an harmonious character. How poor a spectacle do they exhibit

in whom their Christian principles are so feebly held, that the grovelling objects of the world are each day contending for the mastery. What Christian acquainted with the history of human effort and human achievement, can see the aspiring, invincible ardor of men excited and sustained by the motives of a merely earthly ambition, and not feel the dishonor they reflect on him. O to witness the labors, the vigils, the all-grasping and ceaseless activity of such men after an earthly eminence and an earthly excellence, and then to see the feeble, niggardly energies which the cause of God and human happiness is able to command! How many humiliating spectacles of indolent irresolution does the Christian world exhibit. What numbers of us *sleep out* our existence in the midst of the most stirring excitements. Upon thousands of others, who are not sunk in the slumbers of total insensibility, how does indolence sit, the *night-mare of the soul*. We feel indeed its influence suffocating the energies of our being, but we cannot shake it off. Our whole existence is a painful sensation that something should be done, but we cannot do it. Degraded beings! miserable spectacle of boundless capabilities sunk and debased—of the glorious destiny of being indefinitely holy and useful, disgracefully foregone and forfeited!

There are here and there indeed discerned a few who have shown in their own persons what the efficacy of a single human being may be, when emancipated from all earthly and selfish aims, and excited and sustained solely by the love of God and man. God be thanked for such names as Luther and Whitefield, Howard and Clarkson, Buchanan and Martyn—and in our own country and in our own times, for such men as MILLS—taken early away indeed to witness from Heaven the mighty and ever-widening results of those schemes of love to which he had given origin and impulse;—and ASHMUN, just called home to his reward, for whom Africa and humanity are now bathed in tears. And what hinders every Christian from being such as these, in that sphere in which God hath placed him,—such I mean in spirit and single-hearted devotion to his principles? There is nothing hinders. Such every Christian may be. Let us not then resign ourselves to those poor and drivelling views which would make us contented with a pitiful modicum of excellence and usefulness. We may—we must be animated with an unquenchable ardor to realize all that excellence and holy influence which God permits to the last possibilities of human exertion. And consequently we must labor with most earnest effort after every thing which will render our characters more excellent in themselves, and increase that moral power, which love to God and man should employ in hastening the day of universal holiness and happiness. These are the objects of our existence. High and holy objects! Glorious incitements! Happy, honored beyond measure, if we fulfil them; if we are not wanting to God and to ourselves. Unspeakably calamitous and miserable, if we decline the noble career which is proposed to us, or fail of the glory which is destined to us. We have no other election. We must run this noble career,—we must realize this glorious destiny, or the fate of the poorest lowest Hottentot that bows down by the path side to worship the beetle he had nearly trodden on, is more happy than our own. MATHETES.

MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Spectator.

Your correspondent 'Antipas,' on the *Importance of Evangelists*, in his "consideration of some of the disadvantages of the pastoral office and relations, in the existing forms," in the Spectator for July, specifies among other things, what he calls, "the grievous bondage of writing *so many sermons*, to which the settled minister is ever compelled." "To write two sermons a week, besides funeral, fast, thanksgiving, and other occasional addresses," he declares "ought rather to be made a punishment for a state offence, than a duty incumbent on a virtuous servant of the public." "The two sermons must be produced come as they will, jaded as the spirit must be; and the man, borne down by the physical effect of his accumulated labors, must ascend his pulpit, and read his sermons without the spirit of a man, as if to a congregation of statues,—of men without souls."

"And no sooner does his foot alight from the stairs of his pulpit on one Sabbath, than he must commence his studies in preparation for the next, or at least stand in perpetual and ghastly fear of the fast approaching time when he must commence them. And thus he is the complete slave of one eternal round of artificial duty."—"I do most solemnly attest, by my own *experience*, as well as observation, that this coloring is not altogether that of the imagination. I could not give this picture had I not seen it—had I not felt it."

"How can a minister that is such a slave to such an artificial state of things, his very soul *chained down* to it by public opinion, ever accomplish the high destiny of a herald of the cross? Most manifestly, there is a wide and deep field of influence all around, and locked up in the hearts of his people, which he never touches,—no not even approaches."

And is there occasion to say these things? If this be the disadvantageous state of the settled minister, then let a settled ministry cease from the churches. If these be the consequences of a minister's writing his sermons, then let no minister write. Any thing must be better than for a minister to 'read his sermons without the spirit of a man, as if to a congregation of statues,—of men without souls.' Surely that cannot be duty, of the approach of which a minister has occasion to "stand in perpetual and ghastly fear." It cannot be duty for him to hold himself "the complete slave of one eternal round of artificial duty." And is there, "most manifestly," in the case of settled ministers who are called to make weekly preparation for the pulpit, 'a wide and deep field of influence, locked up in the hearts of their people, which they never touch, —nor even approach?' Then let the foundations be broken up. Let the churches depend on settled pastors no more. Let them look, not to those who have been set over them according to their long established order, whose attachments have become strong, and whose knowledge of their state is intimate, but to men who are saved from that '*weariness of the flesh*,' which is necessary to the preparation of new things, and who travel from place to place without a charge.

It is not for me to say that Antipas has not felt what he most solemnly attests as the result of his own experience, in setting forth that objection against a settled ministry which is supposed to lie in the labor of preparing sermons. I must be permitted, however, to say that he mentions things which have not occurred in the experience of *all* his brethren. Not that any faithful

minister of Christ, whether he labor as a settled pastor or as an evangelist, finds his work light, or finds not occasion to say with the great Apostle, *Who is sufficient for these things?* but that in his arduous way, he does not feel as though he was sustaining what "ought rather to be made the punishment of a state offence," than laid on one who has undertaken the charge of souls; and prosecuting the studies which are necessary to enable him to bring forth things *new* as well as old, does not view himself as the 'slave of an eternal round of artificial duty,' and is not provoked to say of his beloved people, whose welfare is ever powerful to constrain him, that if a "sermon which they have heard a second time is a good one, and fitted to their case, it were a pity they were not obliged to sit under its perpetual reading, till they were much better."

Widely different from those of Antipas, were the fellings of that much loved minister of Christ, the venerable Mr. Hallock. "No place," said he, "is so agreeable to me as my *study*, and it is often delightful to read, write, &c." Again. "O how needed and inestimably precious is the gospel of Christ, as the true and only light of life. I think I can say, my study was never so delightful. I would write my sermons if it were only for the pleasure of writing them." Life, pp. 257, 273. There are others who, should they publish what they have 'felt,' and 'give a picture' from the results of their own experience, would give one similar to this.

But I should not have asked a place in your miscellany for these remarks, were its pages not read by those who are without experience in relation to the sacred office, and must judge respecting it from testimony only. I am unwilling that these should entertain such views of the office, of the feelings of those who are employed in it, and of the inefficiency of their labors, as are imparted by your correspondent. The labor of writing which devolves upon a settled pastor *is* great, but it is often *delightful*. The sacred studies of one who has, weekly, to prepare "beaten oil" for the sanctuary, are sweet. To David, God's word was sweeter than honey; more to be desired than much fine gold;—he delighted in it as those that find great spoil. To *study it* must of course be sweet to the spiritual mind; and to study it with pen in hand cannot destroy the delightful gust. The pen, if the expression be allowable, is a kind of magic instrument, as respects the aid which it affords in investigation. While it records, it seems to originate the thoughts which are the subject of its record, to reduce them to order and subject them to control. Many a minister when closeted to the labor of writing for the Sabbath, instead of claiming that 'any man ought to be sorry for any man' in his condition, has been ready to thank the Lord for his seclusion from the world, and for the privilege of spending so much of secular time in such spiritual employ.

This is not the place to give lessons respecting the state of mind which a minister must cultivate in order to render his laborious duties pleasant;—nor in relation to the economy of time he must practise, in order that there may not remain a field of influence around him, which he does not even approach. Suffice to say that as his work is spiritual, so must he be emphatically, *spiritually minded*. A minister of the gospel who is not a spiritual man, may well stand aghast in view of his labors, as well as in view of his personal responsibility; and is to be commiserated above all other men.

With respect to the matter of *writing*, which is considered as constituting such a disadvantage as to render the expediency of a settled ministry doubtful, where is the minister, let me ask, that is confined to writing,—whose occasional discour-

ses, if not the more formal services of the Sabbath, are not extemporaneous? And how many ministers are there who write what they do write, as being an advantageous and pleasant method of study; and particularly useful both to themselves and people, in discussions that require exactness; while much to their own comfort, they can discourse on common subjects and occasions, as profitably without, as with, writing. While the number of such is supposed to be increasing, 'the disadvantage' now considered, 'of the pastoral office and relations, in the existing forms' which have been handed down to us from bygone times, and which the Holy Ghost has blessed abundantly, need not operate to their abolition. B.

To the Editor of the Christian Spectator.

ALLOW me to remark, to the author of the communication in your last on "moral painting," that the fine delineation of the portrait of the Infernal as it is to be in the day of judgment, which he has credited to *Milton*, is from the moral pencil of another Poet, and may be found in *Young's Night Thoughts*, Night IX. nearly two hundred lines from the beginning.

If the poet has given "his due," to the physiognomy of the abhorred original, let the poet, I say, have also his due, in the affixing of the name of the proper author to the inimitable piece. And so we say all.

X.

DISTINGUISHED MEN IN ENGLAND.

Two American Gentlemen who lately visited England, one of whom is understood to be a Clergyman of the Congregational, and the other a Clergyman of the Episcopal Church, are publishing "Notes" of their travels, in the New-York Observer, and in the [Hartford] Episcopal Watchman. From their many interesting descriptions of persons and things, we select, for the gratification of our readers, the following notices, (somewhat abridged) of distinguished men in England. We may add some further selections, if our correspondents leave us room, in our future numbers.

ROWLAND HILL.

The writer in the Watchman thus notices this singular man.

Rowland Hill is one of the few men in the world, who combine much eccentricity of character with an ardent spirit of Christian benevolence. Possessed of an ample fortune, he early devoted himself to the ministry, in connexinon, I believe with the Whitefield Methodists; and erected at his own expense, on the Surrey side of the river, a large Chapel, for the use of the poor population in the neighborhood. I set off one Sunday morning, to be one of his hearers; but having a long distance to walk, I did not arrive till the service was partly over.——

The service being over, Mr. Hill entered the pulpit—a venerable, good-looking man, apparently near eighty; but like Moses, "his eye is not dim, nor his natural force abated," of which he gave proofs by the occasional loudness of his voice. I had taken my seat in the free sittings near the door, among carters, coalmen and artizans, some of them the lowest class; and had a noble view before me. The chapel, which is said to contain 5,000 persons, was quite full. It has sixteen sides; and the seats are disposed with their backs to the walls, and look towards the pulpit, which stands near the centre. A gallery runs quite round the building, and supports an organ said to be the most powerful in London; although that of St. Sepulchre's, I should think, was not inferior. It is deficient, however, in richness and mellowness of tone. Every one must acknowledge that the effect of

numberless voices, aided by the overpowering sound of such an instrument, in the well known anthem—"Father, how wide thy glories shine,"—is deeply impressive: at least, I felt it to be so. After the singing, the preacher began something between an oration and prayer, but intended for the latter. Sometimes his hands and eyes were uplifted in a posture of devotion; and then he put himself in a sermonizing attitude, and by transitions so sudden, as to produce a very singular effect. In repeating the Lord's prayer, he seemed to be pronouncing a benediction; for he took a complete survey of his audience from one side to the other.

——————The discourse, making allowance for numerous digressions, was about "the family of Christian graces," which he illustrated by allusions to a family of children. Some were modest, meek-eyed, and unobtrusive; as humility, patience, &c. Some bold and confident; as faith, joy, and zeal. "But there are two that men don't like at all; and to tell the truth, they are rather ugly and hard featured. I'll tell you what they are—they are *mortification* and *self-denial*."

Speaking of *patience*, he said he would tell us a story. "I once went into a shop where there was a clerk, a very pious, godly young man; and while I was there, he was obliged to haul down goods in piles from the shelves, and spread them out, and then lay them away again, and pull down more; and all, for nothing in the world, but to gratify the curiosity and caprice, of a parcel of idle, gossipping customers, who didn't want to buy any thing. But I must tell you, by the way, that this practice is very rude and uncivil. Some people don't care how much trouble they give. They'll go into a shop, and have piece after piece taken down and unrolled; when they don't want to buy a farthing's worth. I'll tell you what, it's very rude and vexatious—I'd have you learn *good manners*. Well, seeing how much unnecessary trouble the young man was put to, I said to him, these people make you a great deal of labor—you must find it very vexatious to wait on such unreasonable folks. O no, he said; it does me good; it teaches me the grace of *patience*." Ladies who are fond of going *a-shopping*, may as well, perhaps, read over the good preacher's chapter on *patience* a second time.

"The Socinian's prayer"—for he had a little of every thing in his discourse—he said, was——"Lord, I thank thee that thou hast given me a fine reason, and a superior understanding, and a great many other clever talents; and for these things, O Lord, I thank thee."

With preaching like this, does this eccentric minister attract vast congregations, amongst which are many of the better sort: and it cannot be doubted but that many, very many, have been turned from the evil of their ways, by the lively exhortations they have heard at the Surrey Chapel. I observed the deepest attention in many of the hard features and smutty faces around me; and in not a few instances, their clumsy fingers were employed in taking notes of the sermon. Do not examples like these lead to a suspicion, that the prevalent style of preaching is too cold and refined for those, "who occupy the places of the unlearned"—that sermons are in general too stately for the audience—the preachers are too much afraid of having their *literary* taste criticised, when to convince and persuade ought to be their only anxiety?

Notes of a Traveller in Eng.

The writer in the Observer speaks of Mr. Hill as follows.

The very appearance of the man was to me eloquent. His fine person, and dignified countenance, and silver locks, and patriarchal air, awakened my veneration before he opened his lips. He first offered a prayer, which,

while on the one hand, it was strongly characterised by original and impressive thought, was, on the other, so simple, that it seemed like the effusion of a child. After prayer was singing, and then followed the sermon. Though it was evidently quite an unpremeditated production, and took its complexion very much from the feelings of the preacher at the moment, yet it was rich in valuable thought,—was in some parts exceedingly beautiful, and throughout bore the impress of a superior mind, acting under the powerful impulse of a heart warmed by the love of Christ. He seems capable of touching almost every chord in the human constitution at pleasure; of delighting the imagination with exquisite imagery, of assailing the intellect with powerful argument, and of dissolving the heart by a melting pathos. His passion for the ludicrous, which comes out on almost all occasions, and which often excites more than a smile in his audience, scarcely discovered itself at all during the sermon which I heard from him; and I can truly say that though I have often heard a more coherent exhibition of Gospel truth, I have rarely heard a more edifying one. While his whole sermon must have been perfectly intelligible to every child in the audience, it could not have failed, I think, to interest men of improved intellects.

Mr. Hill belongs to a family of rank: his father was a Baronet, and he is himself uncle to the present Lord Hill, who has succeeded the Duke of Wellington as commander of the national forces. He was graduated at St. John's College, Cambridge, and went into the ministry at an early period. It is supposed, and I doubt not with good reason, that he has preached more than any man living; and that no minister in England has probably been directly instrumental of so many conversions since the time of Whitefield. At the advanced age of 84, he preaches upon an average, seven times a week, besides attending many other public meetings: and I imagine that there are few clergymen, if any, whose labors are in so much request as his, on public occasions. He retires from the city during the summer season, to his family mansion, in one of the distant counties in England, and for several months in the year, preaches to a congregation in that neighborhood; while he takes care to have his own at home supplied by some of the most popular preachers in the country.

An anecdote was mentioned to me the other day, which strikingly illustrates his benevolence. It fell to him and a Bishop in the Epispocal Church to preach in behalf of the same object of charity, at the same place, and on the same day. The Bishop preached in the morning; after the collection was taken up, it was carried to him that he might take whatever he pleased, as a compensation for his services; and he took five pounds. Mr. Hill preached in the afternoon; and when, at the close of service, the plate containing the money collected, was carraid to him in the same manner, he asked, "Why they brought that to him?" Upon being told that it was brought that he might take pay for his services, as the Bishop had done in the morning, he asked how much the Bishop took? The answer was "five pounds." He immediately drew from his pocket a five pound note, and putting it into the plate, replied, Well, you shall not lose any thing by *us*." I do not vouch for the authenticity of this anecdote, but it was told to me as authentic, and the character of the man would seem to render it probable.

Letters from Europe.

EDWARD IRVING.

Among the strange things which have attracted the attention of the Londoners, for some time past, Mr. Irving, minister of the Caledonian Chapel, is not the least conspicuous. During the last summer, he had

run of popularity almost beyond any thing ever known in London, if popularity is to be measured by the numbers and rank of an audience. Even the carriages of Mr. Canning, Lord Liverpool, Earl Gray, the Lord Chancellor, the Marquis of Lansdown, aldermen, barons, bold and highborn ladies, graced the avenues which led to the Chapel in Hatton garden; and so numerous was the throng, that "tickets of exclusion to the poor," as the ballad hath it, were issued, one of which was necessary to obtain admission into the chapel. Mr. Irving's *publication* of his "Orations and Arguments" was considered by his friends an unfortunate step for his fame; as many things appear to advantage in the pulpit, which will not so well bear reading. The "scripta verba manent;" and the criticism, which is disarmed, by animated gesture and affecting intonations of voice, collects to a cooler exercise of its powers, when its subject appears in the more tangible shape of a book. The result has been unfavorable to the reputation of the Caledonian preacher. The wags have now taken him in hand; and numerous are the parodies on his style, and the caricatures of his person, in which the obliquity of his eyes and certain affectations of singularity in the arrangement of an enormous bush of hair, are not forgotten. But so great has his popularity been, that not less than five or six different engravings of him adorn the windows of the print shops—to say nothing of "the extravagant and erring" caricatures, by which he has been exalted into unenviable distinction. *Notes of a Trav.*

These remarks were written two or three years since, when Mr. Irving's celebrity was at its height. What his present popularity is may be gathered from the following.

I attended [March, 1828] at the Caledonian Chapel, Mr. Irving's place of worship, in the morning. It is a new, large and elegant building, which has been erected at great expense, and which, though rather highly ornamented, is, perhaps, one of the finest specimens of architecture to be seen in any church in London. The congregation, which I understood to be composed principally of Scotch people and strangers, must have consisted, I should suppose, of one thousand five hundred. On entering the church, I was exceedingly struck, as I think every stranger must be, with Mr. Irving's appearance; and recovering from the maze, I must confess that the longer I saw and heard him, the more intense became my astonishment. He possesses a commanding stature; a dark complexion; a piercing eye, which unfortunately has the odd appearance of looking more than one way at a time; and raven black hair, which floats carelessly and gracefully upon his shoulders. His voice, on a low key, is uncommonly sweet and sonorous; but in rising to a high note, it acquires a most grating harshness. His manner is a singular compound of opposites. It has mildness and severity; awkwardness and dignity; lounging and indolent postures, and graceful and earnest ones; in short, I would call it at once the most lulling and the most exciting, the most calm and the most convulsive kind of oratory. And the matter of the sermon was equally unique with the manner. It certainly contained much original and powerful thought, and some bold and earnest appeals to the heart; but there was such an air of eccentricity thrown over the whole, and in some parts of the discourse so much ingenious abstraction, that I found it exceedingly difficult to analyze the impression which my mind received from the whole performance. I should say, however, unhesitatingly, that it must require a degree of intelligence to profit by such preaching, which is not to be looked for in the humbler walks of life; and while

I certainly feel much respect for his talents and character, I can easily believe that the wisdom of Providence is equally manifest in bringing into the ministry one, and but one, Edward Irving.

In respect to Mr. Irving's private character as a gentleman and a Christian, I believe there is the concurrent testimony of all who know him, decidedly in his favor. I had the pleasure of spending an hour or two with him the other day, and found him entirely accessible, amiable and unassuming in his manners, and uncommonly serious and spiritual in his conversation. In his religious views, he is, I believe, rather an Ultra-Calvinist. The attention of many of the ministers of this country, has of late been particularly directed towards the subject of prophecy; and there are a considerable number, of whom Mr. I. is one, who strenuously maintain that our Lord is soon to commence a personal reign on the earth; and that this is to be preceded by the resurrection of the righteous dead. This is said to be, at present, rather a favorite topic with Mr. I. both in the pulpit and out of it. He has lately translated a considerable work on this subject from the Spanish, and if I mistake not, he has in preparation a work on the same subject of his own. The character of his mind is such, that while I should expect that he would say much that is useful on any practical subject on which he might write, I should fear that he would be somewhat erratic in his speculations.

ROBERT HALL.

On account of Mr. Hall's feeble health, the service was commenced and continued to the close of the first prayer, by Mr. C., one of the Professors in the Baptist Theological Seminary in this place. He then left the desk, and Mr. Hall walked in from the vestry and took his place. He is of about a medium height, is rather inclined to corpulency, has a bold and striking countenance, and an eye the most expressive and piercing. The appearance of the man is altogether extraordinary; such as, if you had never heard of him, would lead you to expect that he would not speak long, without exhibiting intellectual greatness. He announced his text with so feeble a voice, that it required an effort for me to understand a word of it; and before he uttered two sentences, I resolved on an attempt to obtain a seat nearer the pulpit. I accordingly stept out of the pew in which I sat, and walked up the aisle, thinking it possible that somebody's compassion might be so much excited as to induce him to offer me a more commodious seat; but being disappointed in this, I took my station on a bench in the aisle almost directly beneath the pulpit; which, though rather humble, afforded me an opportunity of seeing and hearing to the best advantage. For the first few minutes, I must acknowledge that I was disappointed. The manner was extremely feeble, and the thoughts were distinguished neither for boldness nor originality. Before he had proceeded far, however, I perceived that his feelings began to kindle, and that I was coming, almost insensibly, under a sort of electrical influence. Though not a word of the discourse was written, his delivery was extremely rapid, and every thought was expressed with as much precision and elegance as if it had been carefully committed to paper. There was the same length of sentences, the same graceful and flowing style, the same majesty of conception, by which his printed sermons are so strikingly characterized. His manner, as he advanced, became powerfully impressive; the awkward gesture, with which he began, of pulling the leaves of the Bible, he exchanged for a dignified and energetic motion of hand; and his burning thoughts seemed to brighten every feature of his countenance, and

nerve every muscle of his frame. His eloquence was the farthest possible from any thing like rhetorical flourish; it indicated nothing like effort, not even the consciousness of of its magic power to sway, and melt, and agitate at pleasure; it seemed rather the natural and simple operation of a mind, which could not move without leaving behind it a track of glory, whose element was the brilliancy of the sun combined with the grandeur of the storm. His discourse, at its commencement, was like a stream at its rise, so inconsiderable that you might almost pass it without observation. In its progress, it was like the same stream expanding itself into a bold river, whose deep and chrystal waters, rolling in silent majesty, reflect the brightest images which the sun ever paints upon the clouds. At its close, it was like the same stream pouring itself over a mighty cataract, with an impetuosity which causes the earth to shake around you, and yet with all the brilliancy which the sun shining in his strength, and the rainbow casting its beautiful hues upon the surges, could impart. I had no doubt that I had had the privilege of hearing one of the noblest performances of this extraordinary man; and have since been informed that it was so regarded by his congregation, and that I might hear him constantly for a year, and probably not hear another equally eloquent sermon. I must acknowledge that after the specimen which I have had, I am quite prepared to accord with the popular sentiment in Great Britain, that Robert Hall is the greatest preacher of the present day.

Letters from Europe.

REV. GEORGE BURDER.

Another gentleman in whose society I have felt a deep interest, and whose venerable age and high standing must be my apology for mentioning his name, is the Rev. GEORGE BURDER, well known in our country as the author of the Village Sermons. I think I have never seen more of Christian meekness, sincerity, humility, and benevolence, embodied in a man's manners, than are to be seen in his. In approaching him, you get the impression instantly that you are in the presence of a man in whose character you cannot be deceived; and in conversing with him, you might almost fancy yourself in the company of the disciple whom Jesus loved. He is a native of London, but for several of the first years of his ministry was settled at Coventry, and for the last twenty-six years, has been pastor of the church of which his father was deacon, and in which he was himself baptized. He has been associated from the beginning with the venerable men whose names I have already mentioned, in establishing and bringing forward the great benevolent institutions of the day. Though he is 76 years of age, and has only the sight of one eye, and that but imperfectly, and withal labors under constant bodily infirmity, yet he preaches nearly half the time. Two of his sons are highly respectable ministers, and one of them, the Rev. HENRY FORSTER BURDER, a distinguished professor in Highbury College. Mr. B. spoke with great affection of the Rev. William Romaine, (author of the Life of Faith, &c.) who was his intimate friend; and remarked that he used to have the names of the evangelical ministers of the Established Church before him in his private devotions, and that the small list of three or four over which he had often wept in his closet, he lived to see increased to nearly four hundred.

REVIEWS.

Memoirs, including Letters and Select Remains, of John Urquhart; late of the University of St. Andrews. By William Orme. Boston: Crocker & Brewster; New-York: Jonathan Leavitt. 2 vols. 18mo.

At this period in the circulation of the Memoirs of John Urquhart, we have not taken it up with the idea of introducing anything that is new to many of our readers. The commendations which the work received in the foreign Reviews, which were quoted or republished in this country, must be considered as establishing its character, as one of the most interesting memoirs that has appeared in several years. Still as some who peruse our pages may not enjoy access to every thing that is new, or may not have seen this little book, we will give a brief abstract of its contents, and enrich our pages with a few passages, adding such reflections as may be suggested in our course.

John Urquhart was born at Perth in Scotland in 1808. At five years of age he was sent to school, and soon after to the Sabbath school. From the able observations of the biographer on the subject, we infer that the Sabbah schools in Scotland are much like our own, where the rich and the poor meet together, and the exercises and instructions are purely religious.

In 1822 at the age of fourteen, he entered the University of St. Andrews. Though the son of parents who were dissenters from the church of Scotland, connected with what we suppose are the Independents or Congregationalists, he found himself subject to no disabilities or disadvantages on this account.

In April, 1824, he was admitted a member of the Independent church in St. Andrews, actuated in his choice, as he says, "by a sense of duty and the writings of the apostles themselves." From this time he was considered as devoted to the Christian ministry. While at home, in the vacation, he wrote an essay "On the Nature and design of the Mission of the Saviour on earth," which shows that he had already gained scriptural ideas of the gospel plan, and had the power of expressing his knowledge with singular clearness and felicity.

In November 1824, he was introduced to the moral philosophy class, under the instruction of Dr. Chalmers. Here, as in all his preceding studies, he took at once the first rank in excellence. It is thus described by a class-mate.

> The Doctor had introduced us to his department of the academical course, by some general observations on this topic. He wished us each to give an abstract in our own terms, before entering on the main business of our investigating moral philosophy. Not as yet familiar with any of my fellows, I was particularly struck when one of the youngest in the class, with simple dignity, (though, as he told me afterwards, with great perturbation of mind,) read an Essay, which, for purity of style, for beauty of imagery, and a masterly delineation of thought, exceeded every thing we had then heard. Nor could I but rejoice, when, at the conclusion, a universal burst of admiration (which was evidently participated in by the Professor,) proceeded from all present, I need only say, that his character, thus established, was maintained during the whole course. The decision of the prize, both by Dr. Chalmers and his fellow-students, awarded him the first honor they had it in their power to bestow. p. 74.

Urquhart's subsequent essays, both in Moral Philosophy and in Political Economy, afford a beautiful illustration of his teacher's power to excite the minds of youth to vigorous and independent action.

We value this little memoir very

highly for the familiar introduction which it has given us to that wonderful man. We have looked at him at a distance as an author and preacher, but here we are made acquainted with him as the patron of youthful genius, the father of his pupils, encouraging their efforts, directing their labors, and training them by precept and example, in the science and the practice of doing good. The life of such a man is an era in the history of his country: we see every good and useful institution springing up under his influence.

Having dared to divest himself first of the trammels of a technical theology, and to believe that the gospel contains a *message* from the God of mercy, he has seen the necessity of an aggressive movement to carry it to the ear and the bosom of every sinner. Hence the origin of what he calls the "Local System" in large towns. Hence the fact that a missionary spirit has at length sprung up in Scotland, and under his auspices is gradually extending among her pious students. While the gospel is regarded as a message, directed only to the elect, the very life of a missionary spirit is killed. For if the light can only be set up in here and there a spot, those for whom it is intended will infallibly find their way to it. But the principle of the Scriptures is, "*Go*, preach the gospel to *every creature*." And the true gospel of a free salvation cannot be long received into the soul without a developement of its tendency to produce a missionary spirit. Evangelical principles are every where the same, and every where prompt to active exertions for the salvation of souls.

We see this exemplified in the efforts of young Urquhart, and his brethren to establish a Missionary Society in the university; in the patronage of Dr. Chalmers, the difficulties encountered, and the effects produced. We see it also in the zeal of Dr. Chalmers to engage all his pious pupils in the formation of Sabbath schools, and in various evangelical labors and pursuits. These are alluded to in the following extracts from Urquhart's letters, the first dated December 15, 1824, and the second, December 6, 1825.

The Doctor has thus not only increased the number of the students, (which this year amounts to about two hundred and fifty;) but those who have come for his sake being mostly of evangelical principles, he has thus, though indirectly, wrought a great change on the religious aspect of our university. It is to this chiefly, that I would attribute the success with which my efforts have been crowned, in attempting to form a missionary society in our college. We have got about forty subscribers, and have already had two meetings, which we purpose to continue monthly. There have also been formed a number of Sabbath Schools, one of which is taught by Dr. Chalmers himself, and the rest by students. And besides this, several meetings are held, by select parties of the students, for social worship. Such a change, I did not certainly expect to see in my day. And this has not all gone on without opposition. Not only were we refused a room in the college for our missionary meetings, but the minds of the people of the town are so influenced that, even yet, we are not sure of a place to meet in regularly. On the whole, our college seems, at present, to present an aspect something similar to that of the University of Oxford, in the days of Hervey and Wesley. Among the rest of my class-fellows, there is a young man who seems to be very zealous in the cause of truth. He goes out to the country and preaches every Sabbath afternoon, at a place called Dunino;—a place very much neglected; and on Sabbath evenings, he has a meeting of fishermen, to whom he preaches. pp. 77, 78.

The first general meeting of our University Missionary Society was held yesterday. This institution seems now, under the blessing of God, to have weathered all opposition that threatened at first to crush it, and promises fair to be established on a se-

cure basis, and to extend the field of its usefulness. The dignitaries of our college profess to have quite changed their opinion with regard to it. Dr. Nicol confesses, that the Reports we sent him, gave him information that was quite new to him. Last year, we were refused a room in the college, and could scarcely obtain a place of meeting in the town; now Dr. Haldane tells us, that the Divinity Hall is at our service, or any other place which his influence can command. This offer we did not accept, as we had already obtained the old Episcopal chapel, as a place of meeting, which is more comfortable and conveient, for our purpose, than any other place we could obtain. Our two principals have not given us fair words merely, but have testified their sincerity, by sending us a donation of a guinea each, with the promise of more on the part of Dr Nicol. These are triumphs, which the most sanguine advocates of the cause would, a few years ago, have thought if not only ridiculous to expect, but almost foolish even to wish for. With God, however all things are possible; and it is because we expect so little, and desire so little, and pray for so little on the faith of his promises, that these promises are not more speedily and more triumphantly accomplished.

I think I mentioned, in my letter to my mother, that I had engaged to teach Dr. Chalmer's sabbath school during the winter: my school at Denio, in consequence, is left destitute. I have heard that the children are desirous that it should be begun again. Mr. Adam has commenced his operations, and I have been giving him some assistance. I think it advisable, with my present prospects, that I should engage rather more prominently in such employments, than otherwise I would be inclined to do.

Dr. Chalmers has been more than kind to me this year; indeed, I feel almost oppressed by his attention. As my school is held in his house, I generally sup with him on Sunday evening, when I enjoy much more of his conversation than at set parties, as he and Mrs. Chalmers are then generally alone. I was very much gratified, by a walk I had with Dr. Chalmers, to visit the parents of the children who attended his school. The people in some of the houses, seemed to recognize him familiarly, so that he is probably often engaged in the same labors of love. He thinks such exercises as visiting the poor and the sick, the best introduction to ministerial labor. "This," said he, as we were going along, "is what I call preaching the gospel to every creature; that cannot be done by setting yourself up in a pulpit, as a centre of attraction, but by going forth and making aggressive movements upon the community, and by preaching from house to house." I mention these remarks more freely, as I think this a duty by far too much neglected among our dissenting ministers. Vol. II. pp. 37—39.

In connexion with Urquhart's Missionary zeal, we marked a passage, for the purpose of extracting it, in an essay on "the Doctrine of a graduation of rewards and punishments; and an attempt to apply it to the subject of Missions," which he read at a missionary meeting, when he was not yet seventeen years old, and which certainly is a very favorable specimen of moral feeling and maturity of thought in a youth of that age. But we can only refer our readers to the essay, which they will find in the first volume.

The principle by which young Urquhart was inspired in all his evangelical labors and purposes is well exhibited by himself in a sermon on 2 Cor. iv. 13. We have room for only the following extract.

Do we believe these things, my brethren and shall we not speak what we believe? Is there not a duty entailed upon every Christian, as far as it is in his power, by the belief of these great truths, to publish them to his fellow men? And is there not a wo pronounced against every believer, if, in as far as he has opportunity, he preach not the gospel? It is not necessary to the preaching of the gospel that we pass through a preparatory course of science and literature, or that we be commissioned to do so by our fellow men. Nor is it necessary to the preaching of the gospel, that we ascend a pulpit, or be surrounded with

any of the apparatus of ordinary parsonship. It is not necessary that our address be made to a public assembly at all. Nor is it even necessary ere we open our mouth to our fellowmen, that we work up a labored systematic discourse. These things may accompany the preaching of the gospel, but they are by no means its necessay accompaniments, and it is hard to say whether this lavish profusion of human preparation, and worldly pomp, has not in many instances robbed of their native dignity and impressiveness, those sublime but simple truths which manifestly appear—"when unadorned, adorned the most." The preaching of the gospel, as imperative upon every Christian, needs not the aid of deep meditation, or of human scholarship. It consists in the simple communication to others of the simplest truths. We may preach to the little family circle as we sit in the house, or even to the solitary companion as we walk by the way. The simple belief of the gospel is all that is necessary to give us a title, and even to lay us under an obligation, to preach it in the sense which I have explained. David believed, and therefore he spoke! Paul believed, and therefore he spoke! and every Christian having the same spirit of faith which dwelt in the Psalmist and the Apostle, should be able to adopt their language, and say, I also believe, and therefore speak. And if, my brethren, the same spirit of faith is working in us, it has not been the choice of our profession that has laid us under an obligation to preach the gospel; but the previously felt obligation that has led us to make choice of our profession. Vol. II. pp. 201, 202.

The manner in which this rule of action—"We believe and therefore have we spoken," was carried into effect by a Christian so zealous and conscientious as Urquhart, may be seen in the previous accounts of his evangelical labors. And as progress in labor ever leads to enlargement of views, we find him even in his pupilage constrained to attempt more extended operations. Some account of the manner of it may be seen in the following extract of a letter dated May 15th, 1826.

There is a new system of religious instruction which has been attempted in St. Andrew's this last session, and which I think is a most efficient system for evangelizing large towns. The plan is very simple. We just inquired after some person residing in different quarters of the town, who were religiously disposed. We called on these and requested the favor of a room in their house, for a few of the neighbors to assemble in for religious purposes. We expected a little group of eight or ten persons to assemble, but were astonished to find the attendance increase in some of the stations to fifty or sixty. Many of these *never went to church.* We generally read and explained a passage of Scripture, and read some extracts from such books as we thought were most striking and useful. I have some doubt whether a layman in the Church of England could attempt this; but if the laws of the church and the state allow, I think many a Christian would find ample scope for such employment, in the dark places of your towns and villages. You understand, we never called it *preaching;* and accordingly Dr. Haldane gave his consent that the young men in the established church should engage in the work. Churchmen and Dissenters all went hand in hand, and we forgot that there was any distinction. And this must be the case more universally, ere the cause of our great Redeemer go triumphantly forward. Tait has already begun similar meetings in Edinburgh, and some have been commenced here. I do think this a most plausible method for getting at that class of the community who do not attend the public services of the gospel. You know Dr. Chalmers' plan is a little different. He wishes the Christian philanthropist to visit every family. The great objection to this plan, in my estimation, is the difficulty of finding a sufficient number of agents. The Doctor's objection to pulpit instructions, when they stand alone, is, that you are setting up a centre of attraction; this will only draw some of the people,—some are not under the influence of the attracting power, and they must be dealt with in another way. You must make an aggressive movement towards them. Before setting the plan I speak of in operation, I asked Dr. Chalmers' opinion of it. He gave his decided appre-

bation to it, although he thought the system of individual visitation a better one, if it could be accomplished. This new plan, however, he thought had a much greater efficacy than common preaching, when alone. Instead of setting up one great centre of attraction, it was like carrying about the magnet, and bringing it nearer to the iron filings. pp. 108, 109.

We find frequently interspersed through the book notices of similar plans and labors, of himself and his zealous brethren, who drew evangelical zeal, and wisdom, and courage, which was not the least needful, from the example and instructions of their loved professor. We do not believe that a body of zealous and enlightened Christians, guided and urged forward by a discreet and large-souled minister, in evangelical exertions for the good of souls, can ever be made to stop short of a kind of labors like these. They may be kept within more canonical limits for a time, but it will be at the expense of smothering their zeal. And if ever they are permanently excited to Christian action it will result in some species of public labor. Like Urquhart indeed, they may "*not call it preaching.*" But it will be proclaiming the invitations of the gospel to perishing sinners, wherever they can be made to bear. This enlightened and zealous Christians have always done, when their evangelical spirit was alive, and we doubt not always will do. Questions of canonical order are less thought of when Christians act in view of souls perishing in sin.* And every minister who feels right, will employ himself, not to restrain this evangelical spirit in his brethren, of which there is no danger they should have too much, but in enlightening their minds, furnishing them for their work, and guarding as well as possible against the evils of human imperfection. How many good ministers have had their fears of such labors dissolved and dissipated when their own souls have felt the blessed influences of a revival of religion. We consider this beautiful combination and subordination of labor, exhibited by Dr. Chalmers and his pupils, as a grand restoration of apostolical principles and practices. It is only by such united instrumentality that the great work of converting the world can ever be accomplished. The time has been, when a minister laboring alone, could keep a parish in a tolerable state of peace and good morals, while only a small part of his people found the saving benefits of the gospel. But such is the spirit of libertinism now ascendent that even this can hardly be done any longer. While in proportion as the views of Christians rise above mere social order, they feel that something more must be done, ere the gospel shall become the power of God to the mass of the people. The lost must be sought out. The dead must be discovered and called to life. The profligacy of the wicked must be searched into and exposed to the light. The servants of our Lord must *go out* into the streets and the highways, and compel them to come in. And in order to do this, *all* his

* The following parable on *order* is from Andrew Fuller. Life. p. 224.

"In one of the new Italian Republics, two independent companies are formed for the defence of the country. Call one A, and the other B. In forming themselves, and learning their exercise, they each profess to follow the mode of discipline used by the ancient Romans. Their officers, uniforms, and evolutions, however, are, after all, somewhat different from each other. Hence disputes arise, and B refuses to march against the enemy with A as being disorderly. A gives his reason why he thinks himself orderly: but they are far from satisfying B, who not only treats him as deviating from rule, but as almost knowing himself to do so, and wilfully persisting in it. A, tired of jarring, marches against the enemy by himself. B sits at home, deeply engaged in studying order and discipline. 'If your forms and rules, (says A) are so preferable to ours, why do you not make use of them? *Discipline is a mean, not an end.* Be not always boasting of your order, and reproaching others for the want of it: LET US SEE THE USE OF IT."

servants must be employed. He has not, and in the present state of things he cannot have, a sufficiency of ministers to do all that needs to be done. The case is one of life and death. The question is between ecclesiastical rule and order, of human devising, and the absolute loss of the multitudes whom no existing practicable ministry can effectually reach.

Let it not be said that by calling forth the zeal and labors of the brotherhood we are superseding the ministry. Who ever thought that the discipline of an army rendered officers less necessary? We fully appreciate the necessity of having ministers and learned ministers. We would see the number of ministers greatly increased. We would also see their advantages for intellectual preparation as great as they can be. We would have them a distinct set of men, giving themselves "wholly to prayer and the ministry of the word." No church can stand long without a thoroughly educated and exclusively devoted ministry. And then we would have these men enjoy the deference and regard which belongs to their station. The minister is the ruler or leader of the church, and is to be regarded as such in all affairs. Any arrangement or any plan, in the church, is plainly deficient, in which the minister is passed by. We would by no means say that zealous and pious brethren are bound always to lie still, because their minister is too timid or too slothful to head their expedition. But they are bound to feel that the want of his superintendence is a great loss, and to see to it that they have themselves used all proper means of prayer and labor to make him willing to place himself at the head of every good work.

The wisdom of this world has deemed that every organized band or company requires a leader. And though the captain may be only *primus inter pares*, still, while he holds his office, he is bound to magnify it, and secure its authority, and his brethren are equally bound to concede him his place. It is a beautiful sight, and one which our eyes have been permitted to witness, where men of the first talents and highest stations, have yielded to a minister who was far their inferior in mental rank, the most perfect deference and the guidance of all their movements, and the lead in all their enterprises, because he was a minister. But in the church, we are fortunately not left to arguments *a priori*, to decide upon the regard which is due to ministers as such. God has decided it in his word, in a manner so peremptory that there can be no evasion but in direct and palpable disobedience. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy and not with grief: for that is unprofitable for you." From this the Christian has no appeal. And while we are persuaded that no degree of activity and zeal in publishing the gospel, and no other species of lay labor, except the administration of ordinances, necessarily or at all infringes upon the prerogatives of the ministry, we would solemnly warn our zealous brethren against any mode or plan of operation in which they cannot find a place for concert with their minister, and a due regard for his official station in the church.

Nor is it about the mere externals of religion that learning is concerned. In addressing the simple gospel to the minds of the unlettered audience, we fully believe that, other things being equal, as zeal, humility, love for souls, heavenly mindedness, and the like, the more sound learning a man has the better. It is not merely useful in defending the outworks and in repelling the assaults of infidelity and heresy, but in conducting the onset. The plain sermons of Edwards are as much the fruit of his learning and study, as his

treatise on the affections or his inquiry into the will. Still we believe that a man of good sense and fervent piety can do much toward the promotion of religion without literature. In the language of Dr. Chalmers, "On the understanding of a man unlettered in all that proceeds from halls and colleges, the word of God may have made its sound and wholesome, and sufficient impression: and from him the impression may be reflected back again, on the understandings of many others as unlettered as himself. Thus all in the book of God's testimony which mainly goes so to enlighten a man as to turn him into a Christian, may be made to pass from one humble convert to his acquaintances and neighbors." In the case of the private Christian, however, as well as of the minister, it is plain that the more his humble piety becomes enlightened with knowledge, the better he is prepared for the service of the gospel. And we have no doubt it will appear in the end that the labors of a zealous and enlightened brotherhood constitute the only sure support of a learned ministry. Just as the captains in an army of intelligent freemen may be expected to have more knowledge than the commander in chief of a horde of Tartar slaves. Under any state of things, some among the ministers of religion will become learned from the love of learning. But as there is always a necessity felt that the minister should keep in advance of his flock, it follows that where they are zealous, enlightened and active, the minister must of necessity be so too.

The extended employment of private Christians in such evangelical labors as are suitable for them is farther recommended by its beneficial influence upon themselves. It is a universal maxim that the more men do for an object they love, the better they love that object. The effect of evangelicel labors upon the character is well exhibited in the memoir before us, by the rapid increase of piety and zeal in young Urquhart and his associates. We have no doubt it will ere long be seen in the renovation of the Scottish churches, and in their delivery from the thrall of too much regulation and order. It is a common fault of churches, especially of established churches, to make order the end rather than the means. To quote again from Dr. Chalmers, "They conceive that all is to be done by regulation, and that nothing but what is mischievous, is to be done by impulse. Their measures are generally all of a sedative, and few or none of them of a stimulating tendency. Their chief concern is to repress the pruriency of religious zeal, and not to excite or foster the zeal itself." The employment of laymen in such labors as are cherished by this wise master-builder undoubtedly tends to break up this excessive regard for ecclesiastical order, by turning the attention to something else as of more importance. Just as the valetudinarian is cured by presenting before his mind some interesting employment. No longer occupied with feeling his pulse, his very activity keeps his system in order more than all his previous solicitude.

In whatever point of view we look at the subject therefore, we consider the employment of all Christians in active service for Christ, as a most desirable and important arrangement. Then we shall not see so many men, of talents and piety, sinking under an accumulation of care and labor. We know how natural it is for a zealous minister, educated for his work, to think nobody can perform evangelical labors of any sort, but himself. We know how easy it is for his people to become fastidious, and to prefer his attendance in every little meeting. We also know how apt those who are qualified to take a part are to shrink from the responsibility and labor, and heap the whole bondage upon the

shoulders of their minister. And we know how ready the cold hearted and worldly are to cry out against every movement of the brotherhood, for fear it shall excite too much spiritual life in the church. But we beg of them all to consider what they are doing. It is impossible for one man to do every thing. His nerves will be shattered with care and his frame will sink under labor. Having no rest for body or mind, his piety will languish for the want of communion with his own heart and his God. As family cares press upon him, and sorrow weighs down his spirits, and premature decrepitude enfeebles his powers, he soon learns that the only way for him to live is to let every thing stand still or run down. His people also have never learned to help themselves, or to do any thing for the cause, upon their own motion and their own responsibility. And the consequence is, they are only children when they should be men. And when he dies every thing is at a stand.

We wish every good minister would take a lesson from Dr. Chalmers, as he is exhibited in this memoir, and would feel his incompetency to occupy every part of the field. Let him labor in the gross, and employ others in the detail. Let him occupy the place of a *master*-builder. Let it be his first care to create agents around him, and employ them fully in every species of evangelical labor to which they are competent. He can stimulate and direct the energies of his people much better than by stepping into their harness. And when his strength fails, the whole moral machinery of his parish will not stand still. And when he dies he will yet live and speak in the discreet and useful labors of those whom he has trained for the work and service of the Lord. It has been our fortune to see good and zealous men vainly wearing themselves out in the attempt to act the part of commander, subaltern, and common soldier; and we have seen others more discreet and far more useful, who employed themselves in creating and drilling the soldiery entrusted to their care, and who produced a ten fold effect by wielding the strength of the host instead of exhausting their own.

Life of the Rev. Jeremiah Hallock, late Pastor of the Congregational Church in Canton, Conn. By Cyrus Yale. Pastor of the Congregational Church in New-Hartford. New-York: John P. Haven. pp. 316. 12mo.

In the message to the church at Ephesus is the accusation, "I have somewhat against thee, because thou hast left thy first love," and perhaps there is no charge to which Christians generally, in all ages of the church, have been more liable than to this. Yet while too large a portion of hopeful converts decline from their first love, there are some happy exceptions. Some there are with whom the ardor enkindled in the day of their espousals does not abate. The effect produced on their minds by a sense of the love of God in the redemption of men, continues. Their compassion for the impenitent does not cease to move them. They are always ready to enter with interest into the things of the kingdom of God. Their hearts are always prepared to embrace his children as the objects of ardent attachment; and it is always sweet to take counsel with them. They catch, with eagerness, the first tidings of Zion's prosperity, as those that watch for the morning. It is a part of their daily occupation to read the word of life; and as the treasures of their wisdom and knowledge are enlarged, the lusture of the Christian character becomes in them more clear and strong, and their usefulness in the church, whether they occupy a public or a private station, increases with their years. Some such there are by whom the mass

of Christians are left in the back-ground.

Such was Mr. Hallock. Hence it was, that a large circle of Christian friends prized the privilege of intercourse with him, while living, and now that he is dead cherish his memory. This renders those writings in which he made a record of his hidden life, worthy of publication, and, it is hoped, will make them a blessing, not only to those who admired and loved him in his life time, but to many to whom he will be made known through the medium of these writings. The principal difficulty of the compiler's task lay in making the selections. Readers of a spirit kindred to Mr. Hallock's, will not complain of their copiousness. They would willingly have been taxed for the publication of larger extracts. In the arrangement also, as well as in his own connecting remarks, the compiler has been judicious. He has prepared a work which, while it is a just tribute to a revered servant of Christ, will contribute also to the edification of his people.

The memoir of Mr. Hallock is not a narrative which interests the reader chiefly by a detail of incidents. So far as mere history is concerned, all may be comprised within a narrow compass. He was born on Long Island, March 1756. He was removed in childhood, with his father's family, to the county of Hampshire, Mass. His youth was spent in the laborious pursuits of agriculture, on a new farm, under the privations incident to a newly settled town. Before the age of twenty-one, it is mentioned that he performed several tours of military duty in the revolutionary war.

Of his feelings at the time when as he afterwards supposed "his mind was enlightened into a saving knowledge of God, and Jesus Christ, and the way of salvation by him," he gives the following account.

> The law of God appeared just, I saw myself to be a sinner, and Christ and the way of salvation by him looked pleasant. I thought it was a happiness to be in the hands of God, and I could trust myself and my all in his hands as the place of entire safety from every foe and evil. I saw a spiritual beauty and excellency in these things which I had never seen before, though I have no remembrance, that it once turned in my mind, at the time, what all this was. p. 21.

With these feelings did the then uninstructed subject of these memoirs afterwards suppose that the divine life commenced in his soul. His childhood and youth had been marked with sobriety, and he had been frequently affected, even from the age of six or seven years, with serious impressions. Yet having enjoyed but very limited means of education, in a place destitute of a minister, and never having seen a revival of religion, he must have been much less familiar with the nature of Christian feelings, than is now common with persons of equal age. It was but a few weeks previous to the time alluded to in the above extract, that he attended, for the first time, a religious conference. Probably few men have attended more of these familiar meetings, or valued them more highly than he has since done.

It is interesting to find him, soon after his conversion, recommending to others the religion he had experienced, even amidst the thoughtless noise of a muster day. "On the release of the company for a little refreshment," he says, in his diary—"without any plan or intention of mine,—I found myself in a barn near the place of parade, surrounded by my fellow-youth and others, and exhorting them on the things of religion. Some of them gave deep and affectionate attention. One of my mates was then awakened, who afterwards obtained hope."

From the commencement of his religious life, his mind was turned to the ministry. Through many diffi-

culties and discouragements, he was carried forward to his entrance on that good work,—in which he labored with little to diversify the even tenor of his way until the evening of life. He was blessed with successive revivals of religion among his people, and saw a large congregtion and a flourishing church rise up around him. He died, much lamented, June 23, 1826 in the 69th year of his age.

This memoir is interesting, chiefly, as an exhibition of piety;—of piety ardent, humble, and steadily progressive. In the compiler's general view of Mr. Hallock's character, given in the following extract, he will be sustained by all who were personally acquainted with him.

The most prominent feature, doubtless, of Mr. Hallock's character was that first and indispensable requisite in a good minister of Christ, ardent piety. This spread over his other estimable qualities a sort of divine lustre and gave to them a sterling value.

His was not that periodical religion, which returns only one day in seven, or at the hours of family devotion, morning and evening;—its presence and powerful influence were daily apparent in the relaxations of the fireside, in the social circle, in the common affairs of life, as well as in the house of God, or even in the act of spreading forth his hands, and uttering tones of deepest devotion over the communion table. With him every day was a sort of Sabbath—every hour apparently an hour of intercourse with God. He seemed to fasten his hand on heaven and bid the earth roll beneath him. We should wrong, not only him, but the grace of God which made him what he was in piety, were we to omit the chastened smile which blended so happily with the deep gravity of his aspect, and saved him from the charge of austerity—a charge sometimes brought against high spiritual attainments. Few men, if any, did better than he recommend ardor of piety to all sorts of people by personal amiableness. To an uncommon extent, he secured the love and confidence of youth and children. His piety shone with such steady lustre and in such fine proportions, and with so little admixture of anything foreign or incongruous, that it was probably far more attractive—certainly far less repulsive even to the careless and the vicious, than a much lower degree of piety often is, in characters of inconsistent features. To all his intimate acquaintance, the uniform and marked agreement between his looks, language and actions denoted an *Israelite indeed in whom there is no guile.* Nor did he more resemble guileless Nathaniel than godly Enoch,—than Barnabas, a son of consolation,—than *that disciple whom Jesus loved.* Such was the extent of his spiritual attainments —I mean of course, in human view, that it would seem impossible to characterize him by some one or few Christian graces, as is often done in characters of less symmetry. It would be nearer the truth to say that by the grace of God receieved in no common measure, he had succesfully followed the direction of Peter, in adding to his faith virtue, and to his virtue knowledge, temperance, patience and all the other graces of Christianity, that his character did in fact seem to combine in very happy proportions, and in high excellence, those various traits which constitute a well formed and full grown man in Christ Jesus. And through the mercy of God, he endured to the end of his course, without any one foul blot on his character,—his sun increased in briliancy until it set. pp. 287, 288.

To a brother in the ministry, a few days before his death, in answer to some inquiries respecting himself, he said "If I have not loved Christ and Christ's things, I don't know what I have loved." So must all who are acquainted with Mr. Hallock say, if piety shone not in him, we know not where it has shone.

In reading the volume of his memoirs, we are affected not only with the bright example of piety which it exhibits, but are instructed in the *means* by which Mr. H. was carried forward in the attainments which he made. In view of these, there is no occasion of surprise at the peculiar growth of his piety. The few that shine as stars, do not thus shine through any particular favor. Their upward way lies equally open to oth-

ers. The same motives to gird themselves for the Christian race, and to lay aside every weight, are addressed to all; and the means are free which are instituted to aid the Christian's progress. The memoir now before us is worthy of being read with reference to this subject; and it may be worth while to specify here, some of the methods by which the subject of it habitually advanced in holiness.

The first thing we notice as connected with the eminence of Mr. H's piety was his early entrance, after his conversion, upon the active duties of the Christian. He was the first subject of grace in the revival in which he dates his hope, and from the commencement of his hope he devoted himself, under the influence of ardent zeal for the glory of God, and compassion for perishing men, to the promotion of this work of saving mercy. Among other notices of this part of his history, is the following letter from one who knew him at the time.

"The first of my acquaintance with him was in the summer of 1779, in the place now called Goshen. The season was remarkable for the display of the power of God in bringing lost men from the bondage of sin into the liberty of the gospel. Mr. Hallock was the first, I think, who manifested a Christian hope. From this time it seemed that his soul was engaged to promote the glory of God, the advancement of the Redeemer's kingdom, and the salvation of souls. I attended conferences with him, constantly, through the awakening, or till near the close of it. It was his general, and perhaps I may say his constant practice to give an exhortation. In these exhortations, he did not want for ideas, nor for words to express them. They were fervent and affectionate." p. 23.

Of this season Mr. Hallock himself remarked. "The most pleasant revival, I think, which I ever witnessed, was that in which I obtained my hope. I then knew little of Satan's wiles, and the deceitfulness of the heart. I was free from the anxiety and care of a settled pastor. The scence was new and I gave myself up to the enjoyment of it." With characteristic discretion, and as being long accquainted with those feelings which, more than labor, consume the affectionate, faithful minister's strength in a revival of religion, he added,

But since I received the charge of souls, it has been different. I have found revivals to be such critical and important seasons that my solicitude and sense of responsibility have greatly checked my joy. Now, on seeing a person careless, in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight impressions, I am distressed because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I trust I feel a peculiar satisfaction, yet I cannot but remember the stony-ground hearers, and pray God, in my poor way, to save from fatal delusions. When I find a professor of Christ asleep, my heart sinks within me; and on seeing in professors or young converts a forwardness to promote the work, I am sometimes afraid they do serious injury through a want of knowledge or prudence. And O, how anxiously do I watch the changes in the work! How exceedingly trying to see evidence of its decline! How do I tremble for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity. pp. 25, 26.

Mr. Hallock's Christian labors thus commenced were never interrupted. The year in which he dates his hope, the 22d of his life, found him given to the love of the world and intent on plans of gain; but from the time in which he chose the

heavenly inheritance, he was no more its servant, but became distinguished by his devotion to the work to which his Heavenly Master called him. As he that would attain the vigor of which his natural powers are capable, must exercise those powers; so he that would grow in grace must exercise himself unto godliness. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.

Another means of Mr. Hallock's piety was his early adoption of a system of pious resolutions. In respect to religion we never do what we are not resolved to do. No farther than the Christian's mind is determined in relation to the manner of his life, can it consistently be expected that his course will be regular and perceptible, much less attain to eminence in holiness. To this want of worthy purposes, and to their instability in the purposes which they occasionally do form, is, doubtless, to be ascribed the tardiness with which the great body of Christian professors pursue their way. Some of the resolutions adopted by Mr. Hallock are the following.

1. I am resolved to avoid all known sins, and practice all known duties; to read the word of God, and other good books, and go according to the light I find in them.

3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray;—to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

7. Resolved, never to look upon myself as having attained, but to press forward.

11. Resolved the first thing in the morning, to give myself to the Lord; to study what I can do most for his glory that day, and by prayer to set about it: and that this shall be the last thing at night.

19. Resolved to watch against the love of this world, as a sin whicl easily beset one.

20. Resolved to inquire witl dor after the truth for the truth's taking the word of God as my guide, looking up to the Holy Sp guide me in a right understand it.

These resolutions were not ed as a matter of form, to be ne ed and forgotten. They were r ed and often read, often rene and so far as those who kne manner of life could judge, wer scientiously observed. In a quent period of his life, he app to them the following statement

The preceding resolves, I ha nerally renewed Saturday evenin a covenant, in which I have end ed to give my heart, soul and name, interest and happiness, fo and eternity, to God in Christ; a wife, children and friends; my p the world, and dearer Zion; t might be consecrated to the fea vice, kingdom and glory of Go the same time praying, that God be my Father, and put me amc children; that the Lord Jesus would be my prophet, priest and l my righteousness, wisdom, sanc tion and redemption; and the Ho rit, my sanctifier, supporter and forter. p. 35.

A third means of Mr. Hal advance in holiness, was his p writings. He early resolved tc a general journal of his life. entered something in it almost and persevered in this practi long as he could use the pen. tendency of such a habit is to in the Christian's watchfulness. close of the day, when a revie be taken, and a record made the reflections it awakens, lik close of life; and the practic severed in can hardly fail to the Christian wakeful to the de of duty, and watchful again world. It will lead him to upon the past, and bringing to

his former failures, will teach him to distrust himself, and look to God for a spirit of new obedience.

Another thing to be mentioned is his frequent seasons of special fasting and prayer. Early in his ministry he resolved to devote to that purpose the first Wednesday in every month. Besides these monthly fasts, he observed occasional seasons, as circumstances seemed to dictate, or as his own convenience served. It was not uncommon for him to enter in his journal a record of which the following is a specimen.

Having finished writing for the Sabbath, I would set apart this day, for private prayer, devotional reading, and examination. Resolved not to eat, until the sun be set, except a little food in the morning, which I deem needful for health. To pray first that God would in mercy carry on his begun work among us; secondly, that he would graciously be with us to-morrow, in his house; thirdly, that the separating wall between my Redeemer and my soul might be removed; fourthly, that his church may be guided aright respecting our sister.—To pray, fifthly for my family, relatives and friends; sixthly, for Christ's ministers, missionaries, and the general success of the gospel; seventhly, for the state and nation; eighthly, for grace to begin and spend this year, in the fear of God; ninthly, for a practical sense of death, judgment and eternity. Resolved to read my last year's journal, and to examine myself respecting my faith in Christ. O may I have all life from the true vine, without which all is barrenness and death. pp. 211,212.

On the day following, he writes, "I now feel as though I could say, it is good to seek Jesus by fasting and prayer. Though the spouse did not find him at first, she finally found him, and brought him into her mother's house."

A fifth means of Mr. Hallock's rare attainments in piety was, his setting the service of God ever before him as a primary object. "O may I wear out in the service of God. O may I learn to spend my time in religion, as prudently as the avaricious husbandman does his to obtain the world," appears to have been his habitual desire and prayer. When any course of service opened before him, he seemed to partake of the Saviour's feelings when he said, I have a baptism to be baptised with, and how am I straitened till it be accomplished.

Thus, more than by any exercises of a literary nature, were the powers of his mind developed; thus did he become distinguished for intellectual strength and for decision of character; and having thus obtained grace to excel among his fellow servants, in devotion to the will of God, he was permitted to close well. His last act in relation to the living, was the following address to his children, inclosed with his will.

—— "I have endeavored to pray for you all daily, and to give you up to the Lord, wishing above all things that Jesus Christ might be formed in you, the hope of glory,—that your whole selves and whatsoever you have might be the Lord's, and consecrated to his service,—that you might set your hearts and hopes on God in Christ, seek his kingdom and glory, and lay up a treasure in heaven; that so you might be interested in the last Will and Testament of the once crucified, but now ever living and reigning Redeemer. Then you will be rich indeed.

"Your times are in the hand of the Lord. It is he that buildeth up families and individuals, and that pulleth them down. Fear, therefore, and acknowledge him in all your ways, and he will perfect that which concerneth you. Whether we have little or much in this world, it is equally, in itself, ashes, vain and perishing, as a portion: hence the wise will not set their hope and heart on this world and its things. Take, therefore, my dear children, the whole word of God for your portion, your study and your guide, in all things; read it day and night, and meditate on it.

"You have seen a thousand weaknesses, follies, and failings, in me; I ask your forgiveness and the forgive-

ness of God through Jesus Christ, to whose eternal mercy I commit myself and you. See that you love one another, and rejoice in each other's interest. Obey, love, and honor your dear mother. See to it, that you always respect the ministers of Jesus, for his sake. Open your doors and your hearts to his missionaries, and to all his friends. Always remember to relieve the poor and afflicted, so far as in your power. Feel for them. Be public spirited, not prodigal. Be cautious in contracting debts, and careful to pay them. Buy the truth and sell it not. In a word, live soberly, deal justly, love mercy, and walk humbly with the Lord, and your end shall be peace. And if we die in the Lord, we shall soon meet, to part no more, in that comfortable and blessed eternity, which the Son of God hath brought to light in the glorious gospel; which is the prayer of your affectionate friend and father. JEREMIAH HALLOCK."

A Discourse preached in the Centre Church, in New-Haven, August 27, 1828, at the Funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony of Liberia. By LEONARD BACON. With the *Address at the Grave*; by R. R. GURLEY. New-Haven. H. Howe. pp. 36.

OUR readers are already acquainted with the circumstances of Mr. Ashmun's arrival in this city in the month of August; of his rapid decline and death here; of the affectionate interest he excited among our citizens; and of the sincere and general mourning which was manifested at his burial. The discourse and address before us were delivered on that affecting occasion. They were necessarily prepared with haste; yet they were no unworthy tribute to the virtues of the deceased, nor languid response to the sympathies of the living. They were the spontaneous utterance of such sentiments as the full heart needs not retirement and study to give birth to,—of such sentiments as the death of such a man was fitted to inspire.

The preacher chose his text from Matthew xxvi. 8: *To what purpose is this waste?* And the lesson he derives from it is, "that the spirit of Christian piety, so far from discouraging, approves the expression, even the costly expression of every disinterested, generous, affectionate feeling;"—that it justifies great sacrifices for good ends,—that it does not account that *waste*—even the prodigal expenditure of life and all that men hold dear and costly—which is devoted to the great cause of religion and philanthropy. Great sacrifices, he remarks, have been made on the field of battle: the blood of patriots has been poured out like water to purchase a nation's freedom; and men have applauded the sacrifice. Our pilgrim fathers made great sacrifices; and the happiness of millions shows "to what purpose." Paul and the apostles, and "the noble army of the martyrs," endured toil and suffering, for the sake of the great cause of the Redeemer and of man:—sacrificing life itself, with ease, and friends, and all temporal good; and deeming it a cheap equivalent for the glorious ends for which they labored. So also in our own time, the heralds of the cross have toiled and died, and are toiling unto death, in all pagan lands, with a zeal that is but foolishness to him who cannot comprehend that it is for the salvation of hundreds of millions.

So the lamented ASHMUN fell a victim to his zeal in the cause of Africa. And to the narrow-minded objector who asks, Why this waste?—why a valuable life was thus *thrown away* in that burning clime—a life which might have been so respectable and useful, and perhaps long protracted, in his own land?—Mr. Bacon answers, in the affecting history of the life thus devoted, and the toils thus endured, and in a vivid picture of the glorious consequences which will

result to the children of that much injured land.

Who asks us, to what purpose is this waste? To what purpose! Thousands and thousands of the exiled sons of Africa, going back from lands of slavery, to enjoy true freedom in the rich and lovely land which God has given them, shall one day answer in their shouts of joy. To what purpose! Africa, delivered from her miseries, her chains thrown off, her spirit emancipated from the power of darkness, rising up in strength and beauty like a new-born angel from the night of chaos, and stretching out her hands to God in praise, shall one day answer, to what purpose this martyr of benevolence has lived and died. pp. 15, 16.

No one can read this discourse without feeling a deepened sympathy for the cause of Africa; nor turn from the contemplation of the character which it gives of the deceased, without feeling the highest and holiest purposes of which his soul is capable stirred up within him, in view of such an example. To the sentiments inspired by this example, and to the emotions excited in his hearers by the affecting scene before them, Mr. B. impressively appeals in the close of his discourse.

In times when the delusions of this world are brightest, and most fascinating, your bewildered heart may answer falsely; but when it speaks the words of soberness, the words of serious solemn thought, believe it, for those are the words of truth. What, then, at such a moment as the present, in view of the example of this man, are your impressions of the end for which you ought to live? Standing by the death-bead, or the coffin, or the grave, of one whose life has been thus devoted to the cause of God, and to the liberty and the happiness of man, who does not feel the meanness, the guilt, of living in this world for narrow, selfish purposes? Look now at the example of this departed benefactor of his country and the world; trace in thought his brief career of pain and conflict, opening into early glory; and if you have not given your whole heart to God; if you are loving the world, and the things that are in the world; if you are living to yourself; be ashamed: for O! how base a thing is it in man to prostitute to selfish ends, the faculties which God has given him that he may share the purest happiness, and reach the most exalted destiny. Who will be contented then to live for nothing? Who will hold back from giving up his all to advance the praise of God, and the well-being of the world?

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow:
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave, with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

pp. 19, 20.

The Address of Mr. Gurley was spoken at the grave,—amid a concourse of citizens who,—in the words of Mr. G.—felt that "they had come to the burial of no ordinary man."

He possessed [said Mr. G.] a commanding and comprehensive intellect, a courage which Rome would have honored, a disinterestedness which would have been venerated even in apostolic days, and a zeal which consumed him by giving light. It is now more than six years since he became, voluntarily, an exile from his friends and country, that he might plant the seeds of civilization, and Christian truth, in the moral desert of Africa. He arrived at a moment when the hopes of our infant colony were just expiring, and rekindled them. He did this while sick, bereaved, and afflicted. He did it, while no light shone upon his way but from the throne of God. He did it, while the waves of misfortune beat against him, with a force which it would

seem must have overwhelmed any other mind than his own. But his soul was self-balanced. "He braced his corslet o'er his heart's deep wounds;" nor could danger or suffering disturb the serenity, or break the fortitude of his spirit. He "shook despondence from his soul," and rose from the pressure of calamity to the work of his God. It was at this crisis, that on my way to Africa, I found him at the Cape de-Verds, (to which Islands he had resorted a short season for the benefit of his health,) and accompanied him thence to our Colony, and enjoyed the high privilege of sharing with him, the effort to give system and order, to the Government of Liberia. At midnight on Cape Montserado, while we alone of the little community awoke, with the majestic ocean breaking at our feet, and heaven shining in beauty and in brigtness over us, and the wide spread forest veiled beneath our eye in a gentler and a softer light, it was mine to confer with our now blessed friend, to observe the workings of his quick and powerful mind, while he sought to secure interests, compared with which, he deemed life itself as worthless. The impression then made upon my memory and my heart by his intellectual energy and moral worth can never be effaced. The expectations which were then excited have been more than realized. He has lived to establish the African Colony upon sure foundations. Having defended it with a courage and ability not exceeded, perhaps, in the military exploits of this or any other age, he has shaped and polished its rude materials, and given to them order, strength, and beauty. He has breathed into the community over which he presided a spirit of activity, industry and enterprise; instructed them in their social duties, their political rights, their Christian obligations; checked their irregularities by his decision; and by his integrity and kindness won their hearts. But his influence has extended far beyond the limits of the Colony. He has opened to the poor pagans the ever blessed Gospel, and read to them of justice, mercy, and peace. He has exhibited to them Christianity, not as a dead letter, but as a practical principle; as written in the life; as shining forth in sincerity, truth, meekness, purity, charity, and all the virtues which add dignity or worth to character. And the natives, while they have been awed by the terror of his name, have wept in the presence of his godness.

——— There was moral sublimity in his death. But a few hours before his departure, while I sustained him as he sat up, and laid my hand upon his pallid brow, the perspiration flowing from it, and every feature expressing death, he offered up his last supplication in terms as solemn and affecting as ever fell from mortal lips.

——— And shall we leave this spot without instruction? From this grave comes forth an appeal to us in behalf of Africa. Yes, brother beloved, I trust in God, that from the very dust in which thou art reposing, will emanate an influence which shall neither be arrested or resisted until bleeding, dying Ethiopia shall see the light of redemption, and stretch out her hand to God. Who that has the feelings of a Christian, or even of a man, would not cherish that light which so many have gladly died to kindle; which shines over Africa's sorrows like mercy over a soul in despair; which, unless criminally neglected, must soon spread like the morning on the mountains of Kong, and brighten the Niger's mysterious waves? Hearts steeled to every sentiment of kindness shall be softened by its influence; where the King of Dahomey enters his palace on a pavement of human sculls, shall stand a Christian Temple; and the words of Death! Death! Death! which arouse the population of Ashantee, to witness the effusion of human blood, shall be succeeded by humble and holy orisons and hymns of praise. Over this beloved dust, then let us pledge ourselves to do something for Africa. Sixty milions for whom Christ died, our brethren by indissoluble ties, are perishing; can we not, will we not, aid their redemption. It is by imitating the example of the deceased, that we shall pay the best tribute to his memory. To this example, thousands will look as to his imperishable memorial. Let us hope that its influence will excite new zeal in the African cause throughout this nation; that as one man we shall apply our strength to

remove the heaviest of our national calamities, and to bless Africa with freedom and the gospel.

Such a hope, departed brother, we *will* cherish!

"Thou hast left behind,
Powers that will work for thee! air, earth, and skies,
There 's not a breathing of the common wind
That will forget thee! thou hast great allies!
Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

pp. 21—25.

In a note to the Discourse it is mentioned that a memoir of Mr. Ashmun is expected from one well fitted for the work. In the mean time a few particulars of his life are given, which we here subjoin.

He was born at Champlain, Clinton, county New-York, in April, 1794. From childhood he exhibited an ardent thirst for knowledge; and many of the hours which he could redeem from labor were spent in study.

At the age of about fifteen, he became the subject of decided and permanent religious impressions. He had previously imbibed some sceptical notions, and had indulged a strong dislike to the doctrines and the duties of the gospel. But that grace of God which arrested Saul, and made the persecutor an apostle, had also ordained him a chosen vessel to himself, to bear his name before the Gentiles. After a severe inward conflict, he found peace in submitting to the Saviour and believing the promises of God.

His attention was immediately turned toward the gospel ministry. He entered college at Middlebury. While there his studies were interrupted by ill health; and he seemed at one time to be sinking under a pulmonary consumption. He graduated at the university of Vermont, in 1816.

Not long afterwards, he was employed as a teacher in the Literary and Theological Institution, then recently commenced at Bangor, in Maine. He was licensed to preach. Afterwards he resided at the city of Washington, where at one time he assisted in editing the "Theological Repertory," an able and liberal religious miscellany, conducted by individuals of the Episcopal church. The task of compiling a memoir of the Rev. Samuel Bacon, who died in Africa while in the service of the Colonization Society, was entrusted to him; and the volume which he published, while it is a valuable memorial of a truly excellent man, is honorable to the literary character and feelings of its author. Becoming deeply interested in the cause of Africa, he issued the prospectus, and published a few numbers of a Journal devoted to that cause. Public feeling was not then prepared to sustain him in the undertaking, and the work was discontinued.

In 1822, the Managers of the Colonization Society, were preparing to send out a small reinforcement, and the Navy Department was making arrangements to send back to their own country, a few native Africans taken from a slave ship. A vessel was chartered by the government and the society, and Mr. Ashmun was appointed to take charge of the expedition, with authority to act as Agent for both, in case he should find no Agent at the colony. He went expecting to return by the same vessel. The sequel the reader knows.

While he resided in Africa, his health, except as he suffered from special exposure or fatigue, was equal at least, to what it had been for some years previous. In the month of January last, a period of long and exhausting effort during the heavy rains, made him unfit for business; and on the 26th of March he embarked for his native country, hardly expecting to survive the passage. The vessel after a long voyage touched at St. Bartholomews; and as the continuance of his voyage at that time, threatened certain and speedy death, he was left behind. In the course of a few weeks, the violence of his disease seemed abating; and he ventured to embark on board a vessel bound to New-Haven, where he arrived on the 10th of August. From that time his descent to the grave was rapid. The best medical skill was called to his assistance, but in vain. His disease had become inveterate.

The result he anticipated with great

composure. The first time that I saw him he told me, "I have come here to die. It is hard to be broken down by the slow progress of disease. I wish to be submissive. My sins, my sins; they seem to shut me out from that comfort which I wish to enjoy." A day or two afterwards, adverting to the same subject, he said, "I have been praying for light, and a little light has come, cheering and refreshing beyond expression." From that time, though I saw him daily, and though he often spoke of dying, I never knew him to intimate the least solicitude. Requesting the prayers of the congregation on the Sabbath, he said, "I have a desire to recover, but I do not wish *that* to be the burthen of the prayer. Let it be that I may acquiesce entirely in the will of God, and may have communion with God. I wish the colony to be remembered." Here he burst into a flood of tears like a child. "Excuse my weakness," said he, "there are many good people there, and they are so dear that when I think of seeing them no more, my feelings are too strong." The kindness, patience, and piety of his disposition made a deep impression on all his attendants; and when he died, those who had so lately been strangers to him, wept as if he had been their early friend.

He died, falling asleep as it were in a moment, reason, memory, speech, and every faculty holding out to the last, on Monday, August 25th at 12 in the evening. pp. 34—36.

A Discourse, on the occasion of forming the African Mission School Society, delivered in Christ Church, in Hartford, Connecticut, on Sunday evening, Aug. 10, 1828. By J. M. Wainwright, D. D. Rector of Grace Church, New-York. Published at the request of the Directors of the Society. Hartford: H. & F. J. Huntington.

We take up this discourse, after laying down that noticed in the preceding article, consoled by the reflection, that while one agent of a philanthropic enterprise is removed by death, God is raising up others to labor in his stead. The object of the African Mission School, just established in Hartford, is to prepare young men of color for Missionary services in Africa; and though it cannot soon furnish another Ashmun, yet we trust that under the divine blessing, it will become a means of the accomplishment of those promises, in respect to Africa, which he with animating faith, "saw afar off."

Laborers of the description contemplated by this School are greatly needed. We have, it is believed, but one colored missionary* in Africa. But one such missionary in a continent, where, to say nothing of the antipathy of its natives to the white man on account of his complexion and features and the fearful history of the slave trade, the climate itself is nearly fatal to his progress. It seems to be the design of Providence that that land should be evangelized chiefly by its own sons; and that thus the poor despised African should by the grace of God, share in the glorious labors of spreading abroad the triumphs of the Redeemer. Missionaries must, therefore, be raised up for Africa from among her own children. And *the United States must furnish them.* If they cannot be obtained here, whence can they be obtained? The Church Missionary Society in England, it will be recollected, lately sent over to their brethren in this country, anxiously inquiring whether such laborers could not be found here, and offering them a generous support from their own funds. The claim on us is imperious. The want is pressing. We rejoice, therefore, in the establishment of the African seminary at Hartford, as furnishing a pledge that these claims and wants are not to be neglected. And we hope the day is near which shall see not one but many schools in the United States devoted to the

* The Rev. Lot Carey.

training up of young persons of color for usefulness among their brethren, both in this and in their native land.

There is another respect in which we derive satisfaction from this Mission School. It is established by Episcopalians: its list of officers and patrons comprises all their bishops and a large number of their most respectable clergymen and laymen; and we regard it as one among the evidences which have been given, of an increasing missionary spirit in that denomination of Christians. And we have in this spirit a pledge that they will ereleng venture down from that high ground of ecclesiastical exclusiveness which they have thought it their duty to maintain, and cheerfully co-operate with Christians of other names in the good work of spreading abroad the gospel. Let the spirit of evangelizing the world prevail in that church, and gain the ascendency in her counsels which we trust it will gain, and we doubt not she will lose a portion of her zeal for "apostolic order," in the better ardor of an apostolic spirit. We shall not need argument to persuade her clergy and her laity that they may join with other Christians in sending the bread of life to the perishing, and yet do no disservice to their common Lord. We believe that the true spirit of the gospel, when once it shall have pervaded Christendom, and sent forth its missionaries into all the earth, will not more certainly change the aspect of the irreligious world, than it will shame out of existence that exclusiveness of spirit which now divides brethren. We do not say this in respect to Episcopacy merely, but of *all* arrogant pretension and sectarian self-complacency. In the day of universal good will, these shall be done away. The gown and surplice shall not then stand afar off from Charity, lest their own "distinctive" honors should be hidden beneath her broad mantle; the dipt shall not then sit apart from the communion of the sprinkled; but bigotry and the mutual charge of schism, and all uncharitableness, shall be forgotten in universal brotherly love.

The character of the discourse before us is such as was to be expected from the liberal mind and Christian spirit of its author. His theme is borrowed from Isaiah, xi. 9. *They shall not hurt nor destroy in all my Holy Mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* He cheers his hearers with the confident anticipation of the universal prevalence of the gospel, and justifies this confidence by the words of prophecy, and by what is now doing for its accomplishment. We shall select only one passage, near the close, containing such an argument for African Colonization as we love to repeat.

As a citizen of this country, I can look at Liberia, and rejoice at the beneficial influence which the prosperity of that colony is destined to exercise upon our colored population. As a citizen of the world, I can rejoice that another continent will soon be added to the domain of civilization. But as a disciple of Christ, I can infinitely more rejoice that the gospel is there advancing. I see it carried along the coast of Africa; I see it penetrating the remotest deserts and forests of that benighted continent. I see it demolishing cruel and degrading superstitions, overthrowing the altars of Moloch, and carrying in its progress, peace and virtue and happiness, to regions where brutal ignorance and vice now bear sway. In this view, I can almost forget my abhorrence of slavery. I can almost feel reconciled to the thought, that our forefathers unjustly and cruelly tore these hapless people from their homes, and brought them to our shores. If we can send them back with the gospel of Christ, and thus give them, as a reward for their extorted labors and long continued sufferings, the pearl of great price, our guilt will be lessened, and our condemnation will be taken away. p. 23.

A Sermon preached before the Annual Convention of the Congregational Ministers of Massachusetts in Boston, May 29, 1828. By EDWARD D. GRIFFIN, D. D. President of Williams College. Boston, 8vo. pp. 24.

FORMER publications of Dr. Griffin have been criticised in our pages; and while we have acknowledged his merits as a writer, we have not overlooked his defects. We had supposed however that no liberal and intelligent man could speak of him without the respect due to unquestionable talent, to fervent piety, to long and various usefulness, and to venerable age.

If we had taken it on ourselves to review this sermon on its first appearance, it is not unlikely we should have expressed ourselves in some such language as we used in noticing his sermon preached before the Board of Foreign Missions. "The reader who has seen his other occasional sermons, or who has ever heard him preach, will recognise the likeness in every paragraph. It is Dr. Griffin's "image and superscription," and not that of any other man. He always thinks and writes *like* himself, as well as *for* himself. A cool and severe critic might perhaps say, that the thread of the discourse is uneven—in some places very fine, and in others rather coarse and unwrought. He might possibly charge upon a few strokes the seeming affectation of pathos.—He might object to one or two expressions as savoring more of conceit and studied singularity, than of the true eloquence of thought and feeling; and to a very few words and phrases, as wanting in taste and classical propriety."*

We notice the sermon at this time not with any design of going into a critical analysis of its rhetorical or theological merits, but only with the purpose of showing by a few extracts what is the object of the preacher and what the general character of his performance.

The text is Nehemiah ii. 18. "Let us rise up and build." The following sentences from the introduction will serve to make our readers understand the appropriateness of the subject to the occasion, and the feelings with which that subject was selected.

When the apostles and elders met in synod at Jerusalem, it is impossible to suppose that they parted before they had warmed each other's heart. Their solemn prayers, their mutual counsels, their tender communion, could not fail to refresh their spirits and to send them back to their work braced for higher and more glorious exploits. Shall not some such effects follow this meeting of the Congregational ministers of Massachusetts? It is not to greet and feast each other, or to mingle in the politics of the day that we are assembled. At this period of the world such a meeting ought to render us better men and better ministers, and send us home more devoted to the service of the Redeemer.

As I am addressing a convention made up of men of different opinions and equal rights, I shall not touch on any party questions, much less thrust at those who differ from me. On fit occasions it is our duty to contend for the faith. It is our duty even to withhold fellowship where the Gospel is essentially perverted. But it is not our duty to depart from the courtesies of well bred and educated men, nor from "the meekness and gentleness of Christ." It is never our duty to take counsel of our pride, malignity, or party spirit. A party spirit, in religion no less than in politics, is a selfish spirit. And at the judgment of the great day, that "meek and quiet spirit which is in the sight of God of great price," will be more approved than the zeal of the forward disputant.

I wish to call upon my brethren in the ministry and my brethren in the church to rise up to the work of building the walls of Zion. pp. 3, 4.

For our part, we must say that

* Christian Spectator, 1827, p. 222.

these sentences seem not only well-timed, but admirably fitted to soothe and soften the feelings of the most irritable partisan. The most besetting temptation of the orthodox ministers of Massachusetts, is, no doubt, that temptation to the indulgence of party spirit which arises out of the peculiar character of their Unitarian controversy. And never, perhaps, is that temptation stronger—never perhaps is party feeling more expected to break forth in its strength, than when the partisans on both sides meet for conflict in the annual convention. How well fitted then were these words to turn the thoughts of either party into a better, purer, and more tranquil current. How well fitted to make the zealot—unitarian or orthodox—forget for the hour the prejudices of local party warfare, and share in the enthusiasm of the preacher rising to survey the future triumphs of the church and the responsibility of the men by whom the triumphs must be won.

The promise in the introduction is not violated in the sermon. If it were, there would be just ground of offence, and the offence would be aggravated by the promise. The preacher does indeed use the language and the arguments of orthodoxy; and what else could he do? But though he speaks of "the compassions and blood of a dying Saviour;" though he speaks of the "Holy Spirit" as "the Sanctifier of the world;" though he says, "It is of the Lord's mercies that we are not consumed;" though he says that "this world belongs to Christ," that "it was created *by* him and for him," and even adds that "he has purchased it since,"—there is not a sentence or a word in the entire discourse, which looks as if it had been dictated by party spirit—not a word which looks as if he intended to "touch on any party question," or to "thrust at those who differ from him." On the contrary with all the ardor of his great and fervent soul he goes right onward with his purpose of calling on his brethren "to rise up to the work of building the walls of Zion." In what style and spirit, let the following passages speak for themselves.

Brethren, we are but half awake. If the church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness, zeal, and labours of the apostles. We must love more, and pray more, and give more, and toil more, and shine more in a holy example. When I look forward to the zeal, and self-denial and devotedness of the Christians and Christian pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas a Becket. A new impulse has indeed been given within the last six-and-thirty years, and as a body we have made some advance; but we are not yet strung up to that devotedness which is due to him who died for our lives, or which is necessary to bring forward the glory of the latter day.

I have had an opportunity to see the progress of things for this whole period of six-and-thirty years. I saw the darkness before the dawn. I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place. By the almond blossoms I am reminded that I can trace this progress but little longer. But before I quit the scene I would fain drop one word more to encourage my brethren in their heavenly course, and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

A vast responsibility rests on this convention of ministers. In the American part of these great plans of benevolence, New-England seems destined to take the lead. And this oldest of the New-England states, which was also the first to move in this glorious enterprise, seems to claim a priority of influence and obligation. England appears to have been appointed the carrier of the Gospel for the eastern continent: and her intelligence, her energy, her wealth, her benevolence, her naval empire extending like a belt around the globe, which distinguish

her from all the nations of the east, have eminently qualified her for that office. The sons of the Pilgrims, in the rough forests and fields of New-England, have improved the old English character, and have acquired a hardihood, and energy, and an enterprise which were never surpassed by any people on the face of the earth. This strength of character, combined with her piety, knowledge, and strong common sense, has seemed to designate New-England to be the carrier of the Gospel for the western continent. The part she has acted for the last sixteen years, and the influence of her sons wherever scattered, have appeared plainly to mark her out for this destiny. But the livelier feelings of people nearer the sun are in some illustrious instances starting so much ahead, that I begin to hope that the whole United States will go in a mass. Yet New-England has certainly been the means of rousing this spirit. And her influence must continue to be applied, and must be increased a hundred fold before all the darkness and misery between this and the Pacific,—between this and Cape Horn,—are removed. Of this general responsibility of New-England, Massachusetts must bear her full part. Her metropolis is at this moment, and has been from the beginning of this movement, and will long continue to be, the radiating point for the western continent. Its influence will be still more felt. On this consecrated ground, hard by the sepulchres of our sainted fathers, the cause of Christ is fast rising up, and will continue to rise, and will fill these temples, and fill these streets, and send out from this ancient city of our solemnities a life-giving influence to regenerate the land and to bless the world. And all the amazing responsibility hence resulting, must in a great measure be divided among the members of this convention.

O my brethren, to what a birthright are we born. Under what a crushing weight of responsibility do we lie. What a voice of authority comes down from heaven; what appeals to our consciences, our compassions, our gratitude. What calls come in from the four quarters of the globe to break our hearts and to awaken our undivided, untiring, undying zeal. I hear a voice of wailing from the ends of the earth. I see nations weltering in their blood. I hear a loud lament from the eternal pit. Around you, as bearing the badges of the messengers of Christ, the complaints and the entreaties gather. By the joys of one world and the miseries of two, by the compassions and blood of a dying Saviour, by the authority of the everliving God, I conjure you, I entreat you, my brethren, to wake up to this awful voice of heaven, to these dying groans of a world. pp. 6—9.

The time will come when the whole intelligent creation will gaze with the most intense interest upon the transactions which are now taking place on this earth. And when the inhabitant of the most distant world on that side of the heaven shall hold high consultation with the inhabitant of the most distant world on the other side of heaven, and both shall be lost in amazement at the events which have taken place on this planet, how will it seem to have been permitted to live on this earth and to take a part in bringing forward these supreme wonders of the universe.

The inhabitants of this world are probably as a drop in the ocean to the entire mass of God's creatures; and yet you are selected from the unnumbered millions passed by, to dwell on a planet where the Son of God was to be born and die, and to found a church, and in his person and work to stand forth "the image of the invisible God," to bring out to the view of creatures the secrets of the Eternal Mind. Amidst these amazing operations, into which "the angels desire to look," you stand; amidst this flood of light which is to carry the splendors of immortal day to the most distant world. And yet many pass it by as of no account. The Bible in which as in a candlestick this light is placed, is suffered to lie neglected upon its shelf. But you have the infinite privilege to live in a world where a church founded in blood is training up for glory,—to live among the records and memorials of the most astonishing facts that ever commanded the admiration of creatures,—among Bibles and Sabbaths and sacraments and operations of the Holy Ghost. Let them sleep in Mars and Jupiter

and Venus, but let not the inhabitants of this world sleep. In this circle of light, which is to be the sun of the universe, you stand. All the light has been struck out by efforts to redeem your souls. Are you not affected at the sight of a world illuminated by rays like these? Amidst these amazing operations, which are to send their report echoing through the universe, you stand. These operations are to be brought forward by the agency of man. For no other end did you receive your immortal powers; for no other end were you placed in this world: for no other end are you suffered to linger here for a day. To what a godlike sphere of usefulness are you raised. You are among the happy few whose efforts are to consummate the work of redemption, and to send out a report, through planets and stars and constellations, to the remotest world, to prolong its echoes through eternity. In this laboratory of the universe will you be idle? Let them sleep in Mercury and Saturn and Herschel; I had almost said, let them sleep in heaven; but sleep not ye in such a world as this.

It is your lot to live in one of the most interesting periods of this most favored world; an age in which all nature seems travailing together to bring forth the glory of the church; an age in which the world is fast waking up to the heavenly spirit which is to succeed. If you would fall in with the spirit of the age, set yourselves to great and generous action,—to a high and glorious instrumentality in the kingdom of Christ. Let none be seen lagging behind when all the rest are in motion. Let none cast themselves a dead weight upon this moving world of benevolence. You find Christendom teeming with institutions and projects for promoting the kingdom of Christ; give them your firm and unwearied support. If you will not do this, get ye back to the dark ages; ye do not belong to the present period. You see the dawn of that day which prophets and kings desired to see, and which is watched by millions of eyes from heaven. They might sleep under the Old Testament dispensation; they might sleep in the age of papal darkness; but now it is high time to awake out of sleep. pp. 21—23.

Now with what feelings may we suppose that an intelligent Unitarian would read such a discourse as this? And if he condescends to review it, what will he say? In answer to such questions, we ask leave of our readers to introduce *entire* the following review of this sermon from the last number of the Christian Examiner.

We have read this Sermon with unmingled admiration; admiration that a gentleman who puts D.D. at the end of his name, who is President of a College, and was once a Professor of Rhetoric, should have ventured to pronounce so remarkable a production before the Congregational Ministers of Massachusetts. In the annual discourse before the Convention, we do not usually look for 'fine speculations,' or 'flights of eloquence,' but we do always expect good sense, good judgment, and good taste. We are obliged to say, that in the present instance we have sought for these qualities in vain. In their stead we have found grossness and inaccuracy of language, extravagance in thought, and downright contradiction in terms. We know that we use plain language; but when a person sees fit to print a discourse abounding with defects and errors of the kind just mentioned, we hold it to be the province of a just and impartial criticism to let the world know of them. The charges that we have made we are prepared to substantiate by quoting page, line, and word. Let him that doubts the accuracy or fairness of our description, read the Sermon, and he will find that the terms applied to it are not too strong. As a specimen of the confusion of the Doctor's ideas, and his downright contradictions, we quote the following passages; '*ex pede Herculem.*'

'The Sanctifier of the world is absolutely promised to prayer;—But it is no ordinary prayer. It is the Holy Ghost himself praying in the heart of the Christian.' p. 10.

That is, according to the trinitarian scheme, God the Holy Ghost prays to God the Father to send God the Holy Ghost.* The absurdity and nonsense of

* If the passage had been quoted fairly, would it not have been manifest even to the Unitarian readers of the Examiner,

this statement, it should be remembered, attach not to us, but to the author.

We have room but for one more specimen.

'This world belongs to Christ. It was "created *by* him and *for* him;" and he has *purchased* it *since* and received it for the residence of his Church,—for the abode of men strung up to a high instrumentality in the service of his kingdom.' p. 18.

Thus the world according to Dr. Griffin, is the property of Christ by a double title, by creation and by purchase. For ourselves, we should hold that the mere fact of his having created the world entitled him to possession; and to talk of purchasing one's own property, is one of those mysteries in language and sense which we utterly despair of ever being able to fathom. And then the world is received by its creator and purchaser, for the 'abode of men *strung up!*' We have done.

We shall not demean ourselves so far as to attempt to vindicate Dr. Griffin from such censures, expressed after such a fashion. *Our* "admiration" is, that an Editor who prints with a fair type on decent paper, and who puts "Christian" to the title of his publication, should prostitute his magazine to such a purpose. Every reader has the means of forming a judgment respecting the spirit, especially the liberality and gentlemanliness, of that man who could hear such a sermon from an aged and venerated preacher of the gospel, and afterwards read it, and then write the piece of criticism which we have quoted.

that the "absurdity and nonsense," as the reviewer calls it, belongs as fairly to the Bible as to the preacher? The passage which the reviewer pretends to quote is, "The Sanctifier of the world is absolutely promised to prayer: 'How much more shall your heavenly Father give the Holy Spirit to them that ask him.' But it is no ordinary prayer. It is the Holy Ghost himself praying in the heart of the Christian: 'The Spirit itself maketh intercession for us with groanings which cannot be uttered."

A Sermon on the Prominent Trait in Teachers of False Religion. By JOSEPH I. FOOT, Pastor of the First Church in Brookfield. Published by Request.

WHAT this "prominent trait" is, is suggested by the text: *They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.*

The preacher remarks that there is a variety of religious sects in the world, who maintain a contrariety of doctrine; and that these differences of sentiment are made the occasion of confirming the irreligious in their unbelief—as if there were no such thing as revealed truth. But the text furnishes a test by which they all may be tried. There is "one point in which teachers of false religion are alike:" the tendency of all their preaching is, to diminish the sinner's fear of the divine displeasure, and remove his expectation of future punishment: they say *Ye shall have peace.*

This proposition is confirmed by a number of considerations. We do not propose to analyze the sermon. An abstract would not do either it or the subject justice.

Under his second head, the author argues that "this is a predominant characteristic of teachers of false religion from the fact that the Scriptures never blame them for exagerating the claims of the divine law, or the consequences of violating it." They are never "charged with teaching too plainly the statutes of the Lord." They are never censured "for exciting the fears of sinners and urging them to repent." If they erred in falsely alarming the wicked, why are they not reproved for it?

Why do we not find that anciently

Jehovah described as false prophets, those who boldly admonished the wicked, and forewarned them of approaching calamity? Why did he not say "*Ye have belied the Lord*" in teaching sinners, that they *stand on slippery places, and shall be cast down into destruction, and brought into desolation in a moment, and be utterly consumed with terrors.* "*Ye have belied the Lord*" in announcing "*wo unto the wicked, it shall be ill with him,*" and in giving transgressors to understand, that they "*shall go away into everlasting punishment?*" p. 8.

On the other hand, we do find false teachers reproved for understating the claims and threatening of Jehovah, and crying peace to the wicked. This is shown under the third head of the discourse. Among the people of Israel there were true and false prophets of the Lord, and the difference between them was uniformly that which we are considering. The one class faithfully declared, the other denied, the terrible truth of the divine displeasure against sinners.

When Jeremiah was commanded to warn the Israelites and to say unto them, thus have they loved to wander; they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquities and visit their sins; the prophet replied, Ah, Lord God, behold the prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the Lord said unto him, The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision and divination, and a thing of nought and of their own hearts.

When Ezekiel had reproved the Israelites, and admonished them of approaching calamity, he was commanded to prophesy against the prophets of Israel, and to say, thus saith the Lord; Mine hand shall be upon the prophets, that see vanity and that divine lies; they shall not be in the assembly of my people, neither shall they enter into the land of Israel; and ye shall know that I am the Lord—*because—even because they have seduced my people, saying, peace, peace, when there was no peace.*

And against the prophetesses of Israel Jehovah uttered direful things, *saying*, because with lies ye have made the heart of the righteous sad, whom the Lord hath not made sad—and strengthened the hands of the wicked that he should not return from his wicked way, *by promising him life.* pp. 10, 11.

Such has been the fact in respect to false teachers in all times. Such is the fact now. *These shall go away into everlasting punishment,* saith the Scripture,—but the Universalist replies, 'Jehovah will not execute the threatening: everlasting does not mean everlasting.' *These shall go away into everlasting punishment,* saith the Scripture; but replies another false teacher, "If by everlasting punishment is meant the proper eternity of hell torments, it is a doctrine which most *Unitarians* of the present day *concur in rejecting.*"* The soul that sinneth, it shall die, declares the Judge of all the earth; yet the multitude of those who "prophesy deceits" deny the dreadful sentence, and declare, Ye shall not surely die.

There are others who exhibit the common trait of false teaching and yet do not deny the doctrine of future punishment. By other methods they allay the fears of the wicked. They lower down the claims of the divine law, and make sin a light thing. They soothe the consciences of men by making them satisfied with themselves while they live in a state of worldliness, and the love of God is not in them. True, great sinners, dying in their sins, will suffer the everlasting penalty; but few are made to feel that *they* are great sinners: they have much natural goodness, they are led to believe; and do

* Christian Disciple, New Series, Vol. iii. p. 451.

many good things to overbalance the evil of their lives; and for the rest, sins are frailties, and God is merciful.

We have read this sermon with more interest than we do most productions of the class to which it belongs. The main thought in it is worthy of being expanded and moulded into a tract, and sent abroad in the community, that such as follow false teachers may have a mirror in which to see the true faces of their seers. And the same text may answer for themselves. It may show *hearers* why it is that they prefer false prophets to the true messengers of the Lord. Or if they are accustomed to attend the preaching of the latter, it may suggest to them the true secret of their cavilling against them —they do not like "*preaching terror*," they dread faithful *warnings*. These are they "which say to the seers, See not; and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophecy deceits."

An Appeal to the Inhabitants of Lower Canada, on the Use of Ardent Spirits, by the COMMITTEE of the Montreal Society for the Promotion of Temperance. Montreal. pp. 15.

WITH pleasure we resume our notice of the publications called forth by recent efforts in the cause of temperance. We hail a voice from the North, echoing with a full tone the vital principles of the Temperance Society. We could not "take Canada" in war. Our principles of republicanism were not suited to so high a latitude. The Canadians would not join our union in government. But we learn with high satisfaction that our principles of moral improvement have gained a footing there, and that some among them are ready to unite with us against the common enemy. The address before us was prepared, we suppose, by the Rev. Joseph S. Christmas, who signs it as the Secretary of the Society. It is brief, pointed, clear, goes the full length of utter banishment, and exhibits the most compendious view we have met with, of the great doctrines of temperance which are gaining such prodigious currency.

After an introduction, showing the extent of the evil, from the fact that it is no longer true that "they that be drunken are drunken in the night," the address proceeds to discuss three points, "the abuse, use and disuse of ardent spirits." The plan is a happy one, and is ably filled up. The address is so condensed, and so much of a whole, that no extracts can do it justice. We give the following as a sample of the style.

View now, the influence of intemperance, on *public prosperity* and *national wealth*.—As the whole is composed of the parts; that which impoverishes individuals must also impoverish the public. All money expended, and all the labor laid out on that which "profiteth not," is so much dead loss. If all the money which is expended in spirituous liquors in Canada, and all the spirituous liquors which it purchases were sunk in the bottom of the St. Lawrence, the public would not be one penny the poorer. And if that money could be raised again from the depths of the waters, it would pay all the expenses of civil government, thoroughly school every child in the province, provide all its inhabitants with the ministrations of the gospel, and maintain all its poor, who would then be diminished, by at least one half. p. 7.

But we have yet to contemplate that ruin of intemperance, which transcends all other ruins, as much as eternity out measures time, as much as the soul is more valuable, than the whole world.

Satan does not employ at this day, one engine in the whole system of his expedients, to injure the kingdom of Christ and people hell, which is more successful, than the use of ardent spi-

rits; which destroys with a sweeping, hopelese, wholesale execution. Where war slays its thousands, intemperance slays its ten thousands. "Therefore hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." How many have we reason to believe, when their minds are awakened by the strivings of the Spirit, drown their convictions in the stupifying glass. Of how many other sins, is the intemperate use of ardent spirits the fruitful source! how much blasphemy, idleness, waste, anger, contention, how much adultery, and impurity, and how many murders and suicides does it occasion! The drunkard lives in the breach of all his duties to mankind. If a parent, he is unfaithful to his children,—if a husband, commonly unkind, and always improvident —if a magistrate, with what dignity can he maintain the honor of the law, when he nods perhaps upon the bench of justice? Does he minister in sacred things and serve the altar?—"Oh! name it not in Gath! publish it not in the streets of Ashkelon! lest the daughters of the uncircumcised should triumph." The intemperate man places himself more completely beyond the reach of heaven's mercy, in the ordinary communication of grace; than any other class of sinners. Impervious to the operation of argument, dead to the calls of conscience, lost to the sense of shame; he is brutified into a mere animal, and cutting off the latter half of his day of probation, he falls into the hands of that God, who has said that 'no drunkard shall inherit the kingdom of heaven.' pp. 7, 8.

The following is under the second head.

But spirituous liquors, it is still more usually contended, are *necessary to enable a man to bear more hard labor.*

Had a man by a single exertion to lift some great weight, *perhaps* a draught of stimulus might enable him to do it, but the sense of weakness, which follows the excitement, manifestly unfits him for *continued* exertion. *There is no nourishment in ardent spirits.* The most that they do, is to make a man boast, and produce a prodigal expenditure of what strength he has. Why should a laborer drink to be strong? The horse toils all day, and requires nothing but oats and cold water. Those persons in Britian whose business it is to train men for pugilistic combats, and impartially adopt the best method of bringing them to "the top of their condition," rigidly enforce a total abstinence from every species of distilled spirits. The men, who in other days, wore the iron armor in which a modern can scarcely move his limbs, drank no ardent spirits. The Roman legions who made their Eagle spread its wings over every city, of the then known world, drank no ardent spirits. Water, mixed with a little vinegar, to quench thirst, was their only potation, on the day of dusty and bloody battle. p. 9.

The committee thus exhibit their views of entire disuse, as the only remedy for the evils of intemperance.

It must be a moral revolution reaching and correcting the every day usages of society. Old customs must be abolished, and new laws will become unnecessary. Let every man, who does not love liquor, cease entirely to drink it, let him bannish it from his sideboard, let him cease to give it to his workmen, let him gently, but seriously, and resolutely, refuse, "on every occasion, and in every place and from every hand" to taste the fatal cup. The temptation will then, be entirely removed from him, and his, and all over whom he has any influence. Thousands will thus be saved from intemperance. Many who have just begun to travel the downward road, by the removal of the occasions of drinking, might be seasonably reclaimed. The evil would be crushed in the bud, and the monster strangled in his cradle. And were this method universally adopted, in twenty year's time there would not be a drunkard in the land. Say not, that your example will be of no avail, in achieving so vast a result. Every good thing must have a beginning. As you are personally responsible to the Supreme tribunal, be anxious to discharge your personal duty. Be not partakers of other mens' sins. Let your influence be salutary within your sphere, whether it be large, or small.

and in that respect, you will do all that God requires. If you should be the means of saving but one man, from intemperance, it would be worth the united exertions of the community. p. 11.

We suspect our neighbors in "the Province" have not long been accustomed either to such associations or to such stirring appeals on moral topics. The introduction there of the spirit of association will go far to break up the lethargy and dispel the darkness of popery. It has been a blessing to that people that they have had a voice among them which was not stifled by any fear, and which has made so excellent a beginning towards better days.

The providence of God is seldom more mysterious than in the dispensation which we understand removes the worthy secretary of this society from his post, and severs the ties which bound him to that infant but highly favored church. We sympathise with both pastor and flock. Our prayers go up, for *them*, that God would grant them rich blessings for that which he takes away, and for *him*, that he may by rest and care regain the health which has been wasted in that inclement region, so that by his zealous labors, and his vigorous and ready pen, he may yet be a help to the cause of Zion.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

New Chemical Text-Book. We are informed that Professor Silliman is preparing a Text Book, for the use of the classes that attend the chemical lectures in Yale College. It will follow the order of those lectures, and will be so arranged and divided as to be adapted to the *recitations* of those classes.

The work will be comprised in one octavo volume, of from 400 to 500 pages, and is intended to exhibit the most important facts and principles of the science in a style of condensed brevity. The principal experiments will be described and the leading applications of chemistry will be mentioned.

Monument to John Harvard. The graduates of Harvard College contemplate the erection of a plain, substantial monument to the memory of its early benefactor, the Rev. John Harvard. It is to be of Quincy granite, and will be set up in a few weeks on the burying hill at Charlestown.

The New Universities in London. The second of these Institutions, mentioned in our last, is to bear the name of "King's College."

The Christian Observer says, "It is to be placed under the control of the Archbishop of Canterbury, as visitor; and various public officers as governors. No religious test is to be required from the students, so that the college will be open to persons of all religious opinions. We shall cordially rejoice to witness the success of this highly important institution. The funds are to be raised by donations, and by shares: the latter being an interest not exceeding four per cent. Both lists are rapidly filling up; and though it was confidently asserted, two or three years ago, that there was no necessity for a college in London, we doubt not that there will be found ample room even for a second. Indeed, so far from fearing that the means of affording a liberal education are likely to exceed the demand, we think they will for many years fall far short of it: and that before long several of our large towns will consider a college as necessary as a hospital or a national school.

The council of the "London University" have published an outline of the courses of study intended to be pursued within the walls of that institution, and which form incomparably the most extensive encyclopedia of literary and scientific instruction ever yet projected. Theology is not included in the plan; but three of the professors, who

are clergymen of the Church of England, have with the approbation of the council taken a chapel in the vicinity of the University, for the double purpose of religious worship and instruction on Sunday, and for lectures on the evidences of Christianity on a week-day, with a view to the benefit of the students, especially such of them as are members of the Church of England. These theological readings will resemble what are called the 'Informal Lectures' in American colleges."

Pressure of the Sea. Most of our readers are acquainted with experiments made on the pressure of the sea at different depths, by means of a corked bottle. The following paper on this subject was communicated to the London Philosophical Magazine, by Professor Green, of Jefferson Medical College, lately gone to England. It comes to us through the [Philadelphia] Christian Advocate.

"Among the various expedients resorted to for the purpose of relieving the tedium aud monotony of a sea-voyage, no one is more common during a calm, than to attach to a long line (the log) an empty bottle, well corked, and then to sink it many fathoms in the sea. In all such experiments, it is well known, that the bottles upon being drawn up, are either full or partially filled with water. The manner in which the water gets into the bottle is in some instances perfectly obvious, but in others very perplexing, if not wholly inexplicable. Sometimes the cork, however well secured and sealed, is driven into the bottle, and when drawn up the vessel is of course found filled with water; and in such cases, what is a little surprising, the cork is often found occupying its original position in the neck of the vessel, being forced there no doubt by the expansion of the dense sea-water, on being drawn near the surface. This seems to be proved, by the cork often being in an *inverted* position. In the above experiment, and in some others to be mentioned presently, the bottle appears to be filled instantly; as the person who lets the bottle down often feels a sudden increase of weight, somewhat similar to the sensation produced when a fish takes the hook, on a dipsey line.

Sometimes the above experiment is varied by filling a vessel with fresh water, which, on examination, is found to be replaced by salt water; the cork remaining apparently undisturbed.

Sometimes when the previously empty bottle is only half full of water, this when poured into a tumbler effervesces. like water highly charged with carbonic acid gas. This is readily explained: for when the bottle descends it is full of air, and when the water enters, it will of course absorb the air; especially when the dense water itself expands, as it is drawn towards the surface.

Sometimes the experiment is performed by first corking the bottle *tight* and then tying over the cork a number of layers of linen, dipped in a warm mixture of tar and wax. In fact every device seems to have been tried to prevent the entrance of the water by the cork. In many of these cases, when the bottle is drawn up from a depth of 200 or 300 fathoms, it is found filled with water, the cork sound, and in its first situation, and the wax and tar unbroken. Two experiments are mentioned, in which vessels, with air-tight glass stoppers, were used. In one case the bottle was broken, and in the other, some drops of water were found in it.

How does the water find its way into the bottles? There are two opinions: one is, that it passes through the cork and all its coverings, in consequence of the vast pressure of superincumbent water; in the same manner as blocks of wood are penetrated by mercury, in the pneumatic experiment of the mercurial shower. The other and less popular opinion is, that the water is forced through the pores of the glass.

The following experiment which I made on the 7th day of May, 1828, in latitude 48 deg. —, longitude 24 deg. 34 min. will perhaps throw some light on this subject. Mr. Charles Dixey, the obliging and intelligent master of the packet ship Algonquin, had a boat rowed off from the ship for me, to the distance of about half a mile, when the sea was almost perfectly calm. A hollow glass globe hermetically sealed, which I had previously prepared in Philadelphia, was then fastened to a line, and sunk, with a heavy mass of lead, to the depth of 230 fathoms, or 1380 feet. On the same line, and 30 fathoms above the glass globe, was fastened a small

bottle, with an air-tight glass stopper; 50 fathoms above this, a stout glass bottle, with a long neck, was tied; a good cork was previously driven into the mouth of this bottle, which was then sealed over with pitch, and a piece of linen dipped in melted pitch was placed over this; and when cool, another piece of linen, treated in the same way, was fastened over the first. Twenty fathoms above this bottle, another was attached to the line, much stouter, and corked and sealed like the first, except that it had but one covering of pitched sail-cloth. Thirty fathoms above this was a small thin bottle, filled with fresh water, closely corked; and 20 fathoms from this there was a thin empty bottle, corked tight and sealed, a sail-needle being passed through and through the cork, so as to project on either side of the neck.

Upon drawing in the line, thus furnished with its vessels, and which appeared to have sunk in a perpendicular direction, the following was the result:—

The empty bottle with the sail-needle through the cork, and which came up the first, was about half full of water, and the cork and sealing as perfect as when it first entered the sea.

The cork of the second bottle, which had been previously filled with *fresh* water, was loosened and a little raised, and the water was *brackish*.

The third bottle, which was sealed and covered with a single peice of sail-cloth, come up empty, and in all respects as it decended.

The fourth bottle, with a long neck, and the cork of which was secured with two layers of linen, was crushed to peices, all except that part of the neck round which the line was tied; the neck of the bottle, both above and below the place where the line was fastened had disappeared, and the intermediate portion remained embraced by the line. This I thought a little remarkable; and perhaps may be explained, by supposing that the bottle was first filled by the superincumbent pressure with dense sea-water, which expanded on being drawn up near the surface. Had the vessel been broken by external pressure, that part surrounded with the line ought to have been crushed with the rest.

The fifth bottle, which had been made for the purpose of containing French perfumery or ether, and which was therefore furnished with a long glass stopper, came up about one fourth filled with water.

The hollow glass globe, hermetically sealed, which was the last, and had been sunk the deepest of all, was found perfectly empty, not having suffered the smallest change. It is therefore concluded, that at the depth of 230 fathoms the water enters glass vessels through the stoppers and coverings which surround them, and not through the pores of the glass. What the effect of a pressure of 400 fathoms or more will have on the glass globe above mentioned, Capt. Dixey has engaged to ascertain for me on his return to America, if opportunity shall offer.

NEW PUBLICATIONS.

RELIGIOUS.

Sermons: by Timothy Dwight, D. D. LL. D. late President of Yale College. In two volumes. New-Haven: Hezekiah Howe and Durrie & Peck. 1828. 8vo.

Lectures on the Relations and Duties of the Middle-Aged. By Joel Harvey Linsley, Pastor of the South Church in Hartford. Hartford: D. F. Robinson & Co. 1828. pp. 180. 12mo.

A Sermon on the Prominent Trait in Teachers of False Religion. By Joseph I. Foote, Pastor of the First Church in Brookfield. Published by Request. 1828. pp. 16. 8vo.

A Discourse, on the occasion of Forming the African Mission School Society, delivered in Christ Church, in Hartford, Conn., on Sunday evening, Aug. 10, 1828. By J. M. Wainwright, D. D., Rector of Grace Church, New-York. Published at the Request of the Directors of the Society. Hartford: H. & F. J. Huntington. 1828. pp. 24. 8vo.

A Discourse preached in the Centre

Church, in New-Haven, Aug. 27, 1828, at the Funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony of Liberia. By Leonard Bacon. With the Address at the Grave; by R. R. Gurley. New-Haven. H. Howe. 1828. pp. 36. 8vo.

Sermons, by the late Rev. Edward Payson, D. D., Pastor of the Second Church in Portland. Portland: Shirley & Hyde. 8vo. pp. 503.

A Lecture on the Doctrine of Universal Salvation, delivered in the chapel of Bowdoin College. By William Allen, D. D., President of Bowdoin College. Published by request of the Students. 8vo. pp. 40.

MISCELLANEOUS.

Life of Rev. Jeremiah Hallock, late Pastor of the Congregational Church, in Canton, Conn. By Cyrus Yale, Pastor of the Congregational Church in New-Hartford. New-York: J. P. Haven. 1828. pp. 316. 12mo.

Third Annual Report of the Board of Managers of the Prison Discipline Society. Boston. 1828. pp. 84.

Epitome Historiæ Græcæ, cum Appendice de Diis et Heroibus Poeticis. Accedit Dictionarium Latino-Anglicum. Editio secunda Americana, priori longè emendatior. New-Haven: A. H. Maltby. 1828. 18mo.

MONTHLY RECORD.

Third outrage at the Sandwich Islands. Our readers will remember an outrage of peculiar baseness committed at these Islands in 1825, by the crew of the English ship Daniel; and also a similar attempt a year afterwards by several English and American ships in concert. It was hoped that the notoriety which was given to these transactions in the English and American papers, and the universal sentiment of indignation which was expressed at the authors of them, would prevent the repetition of similar acts. It appears however, that another outrage of the same character has been committed. It took place in October last, and was in some respects peculiarly aggravated. The account of the matter is given with great particularity in the Missionary Herald. We extract but a part.

The English whale-ship John Parmer was lying at Lahaina. Women had gone on board in violation of the laws of the island. Hoapiri-Kane, the governor had required that they should be sent on shore, and on the refusal of this request, detained the captain (Clark.) To all the remonstrances of the governor the captain returned only ridicule and threats. A part of the governor's own account is as follows.

Then I replied; I do not at all regard what you have said. There is but one thing that is right in my view—that you send me back the women:—but understand, if you do not return them, I shall detain you here on shore, till we get the women. Then you may go to the ship.

My requirement was not at all complied with.

Then I sent men to take the boat. The boat was detained by me; and the foreigner was detained by me, here on shore.

He said to me, this place will be full of ships; and Maui shall be free from *tabu*, or entirely burnt, so that not a cluster of houses shall be left. My ship is ready to fire upon you this night.

I replied, if the guns of your ship fire, I will take care of you. You and I and my chief will go together to another place. If your men fire from the ship, we the people of the island will remain quiet, but if the people of the ship land here on shore to fight us, then my people will fight them. You and I will sit still, and let your people and mine do the fighting. I will take care of you. If you do not give me back the women, you and I will dwell here on shore, and you shall not return to your vessel. I have but one desire and

that is the return hither of the women. I ended.

We continued together from the early to the latter part of the evening, when the cannon of the ship were fired.

Mr. Richards had come to me saying "I have come to promote reconciliation, out of love to you and out of love to them." Mr. Richards inquired of me, "What is your design?" I replied, my only design is, that the women be returned. We were persuaded to yield by Mr. Richards. I therefore sent back the foreigner; but did not obtain the women.

These are my thoughts concerning the recent doings in this place belonging to your king. It is nearly right perhaps, it is nearly wrong perhaps; [i. e. perhaps it is right, perhaps wrong.] He said to me, I shall sail to Oahu. Boki and the consul will come and fight us.

Further particulars as given by the missionaries are as follows.

Mr. Bingham and his family were at the house of Mr. Richards, having sometime before gone to Maui on a visit for relaxation and the recovery of health. Toward evening, on the 23d of October, Capt. Clark with two other foreigners, followed by a great concourse of natives, came to the gate of the mission house. The natives cried out, "Shut the gate, and do not let him go into the yard of the missionary." Mr. Richards went to the gate, and conducted Capt. Clark and the other foreigners into the house. It appeared that the boat had then been seized and Capt. Clark was highly incensed at the conduct of the governor. He declared that within an hour from the time the news should reach the ship, the town would be destroyed.

A messenger soon arrived from Hoapiri, requesting Capt. Clark to come to his house.

Immediately after tea, Mr. Richards was about writing to Capt. Clark, inquiring what he could do towards effecting a settlement of the difficulty. He was the more inclined to do this, as Capt. Clark had, on a former voyage as well as the present, treated the mission in a kind, polite, and generous manner.

Before there was time for writing however, Mr. Richards was called to the door by one of the foreign residents and informed, that the mate of the John Palmer had arrived from the ship to demand the release of the Capt., and to say, that the ship was ready to commence firing on the town, and that unless the Capt. were released in an hour, a light would be hoisted at the mizen head and firing would begin.

Mr. Richards then hastened to the beach, in hopes of seeing the mate to request a little delay, that there might be time for negociation. The boat had just left the shore, discharging two pistols as evidences of what was intended. On going to the house of Hoapiri, Mr. Richards found Capt. Clark there, with most of the chiefs. He inquired as to the cause of the difficulty, and measures which the governor had taken to obtain redress; and at last suggested to Hoapiri, whether it would not be wise, on the meek and forbearing principles of Christianity, to permit Capt. Clark to go on board of his ship, particularly as he had agreed to have the business settled by 9 o'clock the next morning.

After conversing half an hour, the governor gave his assent, and restored the boat. By the time the boat was ready, the light was hoisted and the firing with a nine pounder commenced.

Mr. Richards hurried home, and just before he reached his house, a ball passed near him, with a tremendous whiz. Thinking it the most prudent course, he and his family and the visitors retired to the cellar. The house was built of stone, and but just erected. It might easily be battered down; but a strong floor would probably have intercepted the falling stones. The next morning, the places where the balls struck were found, and there could be no doubt that the mission house was particularly aimed at. One of the balls passed over it, as could be seen by the direction of the ship, and probably at a distance of not more than four feet from the roof.

Hoapiri sent his account of the affair by a special messenger, in a canoe on the 24th. The John Palmer sailed for Oahu the same day, but without any settlement of the difficulty. Thus the captain totally disregarded his engagement made the evening before in the presence of Mr. Richards.

The Bible in Russia. Those who are acquainted with the embarrassments which of late have attended the circulation of the Scriptures in Russia, will learn with pleasure, that within a few months, a Bible Society has been organized in that country, under the authority of the Emperor himself. This information is contained in a letter from St. Petersburg, which we find in the *Kirchen-Zeitung*, and here translate;—

"His Majesty the Emperor has sanctioned the establisment of a Protestant Bible Society, in order to supply the Protestants in Russia with the Holy Scriptures. Prince Lieven is appointed President, with the liberty of nominating three fellow-members of the Committee, who together with the Prince, the Lutheran Bishop, and a minister of the Lutheran Church, are to compose the Society. Already 20,000 copies of the holy Scriptures are prepared for distribution,—stereotype plates are provided for the printing of more,—and we also have 13,000 rubles in Bank.

"This affords a convincing proof that the present Emperor is very favorably disposed in regard to the circulation of the Scriptures in his dominions, and strengthens the hope, which I have so often expressed, that the day is not far distant when the Russian Bible Society will be restored in all its glory, and accomplish as much as ever before, in the divine work of supplying the people of Russia in their various languages with the word of God."

It would seem that the efforts of this Society are to be confined to Russian Protestants; of whom there may be in the empire perhaps 3,000,000.

N. Y. Obs.

Mission to Greece. The Rev. John J. Robertson has been appointed, by the Episcopal Missionary Society of this country, to visit Greece. His objects are, to ascertain the disposition of the people for receiving missionaries of his order, to disseminate religious publications and promote as he may the knowledge of the gospel, and eventually to settle there as a Missionary if Providence shall prepare the way. He expects to sail soon.

Extent of the Bible Union. One of the Branch Bible Societies of Great Britain has lately published an Appeal in behalf of the Parent Institution, from which we extract what may be regarded as conclusive demonstrations of the special blessing of God on the British and Foreign Bible Society, and on the cause of Bible Societies in general.

Miss. Herald.

1. *The Vast Extent of the Bible Union.* There now exist, in different parts of the world, 3,965; Bible institutions. There are in Great Britain, connected with the Parent Society, 2,066; in the colonies, and other dependencies of Great Britain, there are connected with the same Society, 86; in Ireland, connected with the Hibernian Bible Society, 232; in Scotland, 160: in Great Britain, therefore, its colonies and dependencies, there are 2,546 Bible institutions. Further, there have been formed on the European continent, 825; in Asia, 14; in Africa 4; and in America, 578; making the above total of nearly 4,000 Bible Societies. These Societies comprise, probably, not less than 400,000 members, gathered out of all classes of the community, from the highest to the lowest, and in all their different shades of character and variety of circumstances, and out of a large number of the nations of the world; having little connexion with one another, yet all combined to promote one common object, one to which the natural man is averse—the spreading of the word of God!

What now, it may well be asked, could have produced such an union, but the word of God—the effectual operation of him, who has the hearts of all men in his hands; and who, in accomplishing his purposes, can as easily produce the same mind and give the impulse to a multitude, as to an individual? Some particular concurrence of circumstances may combine one single nation, or some special individuals of different nations, in one concentrated effort; but such a combination of individuals of many nations, and of all ranks and professions among them, was never witnessed, but in the Bible Society.

2. *The Mighty Work already achieved.* Consider what these Societies have been able to effect in the exten-

sive prosecution of their common object.

What is *the number of copies of the Scriptures* which have been put in circulation by their united efforts? There have been issued by the Parent Society in Great Britain, 4,303,395 copies; of which 3,948,512 have been in the five languages spoken in the United Kingdom. The Society has purchased and issued abroad, 936,233 copies; and in addition to this number, has granted about 53,300*l* to the Societies and confidential agents in various parts of the continent, for the distribution of Bibles and Testaments in the French, German, Swedish, and Danish languages; the produce of which grants cannot be estimated at less than 270,000 copies; making the number of copies issued by the Society, at home and abroad, not less than *five millions and a half!* In addition to this must be added 1,969,218 copies printed and circulated by Foreign Societies on their own account; which will raise the whole amount of copies of the Scriptures, either in whole or in part, which have been printed and issued by Bible Societies since the year 1804, to the extraordinay number of *seven millions, four hundred and seventy eight thousand, eight hundred and forty-eight copies.* Of this number 7,000,000 at least must have been actually brought into circulation; and thus a larger supply secured to mankind in twenty-three years than was issued from all the presses of the world during the preceding century. Who then can question, whether the Society is an instrument which God has raised up? Or who can calculate the blessings which it has been the means of conferring upon mankind?

Consider the *languages and dialects* in which the Society has, immediately or by its connexions, put forth the holy Scriptures, or integral parts of them. It may well excite our astonishment, that, previous to the establishment of the Bible Society, during the period of nearly 1800 years, we should be able to number up not more than 70 languages and dialects, into which any portions of the Scriptures are known to have been translated; and that during a space of 23 years from the first formation of the Parent Society, the entire Scriptures, or parts of them, should have been printed in 57 new languages and dialects; and translated, preparatory to printing, in 43 other languages: in a word, that much more should have been effected in the short space of 23 years, toward the universal dissemination of the word of God in all the languages of the earth, than was effected previously from the beginning of the Christian era. Previously, the Scriptures were not circulated in 50 languages—now, they are circulating in above 100; previously, no translations had been effected, ancient or modern, in more than 70 languges—now, the word appears in above 140. What now can account for such a stimulus having been given to the minds of men, in the pursuit of this object, but the providential arrangements of the Lord, who, to accomplish his own purposes, has caused it so to be? No inferior cause will explain it. For be it remembered these are not the works of a knot of men, closely united together hy special circumstances and common interests; but they are the fruits of labors carried on by many bodies and individuals, acting in concert indeed, but distinctly and separately—in England—on the Continent—in Russia—in India—in America; and what power but that of the Lord, could combine all these persons together in one work, and that work the translation of his holy word?

How is it possible, then, to avoid the conclusion, which presses upon us, that the Bible Society, let is duration be what it may, is the work of God? No one can arise from the consideration of these various facts—no one can reflect on the origin of the Society—can regard the concurrent providential dispensations which have accompanied its progress,—and then look at the results which have been brought out of the whole, without acknowleging that it is the Lord. *Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*

POLITICAL.

The Russians and Turks. The progress of the war is against the Turks. The Russians are advancing by slow steps in the direction of Constantinople. Brailaw, an important fortress on the Danube, capitulated on the 20th of May, after having been stormed on the 17th and 18th, by the Russians, and

defended with desperate courage. The loss of the Russians is stated by themselves at about 1500; it is said by French accounts to amount to 5000 with two generals and twenty officers. The Turkish garrison was allowed to retire, by the terms of the surrendry. A month later the fortifications of Brailoff capitulated on the same terms. Several other fortresses followed. The seventh bulletin of the Russians says,

The campaign commenced on the 7th May, and up to the 1st of July we have occupied Moldavia and Wallachia; passed the Danube at Issaktchi under the fire of the Turks; and destroyed their flotilla on that river; advanced on the right bank of the river to the wall of Trajan; taken seven fortresses, viz. Issaktchi, Brahilow, Matchin, Hirsova, Kustendtchi, Anapa, and Tulcza; and taken in those places and in various actions with the enemy, above 800 cannon. This morning we shall celebrate *Te Deum*, to return thanks for the manifest protection we have hitherto enjoyed, and to implore the continuance of it."

At the latest accounts Silistria was invested, and a detachment of the Russian forces, had advanced to within 30 miles of Choumli, a fortified town with 60,000 inhabitants at the entrance of the pass through the Balkan mountains. The importance of this place is shown in the following extract from the Travels of Dr. Walsh.

"As a military station, Shumla seems to have been of great importance to the Turkism empire. It is the point at which all the roads leading from the fortresses on the Danube concentrate. Its fortifications would be weak and contemptible in the hands of European troops but are very efficient defence when manned by Turks. They consist of earthen ramparts, and brick walls, in some places flanked by strong built watch-towers, each capable of holding eight or ten "tophelegees," or musqueteers. They stretch for three miles in length, and one in breadth, over a ground intersected with valleys, and the extent and irregularity of the surface prevent the possibility of their being completely invested. It is here the Turks form their entrenched camp in their contests, and the Russians have always found it impregnable. Twice they have advanced as far as Shumla, and have been repulsed, without being able to advance farther."

Besides their operations on the Danube, the Russians are carrying the war into Asia Minor. Their "army of the Caucasus" which is composed of troops lately employed against the Persians, and is commanded by Gen. Paskewitch, took Kars on the 15th of July. They state the loss of the Turks at 6250 prisoners, and 2000 slain, together with 151 pieces of cannon. Kars is one of the principal fortresses of Asia. Their next point of attack was Erzerum which is said to be the strongest place in Asia Minor, and the key of the Turkish dominions on that side. The latest news reports this fortress also to have fallen into their hands. It was taken by assault, and the garrison put to the sword.

Respecting the popularity of the war in Turkey there are very contradictory accounts. Some represent them as animated by a religious enthusiasm, and others, as exhibiting a *religious apathy*. Mahomedans are believers in the doctrine of fate, and this feature of their faith, it is said, has taken an impression that the Ottoman power is near its end. Still it is evident that their troops defend their fortresses with desperate bravery. The general complexion of reports in relation to the mental state of the people may be seen in the following paragraphs from a London paper.

"Whilst we are sometimes told that the Emperor is actively preparing against his formidable and inveterate foe, we are from other quarters and at other times, informed that indifference and apathy reign throughout the empire.

By the accounts received from Constantinople of the 12th ult, we understand that the population in general partakes of that indifference which the Government showed at the commencement of the war with Russia, in consequence of the general misery which is continually increasing. Up to that day, the 11th of July, there were only five districts registered for the enrolments.

The news from the Provinces is not

more satisfactory. The Pachas are not able to furnish their contingent levies of men complete, so much do the desertions of great bodies of men increase. The Pacha of Salonica, who made sure of being able to collect 30,000 soldiers, has with great difficulty raised 5,000. The same difficulty exists in every other quarter.

Hussein Pacha, the actual commander of the grand army which defends Shumla, is by nature an inexorable disciplinarian, bordering on a sanguinary character, and at the same time the destroyer of the Janisaries. He is, therefore, extremely unpopular, as is also his master with the offended mussulmans. To the danger resulting from this, Hussein Pacha is fully sensible, and he has therefore offered to resign, but his master will not allow it, although he is an object of extreme jealousy.

The Smyrna accounts exhibit his unpopularity, by telling us, that officers refuse obedience to his orders, and soldiers are said to mutiny and desert by companies of two or three hundred at a time; and thus Shulma, the grand key of the Turkish Empire, which has ever resisted the attacks of Russia, seems now to invite the ambitious enemy by the rebellious seeds which at this important juncture of affairs spread themselves in the Musselman armies.

The letter alluded to in the Times of the 19th adds—These germs are spreading far beyond the camp of Hussein Pacha; the ramifications extend as far as the pachalik of Erzeroum, where exile has collected the relicks of the Janissaries massacred by the councils of Hussein.

This and the like news is with great industry kept secret, as may be supposed, from the people of Constantinople.

The apathy which this state of things creates is augmented by the fatalist sectarians of the barbarous Mahomedans. One party believing that the Ottoman Empire is imperishable; the other that its days are numbered.

Thus every thing seems to combine against the Turks, and in favor of Russia; and if in favor of Russia, is it or is it not against Europe?

Greece. The war languishes on both sides. Ibrahim Pacha has petitioned the Sultan for leave to evacuate the country. It is also stated that on the 6th of July a conference took place at Modon between the commanders of the British, French, and Russian squadrons, and Ibrahim Pacha, when the latter stated that he was prepared to depart with all his forces, and only waited for transports to convey them home. The Admirals informed him that they had orders to prevent him from carrying off any Greeks as slaves, to which the Pacha consented in the fullest manner. After some other arrangements, and an engagement for the surrender of the Greek captives, the conference broke up, without deciding on the mode in which the Turks should leave the fortresses in the Morea.

Greece may now be considered free from the power of the Turks, whatever may be her political fate hereafter.

France. The French government is fitting out a force of 20,000 for the Morea. The object of the expedition is not made public. Of course newspaper politicians perplex themselves and their readers with much speculation on the subject. The Treaty of London respecting Greece appears as yet, likely to be observed with good faith by all parties.

England. The principal topic in the home affairs of this country, is the frequent changes which are taking place in the Ministry. The resignation of the Duke of Clarence is now a subject of much rmark in the papers.

The Archbishop of Canterbury died at Lambeth Palace on the 21st of July. The Bishop of London succeeds him, and was to be enthroned by proxy in the Cathederal Church, on the 25th of August.

Much complaint is made of the damage of crops in consequence of the wet season. The rain which has been unprecedented through the spring and summer months in the United States, appears to have been equally copious in Great Britain, and in other parts of Europe.

Portugal. The ursurpation of Don

Miguel appears to succeed to a degree which neither the predictions nor hopes of the friends of liberty anticipated. The three Estates of the Kingdom, the Nobility, the Clergy, and the Deputies, having assembled in obedience to his decree, declared him king. Acclamations and *Te Deums* followed. The constitutionalists have been compelled to give way to the royalists. Having retired upon Oporto, the royalists were sent thither by Don Miguel in a body of 10,000 with 30 pieces of cannon, They entered the place without resistance. All the foreign ambassadors have left the kingdom, as have many of the foreign residents. Patriots also have fled the country, and their estates are threatened with confiscation. All accounts from that country excite regret, indignation and pity.

MISCELLANEOUS.

Creed of the Christ-ians. The following professes to be an abstract of the religious faith of the Christians. It is collected, by the Editor of the Spirit of the Pilgrims, from the "Gospel Luminary," a semi-monthly, "published under the patronage of the General Christ-ian Conference."

1. The Christ-ians as a body, believe that "true ministers of Christ are 'inwardly moved' by the Holy Spirit to preach the gospel." This inward moving of the Holy Spirit is explained to mean a *sensible call*, which the individual receiving it cannot misunderstand.

2. The Christ-ians suppose that *females* are called in this way, as well as males; and the names of several females are given, who are "laborers," at present, within the bounds of "the New-York Eastern Christ-ian Conference."

3. They believe that teachers, called in the manner above described, "can teach *infallibly*," in the same sense that the apostles could. The apostles could err, and so can teachers now, when not under the special guidance of the Spirit; but it appears from this account, that regularly called Christ-ian ministers are as infallible as the apostles.

4. The Christ-ians believe, that regularly called ministers in their connexion, have the power of *working miracles;* and indeed, that *miracles are often wrought* by their means. On this head we give the following quotation [from the Gospel Luminary No. viii.]

"Since the revival commenced, in the beginning of this century, there have been, under the preaching of the gospel, many miraculous displays of supernatural power, on congregations and individuals. We have seen hundreds struck down, and lay under the great power of God unable to move hand or foot, and to all human appearance breathless, for several hours; and then rise, praising God, and speaking with a wisdom and power of which they were no more capable the day before, than the most illiterate man is capable of delivering a well ordered discourse on astronomy.

"The *jerks* is a *great miracle.* I have seen persons jerked by an invisible power, with such velocity, that if it had been done by an external force, it would have killed them in a minute, and still they received no injury.

"Besides all this, there have been in the bounds of *my acquaintance*, many *miraculous cures* performed, in answer to prayer. I have been acquainted with several of the people who were healed; and some of these cures I have seen myself. I as firmly believe that the elder David Haggard had the gift of healing, as that the apostle had. He has fallen asleep; but there are many alive who *saw him perform cures;* and what I saw myself puts the matter beyond doubt with me."

5. The Christ-ians further believe, that Thomas Muncer, or Munzer, the companion of Stubner and Stork, who pretended to act under "a divine impulse," to be favored with "visions and revelations," and to "work miracles;" but who, failing by these means to accomplish his purpose, undertook to effect it by the sword, and fell before the Elector of Saxony, in 1525—they believe that this same Thomas Munzer was the greatest and wisest of all the reformers. "Munzer," say they, "was the man, who placed the doctrine of the reformation on its *true ground*, and *proper basis.*"

Tribute to Mr. Ashmun. In a communication from the Rev. Lott Carey, successor pro tem. in the Colonial Agency to Mr. Ashmun, he thus speaks of his departure from the Colony.

The Colonial Agent J. Ashmun Esq. went on board the brig Doris, March 26th, 1828, escorted by three companies of the military, and when taking leave he delivered a short address, which was truly affecting; never, I suppose, were greater tokens of respect shown by any community on taking leave of their head. Nearly the whole (at least two-thirds) of the inhabitants of Monrovia, men, women and children were out on this occasion, and nearly all parted from him in tears, and in my opinion, the hope of his return in a few months, alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted again to see him.

Successor to Mr. Ashmun. The National Intelligencer states that Dr. Richard Randall, a member of the Board of the American Colonization Society, has been appointed Colonial Agent, in the place of Mr. Ashmun, deceased, and that he accepts the appointment, with the intention of proceeding forthwith to Liberia to assume the administration of its Government.

African Emigrants. The African Repository for August, contains the following notice.

The Board of Managers of the American Colonization Society, propose to send a vessel, with a select company of emigrants to Liberia, in the course of the ensuing autumn; (provided their expectations in regard to funds shall not to be disappointed,) and free persons of color disposed to emigrate, are hereby invited to send their names, with testimonials of a fair character and industrious habits. The Colony is now believed to be established on sure foundations, and the advantages which it offers to every intelligent and enterprising man of color constitute motives too numerous to be easily resisted.

Each settler soon after his arrival, receives a small plantation, (to which some addition is made, in case he has a wife and children) and to this tract, if cleared and cultivated within two years, he obtains a title in fee simple. This plantation admits of enlargement, at a very small expense. The frugal and industrious are assisted for some months after their arrival if their necessities require it.

Considering then, the many inducements for emigration; the large number of applicants; the reduced price for a passage; and the limited resources of the Society; the Board of Managers deem it reasonable to expect, that, in all cases where it is possible, those who wish to remove will defray in whole or in part, the cost of their transportation, (the whole amount not to exceed $25 for an adult, and half price for each child under 12) and to such as will do this, other things being equal, the Managers feel bound to say, the preference will be given.

Inscription over the Grave of Gridley. The Missionary Herald for August contains some further particulars of the death of this ardent missionary as given by his faithful attendant and teacher, Abraham. The latter speaks of the pains he had taken to dissuade Mr. G. from the attempt to ascend the mountain which occasianed his death.

"Being constrained at last, however, to yield to Mr. Gridley, 'They went out,' says the narrative, 'the 13th of September, in very good weather; and after two hours and a half, they arrived on horseback at the foot of the mountain, attended by five others who were armed. Here Mr. Gridley, having dressed in European clothes, taking a spy-glass began to ascend with great quickness.' As might have been expected, he soon outstripped his companions, and continued ascending for some hours, until he reached an elevation, which, as he judged, was within 300 or 400 feet of the highest summit. Towards this he was prevented from advancing farther by perpendicular precipices. The whole height of the mountain from the plain below, he conjectured, might be 13,000 feet. He described the rocks to Abrahem as be-

ing of a reddish granite, with here and there a different species of yellow and reddish stone, and some singular specimens of black.

He remained for a quarter of an hour, but was unable to discern the objects, which he had particularly in view, viz. the Euxine and Mediterranean seas. The passage from Strabo, which gave rise to this expectation, will interest some readers. Speaking of Cæsarea under its former name of Mazaca, he says, it was likewise called "Eusebia towards Argeus. For it is situated under Argeus, a mountain exceedingly high, and whose summit is covered with perpetual snows. From this, those who ascend, and they are few, say, that in clear weather they can see both seas, the Pontic and Issicon."

Mr. Gridley descended rapidly from these snowy heights, and was overpowered with fatigue on reaching his companions. On their return, they were exposed to a violent storm of hail, and afterwards of rain. On reaching home, Mr. Gridley complained of excessive fatigue, but declined a warm bath, which was proposed by Abraham. The next morning he had the head ache, but applied himself to study the whole day. This was the case for several days successively, the head ache returning every day with increasing violence. In the latter stages of the disease, it appears to have been a malignant fever.

An inscription in English, and Greek and Turkish, (of which a copy in English is subjoined,) is engraved on a slab of marble, probably obtained from the ruins of Mazaca, a mile or two distant from Cæsarea. This is inserted horizontally in a block of a softer species of stone, which covers the grave. The Greek and the Turkishs inscriptions are in the poetical form, the stanzas of 15 syllables, of which the last rhyme with each other.

THE INSCRIPTION.

Rev. Elnathan Gridley, American Missionary from the United States, born in Farmington of Connecticut, 31 years and 55 days old, 27 September, 1827.

Translation of the Greek.

MADE BY ABRAHAM.

Here lies Elnathan Gridley full of every virtue,
Physician, divine Herald, and wise, very learned;
A shining star of the New World, which, with a great speed,
Arose in the West and set in the East.

Translation of the Turkish.

BY THE SAME.

Perfect, wise, well instructed Physician, and meek Herald of the Gospel.
Travelling the world, here I finished the great journey.
In this tomb they confined me, the stranger called Gridley;
Farewell, then, hereafter, all frivolous cares.

ORDINATIONS AND INSTALLATIONS.

Aug 27—The Rev. John H Merrick was ordained Pastor of the Congregational Church in Hardwick. Sermon by the Rev. Mr. Bartlett, of Marblehead.

Aug. 27—The Rev. Ornan Eastman was ordained as an Evangelist, at Boston. Sermon by the Rev. Dr. Jenks.

Sept. 2—The Rev. Daniel Jones was installed Pastor of the Church in Monroe, Conn. Sermon by the Rev. William Mitchell of Newtown.

Sept. 4—The Rev. Ebenezer Nelson was installed Pastor of the Baptist Church in West Cambridge. Sermon by the Rev. H. Jackson of Charleston.

Sept. 12—The Rev. Henry K. Green, late of the Seminary at Andover, was ordained at Salem, Mass. to the work of the Ministry. Sermon by the Rev. Dr. Wayland.

Sept. 17—The Rev. Bennett Tyler, D. D., late President of Dartmouth College, was installed Pastor of the Second Church in Portland, Me. Sermon by the Rev. Dr. Beecher.

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RELIGIOUS COMMUNICATIONS.

ON THE ADAPTATION OF CHRISTIAN CHARACTER TO THE EXIGENCIES OF THE AGE.

I ASSUME as the basis of these remarks the following proposition: *In every age and country, Christian character ought to possess just that form, and just that degree of energy, which shall correspond with the circumstances of the country and the age.* That is to say, those particular traits of Christian character which are more particularly demanded by the exigencies of the times ought always to be more particularly developed.

What I mean may be briefly illustrated. The period of the promulgation of the gospel, was a period of contempt and persecution. The exigencies of that period called for Christians of another stamp from those who are ordinarily found in times of quietness, for men of great simplicity of character and great fortitude of spirit—men of one idea, and that the cross of Christ, one passion, and that the love of their Redeemer—men who would not shrink from being treated as the refuse of the creation, and who would be willing not only to be bound, but also to die for the name of Jesus. And such men were found. They were found not only when Stephen was stoned, and when James was slain with the sword, and when John was an exile in Patmos "for the testimony of Jesus Christ," and when Paul "five times received of the Jews forty stripes save one;" but also when Ignatius was devoured in the circus, and when Polycarp died amid "the glories of the burning stake," and when thousands of martyrs gave such testimony to the truth, as won the admiration even of their persecutors. At that period such Christians were demanded by the exigencies of the times, and such men were found; their spirit was the characteristic spirit of the church; and thus the church lived on and flourished amid the tempest and the fire.

The period of the reformation was a period of excitement and convulsion; the foundations of society were shaken; the universal mind of Europe received a new impulse, and began to move in new directions. The circumstances of Christendom at that period called for great boldness and energy of character in Christians. The period demanded that Christians should be men of such character as to direct and control the universal agitation,—men who could sway the tide of public sentiment,—men whose voices would be heard with respect in the assem-

blies of mail-clad knights and feudal nobles, and whose unhesitating speech would ring upon the ears of royalty. Such men were found. They were found when Luther hurled defiance at the Pope, and when he declared that he would go to the diet at Worms though he were opposed by as many devils as there were tiles on the houses. They were found when Calvin, by the might of intellect, and by the reverence which could not be withheld from his acknowledged piety and force of moral character, wielded the factions of Geneva. They were found when Knox, in the presence chamber of the papal queen of Scotland, dared to reprove her with her oaths to God which she had violated, and with her solemn promises to an indignant people which she had trampled under foot; and as the minions of the court marvelled that he did not tremble at her rising and unmeasured anger, answered that he "had ere now looked many an angry man in the face, and had not been afraid above measure." These were indeed peculiar men, the master spirits of the age in which they lived; but their determined energy and their intrepid bearing are only strong examples of a character which was then, in a greater or less degree, the general character of Christians. The circumstances of the age called for such a development of Christian character; and such a development being had, the convulsions which might otherwise have wrought wide anarchy and ruin, resulted in the triumph of the gospel.

If I may advance one additional illustration, I will refer the reader, for a moment, to the period when Christianity became the established religion of the Roman Empire. A wily Emperor abjured the paganism of his ancestors, and undertook to make Christianity the handmaid of his political designs. The circumstances of the church, relieved at last from external distress, and obtaining quietness in an age of boundless and barren disquisition, created within the church a strong tendency to meagre scholastic discussion and to the pursuit of profitless metaphysical distinctions. The circumstances of this period demanded that Christian character should assume an attitude and put forth an energy adapted to counteract or control all the existing tendencies to evil. The period demanded that Christians should be men distinguished above the Christians of other times, by their elevation and firmness of principle by the simplicity and power of their faith in God, by their attachment to the unsophisticated practical truth of Scripture, and by their indifference to worldly splendor and their abhorrence of worldly policy. The age demanded of them peculiar strictness in adhering to the evangelical conditions of church-membership, peculiar efforts to elevate throughout the church the standard of devotion and of practical godliness, and peculiar diligence to secure the wide and thorough diffusion of simple Christian instruction. Men prompt to efforts such as these, might have wrought out for the church deliverance from the perils that were then impending. But such men were not the Christians of those days. Instead of resisting those tendencies to evil, instead of rising to that strength and majesty of character which might have controlled the circumstances that were so full of danger, the Christians of that period rested, as we find, in the merely external triumph of the cross. We find that the wordy disputant treading the mazes of unprofitable speculation, the mitred prelate grasping after power, and the courtly metropolitan rejoicing in the sunshine of imperial favor, fairly represent the spirit which characterised the Christians of that period. The result was that for a thousand years the gospel lay buried beneath the spoils of paganism.

What then is the application of a

proposition so obvious in the nature of things, and so abundantly illustrated in all the experience of the church of God. *Christian character in this age and in this country, ought to possess just that form, and just that degree of energy, which shall correspond with the circumstances of the country and the age.* We have before us now two questions. What are the circumstances of our age and country? And, What sort of Christian character do these circumstances demand?

I. The character of the present age, and the condition and relations of our own country in particular, are the subject of abundant and ardent discussion in all places and on almost all occasions. That on this subject there has been misapprehension and exaggeration, sober men will hardly be disposed to doubt. It will not be readily conceded by cautious and inquiring minds, that the present age is distinguished above every other period of the world, either by individual instances of intellectual power; or by those improvements and discoveries which of themselves accomplish mighty changes in society; or by that enthusiasm which, as at the period of the crusades or of the reformation, agitates nations and continents; or even by the greatness of the results that are suspended upon its events. In all these respects, the times in which we live are no doubt remarkable; and yet the assertion may be extravagant which declares that in any of these particulars, the age is the *most* splendid which the world has ever seen.

It will be impossible within the limits to which these remarks are confined, to enter into the inquiry so minutely as might be done with interest in other circumstances. I can only attempt a hasty outline of a few among the most general and striking features of the age.

1. The first circumstance that demands our notice, is the fact that our times are distinguished by the *diffusion and general progress of knowledge.* Once, and for ages, the art of reading and writing was a mystery to which comparatively few were admitted. Less than four centuries ago, books were manufactured only by the tedious and expensive process of transcribing; and the price of an entire Bible was half the dowry of a princess. From the period of the invention of printing down to the present time, the facilities for the attainment of knowledge have been continually multiplying, and continually becoming more and more accessible to all the individuals of society. Less than three centuries ago, the reformers of Scotland first formed the idea of common schools which should secure the rudiments of knowledge to the entire mass of the community. Two centuries ago, a newspaper had never been heard of. From the day when the first newspaper was printed down to the present time, these vehicles of intelligence have been extending the sphere of their circulation, till now, in some countries, they penetrate weekly into the dwelling of almost every citizen to tell him of what transpires in every nation under heaven. From the time when the system of common schools was first established in Scotland and in New-England, the system has been gradually though slowly gaining ground in other countries; and in the countries where it was originally instituted, it has been accomplishing its object, in every succeeding generation, more surely and more thoroughly. And for a few years past the system has been spreading and improving with a rapidity entirely unexampled. The consequence of all this is, that at the present time, there is a greater portion of mankind entitled to be regarded as reading, thinking, intelligent beings, than there has been at any former period. And every thing which we see around us, and every thing which we hear from a distance tells us that the progress of improvement is but just commenced. The

mind that has once begun to enjoy the liberty and power of knowledge, does not usually relapse into ignorance, or remain satisfied with its first attainments. So is it with the public mind throughout the world. Having once begun to learn, and having begun to appreciate the advantages of knowledge, it feels a natural impulse bidding it go onward. And onward it goes. Every year extends the diffusion and adds to the stock of universal intelligence.

Peculiarly is this the fact within our own country. Here the means of education are probably more universally enjoyed than in any other portion of the world. Here the value of knowledge is more generally understood than in other countries, and more deeply felt. Here too the progress of knowledge, unless we have been much mistaken, is peculiarly rapid. Efforts are continually made to raise the standard of common education; and these efforts are rarely unsuccessful.

The result of this diffusion and progress of intelligence is, that our age and country are affording extraordinary facilities for bringing the truths and the claims of the gospel into contact with the minds of men. In our own country nearly all, and throughout Protestant Christendom the majority of the people, are reading and reasonable beings, capable of apprehending from books and papers hardly less distinctly or less impressively than from the living teacher, even the more abstract and the most exalted truths of revelation. Such advantages for swaying the public mind and promoting the cause of Christianity, the reformers never possessed. In their day the art of printing had just been discovered, and the direct influence of the press was confined to comparatively few individuals; yet they, by means of the press co-operating with the pulpit, were able to control the minds of nations, to make the agitations of their times subservient to the advancement of the truth, and to develope before astonished potentates, temporal and spiritual, the power of public opinion. What could they not have done with their spirit and energy, if they had possessed all the advantages which the present age, and our country especially, affords for the communication and wide diffusion of the truth?

2. Another remarkable trait in the character of the age is *a spirit of restlessness and innovation*. This is intimately connected with that universal circulation and rapid progress of knowledge, which we have just been considering. The advancement of general education has modified in no small degree the entire structure of society. Many ideas of legislation and of social distinctions, once deemed important, have in this way become inapplicable. Many institutions, excellent in their day, have grown antiquated and have needed to be reformed. Thus the present age has been, and must be, like the age of the Reformation, an age of revolutions. These revolutions—in government, in manners, in opinions, in commerce, in public institutions—have fostered in the minds of men the natural love of novelty and change. In the public mind the idea of innovation and the idea of improvement have become almost inseparably associated.

Besides, the diffusion of a superficial and imperfect knowledge—such as all knowledge must be at first—naturally tends to produce restlessness and self-conceit. Take an individual who has been the slave of authority and the dupe of prejudice, and who is just beginning to get his eyes open on the fields of truth. The more entirely he has been satisfied with his former ignorance, the more conceited will he now become, and the more ready to rush into the opposite extreme. So jealous will he be of his fancied liberty of thought, that you may perhaps find him ready to reject every thing

which others have ever received before him. Thus, in the public mind, the first tendency of the liberalizing influence of knowledge is to produce a distrust of every thing that comes enforced by the authority of former times,—a confident expectation of accomplishing in a moment the reformation of every abuse and the correction of every error,—and a confused notion that whatever is old is obsolete, and that whatever is new is at least so much the better. There is nothing in which men are generally more self-sufficient than in that about which they know a little and only a little. The merest smatterer is, generally, of all men the most incorrigibly bent on innovations and fancied improvements.

But whatever may be the occasion, the fact is beyond all controversy, that there is operating throughout the civilized world a restless spirit of innovation. Men are determined that they will acknowledge nothing to be useful, of which they cannot for themselves perceive the utility, and nothing to be true, of which they do not see the reasonableness. Such a spirit working in the minds of men, makes havoc of a multitude of long-received impressions, and deranges many a time-hallowed institution. Such a spirit is not of course infallibly discriminating in its operations; for there may be many things useful, the utility of which is not at once obvious to common minds; and there may be many things true, the evidence of which lies deeper than the scope of superficial knowledge. Therefore this spirit not only perplexes monarchs with the fear of change, and overturns the tribunals of the inquisition, and curtails the honors and the exclusive privileges of nobility, and insists that government shall be the administered for the public good and not for the pleasure or emolument of rulers, but it enters into every department of life and action to examine and to judge. Nothing can be too venerable, nothing too simple, to receive its notice. Neither the religious institutions which we admire, nor the doctrines which we receive, can escape its daring scrutiny. Formerly, men have regarded with much deference the authority of venerable and judicious fathers and learned doctors of the church; and they have relied much on the judgment of synods and assemblies of divines; and they have taken well digested creeds and catechisms as admirable rules of faith; and on the antiquated phrases of theological discussion they have looked with veneration, as a Jew would look upon the vessels of the temple, till in their memory and their faith, they confounded the words of men with the words of God. But in our day this innovating spirit is making great advances upon all these curious antiquities. Men value but little the names of departed worthies. If you present them a creed, no matter what venerable doctor framed it, no matter what assembly voted it, you must explain its technical expressions to their understanding, and you must justify its doctrines to their intellect and conscience, or there is no small probability that they will reject it, and look for some other system more correspondent in form—not to say more congenial in essence, with the spirit of the times. Or to make the illustration still more direct and special; it is in vain for us in New-England, to tell the people that our religious system is the oldest in the land, its antiquity will not commend it to the spirit of the age. It is in vain to tell them that our churches were planted by the Pilgrims; it is in vain to tell them of the venerable "Platforms" on which our ecclesiastical systems are erected; it is in vain to thunder in their ears the votes of our consociations and our councils; "leviathan is not thus tamed" in these days; such "arrows cannot make him flee;" these "darts are counted as stubble" and "he laugheth at the shaking of a spear." Our ecclesi-

astical system must be such as that all shall see its beauty, and its reasonableness, and its energetic usefulness; it must be thoroughly conformed to the wants of our state of society, and to the spirit of our country and our age; or it will only with great difficulty maintain its standing. So of our doctrines; you may tell the people how they have been defended by our Edwardses and Bellamys in other days; you may express them in venerable words and phrases that have come down from the Westminister Assembly, or from Calvin, or from Augustine; but it will be to little purpose; it may be found that these ancient names have lost their influence, and that these words and technical phrases deemed by some essential to the truth have lost their influence too, and in the lapse of time have changed their meaning. Our scheme of doctrine must be independent of the embarrassment of antiquated technics, and must be so explained and proved, as that men shall see for themselves its meaning and its truth.

3. We come now to another feature of our times. Our age is an age *abundant in infidelity*. There are thousands who have but little reverence for the gospel. The infidelity of our times is not indeed that brazen-fronted infidelity which, some thirty years ago, was wont in every place to volley forth its blasphemies against the heavens; it is a sly and wary infidelity, lurking in secret places, and poisoning unseen the fountains of public thought and feeling. It is not that infidelity boiling up directly from the bottomless abyss, which lately overspread half Europe with its volcanic flood; but a more indirect and hidden infidelity, fermenting here and there like leaven, and gradually spreading till all Christendom is leavened. It is a kind of infidelity which springs in a measure from the restlessness of the times; an infidelity which regards religion with suspicion on account of its antiquity; which loves to smile obliquely at the old fashioned ideas of providence, and faith, and prayer; which loses no opportunity of ascribing to accident what the men of other times would have ascribed—in words at least—to God; which sneers at the quaint demeanour, and is most vehemently and eloquently angry against the faults and foibles, of those men who stand renowned as Christians on the page of history; which delights to make expediency and policy the rule of conduct; which never addresses the greater and more honorable principles of human nature, but speaks always to selfishness alone; and which is in short the natural religion, or rather the natural irreligion, of an "age of economists, sophists, and calculators." With this infidelity, so kindred to the spirit of the times, must religion enter into conflict; and if religion have any thing among its weapons which is not etherial, or any thing in its armour of defence which is cumbrous or imperfect, it may indeed come off victorious, but it will be a sufferer in the combat.

4. A fourth characteristic of the age in which we live is, It is an age of unparalleled *enterprise*. Look at what commerce is doing. It 'leaves no sea unvisited, no region unexplored.' It is binding together all nations, in ties of mutual intercourse and reciprocal advantage. In every land we find the citizens of every other land, led forth by the spirit of adventure and following their gains. And everywhere we find the field of commercial competition crowded to excess. Every scheme that vigorous invention can devise, eager zeal stands ready to embrace and follow. Thus the whole civilized world is in perpetual activity. Thus, in the present diffused circulation of knowledge, the enterprising spirit of modern commerce pervades all walks of life and all departments of exertion.

From every level of society ardent competitors are crowding into every field. Eminently is this the case in these United States. The consequence of this universal spirit of enterprise is that in our age, and especially in our country, there is a most unusual development of power, and an amount of excitability and energy which if properly directed may accomplish wonders, and which if undirected must be dangerous.

5. All the circumstances heretofore considered serve to illustrate another which is the most important characteristic of our times. The present is *a critical period* of the world. By this I mean that on the events of the passing age great results are depending. The age is distinguished, by the diffusion and progress of knowledge, by the love of innovation, by a secretly spreading infidelity, and by the spirit of boundless enterprise. This wide diffusion and rapid progress of knowledge, has accomplished much and will accomplish more. This restless desire of universal innovation is overturning dynasties, it is shaking the power of old opinions, it is changing long established customs, it is revolutionizing the total aspect of society. This infidelity—secret yet mighty—is either to be defeated or to triumph. This spirit of enterprise which is exciting and moving the entire mass of human existence, will have its great results—results as yet unknown. And the circumstances of the world all declare that the present is a crisis in the history of man. Look at our own country; its political institutions just coming to maturity; its population spreading out to fill a territory wide as the widest empire of the world; the light of its example held up for hope and guidance to the nations; its means of religious instruction far below its actual wants, and annually falling still farther in the rear of its ever growing necessities;—who shall rend the veil that hides futurity, and show us the result? Look to the southern republics of our continent, breaking loose from the claims of Spanish and papal domination, and either to be tossed for ages on the deep of anarchy and infidelity, or to rest in peace under the dominion of liberal governments, sustained——as *liberal* governments must be—by the pure gospel of Jesus Christ;—on the events of a few passing years, their destiny is turning. Look to Europe; her thrones tottering, her hierarchies trembling to their fall, and all the elements of society in that state of disorganization which needs only a spark to produce a general explosion;—it is a crisis there; who shall measure the results that are at issue? Look to Asia; light is breaking in upon her darkness, commerce and the press are there; and there the preachers of the gospel, few indeed and far between, but powerfully operating with commerce and the press in the advancing work of revolution. Look to Africa; her sons, long carried captive and enslaved, are returning, and bringing with them the institutions of liberty and the light of the gospel; and wherever they plant themselves, there is the commencement of a revolution fraught with great results. Every thing proclaims a crisis in the affairs of this long agitated world.

And here the thought of the responsibility of living in such an age and in such a country, presses itself on the mind with a force too great to be resisted. Every man has an influence to exercise upon his fellowmen; and according to the amount and energy of the influence which he might exercise, is his responsibility. Every man is to serve God in his generation; and according to the opportunities for serving God which he enjoys, will be the strictness of his final account. Influence exerted at this critical period of the world, must be exerted with extraordinary tendencies, and unless counteracted, must be followed with extraordinary results. In this age and country eve-

ry man is capable of doing great good or great evil. And this is the responsibility of living in such circumstances. Who is the man that best discharges this responsibility.

II. This brings us to the inquiry, What sort of Christian character is demanded by the circumstances in which we live. We believe that in the hands of the church, under God, are all the great results, connected with the present posture of the world. Or rather the question whether these results are directly to advance the true and best interests of the human race, depends on what is done in the present age by the great community of Christians. The church is the salt of the earth. The church—not the body politic of this or that particular denomination of sectarians, but the universal company of them that believe in Christ—is the light of the world. It is now for the church to exert its salutary influences, to send out those streams of light of which it has been made the reservoir. We believe that the present posture of affairs has occurred under the wise orderings of providence, to the intent that now unto the principalities and powers in heaven, may be seen, by the church, the manifold wisdom of God. What sort of men, then, must the Christians of this age become, if they are to conduct themselves in all respects worthy of the crisis?

1. The crisis calls for *intelligent* Christians. It demands that they be acquainted with the gospel, and acquainted with the world. They must understand the gospel,—not only its form but its spirit; not only the creeds and systems in which the doctrines of Christianity have been heretofore embodied, but the Bible itself, in its free and unrestrained interpretation, and in its complete adaptedness to the circumstances of our country and our times. They must be men liberalized by this free acquaintance with the Bible, and thus willing to meet each other upon Bible ground. They must be liberalized by the free spirit of the Bible, and thus made willing to see divine truth, delivered from the thraldom of antiquated forms and human expressions, and presented to the minds of men in such language, and by such illustrations, as modern men not only *can*, but *must* understand. They must be acquainted also with the world. They must have that degree of intellectual culture, in their various stations, which will qualify them to sustain their important part in an age of wide and ever growing knowledge. "Knowledge is power." The maxim is worthy of the illustrious and good man who announced it; and it has a peculiar meaning in an age like this. "Knowledge is power," and if Christians have not as much of it as other men,—nay, if in their respective walks of life, they have not more of it than other men, they are but miserably fitted to sway the agitations, and to take advantage of the changes, of the times.

2. The crisis calls for Christians of *thorough piety*. By thorough piety I mean the piety that pervades the life and operates in every action. The idea that Christian character consists simply in occasional devout exercises of the mind is a false idea at all times, and will by no means answer for such a period as this. The Christian who is fitted for this crisis, must be a Christian every where and always, not only in the Church, and in the prayer meeting, and in the closet, and on the Sabbath; but in the family and in the market, and in the place of daily business, and in the assembly of his fellow citizens. He must be always serving God, and doing all things to his glory. In every relation of life—domestic, social, and political as well as religious—he is to act as a Christian. And the way to act as a Christian in these relations is

not avoid them, like an ascetic, because they may be fraught with temptation, but to perform every one of their duties in the fear of God and as the servant of the Lord Jesus. The Christian who has a lawful calling may not abandon that calling because he finds himself surrounded with temptations. He must exhibit himself an example of every duty in his appropriate vocation; and he must overcome the temptations by watchful discipline and prayer, and by the habit of doing all things heartily as unto God and not unto men. Neither is he to abandon any of his duties as a citizen because he finds them attended with temptation. For example, when the people are called to the election of their magistrates and thus to set the mark of their approbation or displeasure on the conduct their of rulers, the Christian may not abstain from giving his vote because he finds that in so doing he is exposed to the infection of party feeling. The duty must be performed, and the temptation must be overcome. His Christian character and Christian profession cannot exempt him. When he entered into covenant with God he was neither expatriated nor disfranchised. On the contrary, one part of his Christian character ought to be a conscientious performance of his duties as a citizen, and a conscientious use of his rights and privileges as a freeman.

3. The crisis calls for *active* Christians. I mean Christians active for the direct advancement of religion—Christians who shall bring that enterprising spirit so characteristic of the age, to bear upon the interests of the church and the conversion of the world. It is—as we have seen—an age of boundless activity and daring adventure. All society is afloat upon the tide of restless enterprise. The enemies of God rest not. Error is abroad to derange and obscure the gospel. Infidelity is stealing over the world like a poisonous vapor. And at such a period may Christians be idle, or unenterprising for the cause of their Redeemer? Now is the time to settle the character and fix the destiny of this wide nation, by sending the Bible into every family, by circulating religious intelligence and religious tracts through every neighborhood; by securing and sanctifying the influence of every village school, and every academy and university; by carrying into every street of the cities, and every hamlet of the country, the simple yet mighty discipline of Sunday schools; by building in every settlement the temple of the Pilgrims' God, and by securing for all the people the adequate and faithful ministrations of the gospel. Here is a loud call for enterprising Christians. Nor is this all. The circumstances of the whole world call for vigorous Christian effort. How are the nations of the South to become enlightened by the word of God? How are the nations of continental Europe to receive the same illumination? How shall the truth become ascendant throughout Africa and Asia, and be made to beam on the green islands of the tropics? By well-directed effort taking advantage of the crisis which Providence is now developing. May Christians then at such a period stand inactive in the cause of their Redeemer? No. He calls upon them to awake. He bids them stand vigilant to descry, prompt to undertake, energetic to accomplish, every thing by which his cause may be advanced.

4. Once more: The crisis calls for *bold and determined* Christians. Men who are afraid to stem the tide of prejudice or fashion; men who are afraid to be singular, or to be sneered at as precise and puritanical; men who dare not speak above their breath for God and holiness,—are not the Christians for the crisis at which we stand. God calls for Christians of a hardier spirit, for those who shall stand a living rampart for his cause, and who shall make their

voices heard everywhere against wickedness in every station. The age and the country demand that Christians be decided and undaunted; and if Christians shrink from this responsibility, they must expect to be overrun and trampled down by the triumphant hosts of wickedness. Public opinion is not excited or directed by a faint and tremulous call. Men are prone to forget even those interests of truth and virtue which their reason acknowledges to be important. And at such a time as this, when there is so much that is changeable and revolutionizing in society, —vice, immorality, the deadliest impiety, may creep in—aye, may creep in even here; and while men stand oblivious of what they confess to be their better interests, may gradually gain a triumph over all our religious institutions, and all our social purity and peace. This triumph impiety may gain, while Christians are aware of its approaches, and are weeping over its progress, and are retiring before its strength, and are whispering against it their polite and timid expostulations. But if in the early stages of the evil they had sounded on the public ear one loud and long alarm, if they had taken courage to quit themselves like men, they might have found the moral energies mustering on their side, and the enemy might have been defeated and turned back with a long memorable ignominy. Faint-hearted Christians are not the Christians for such times as these.

Such is an imperfect outline of that development of Christian character which seems to be demanded by the circumstances of our age. But may we expect that such Christians will be found? And how shall the "host of God's elect" be trained for the present exigencies of the warfare?

As these questions rise to our notice, we look round upon the church, and we see it undergoing a sort of moral discipline admirably adapted to this end. We see the heralds of religious intelligence visiting every church, penetrating into almost every Christian family, and bringing to the minds of thousands and ten thousands of the people of God every step of the advancement of the gospel. We see ten thousand associations for doing good—missionary societies—Bible societies—societies of every name—arranging under their banners the old and the young, the rich and the poor, and training Christians of every condition to those habits of activity and energy which the age demands. We see children and youth in our congregations, who are soon to be the members and the leaders of the churches, forming in Sabbath schools and Bible classes that character of intelligence which we so much desire. We rejoice in the hope which such tokens are fitted to inspire. We cry, let all these operations of benevolence be carried on, for they are not only sending light to the benighted and salvation to the perishing, but they are silently accomplishing a mighty reformation in the character of Christians, till the church shall arise and shine, her light being come, and the glory of the Lord being risen upon her.

And while we look, behold the spirit of the Lord sets up a standard. Revivals of religion here and there are not only extending the dominion of the cross, and clearing up a thousand green spots amid the desolations of sin, but are awakening Christians to new habits of thought and action. The churches, under the out-pourings of God's grace, are rising to shine with the splendor and beauty of holiness.

But is there nothing which we can *do* to aid the operation of these causes and accelerate the result? I can only throw out a few hints to be enlarged upon, *perhaps*, hereafter.

1. The circulation of religious intelligence ought to be assiduously promoted. Pastors should urge upon their people, Christians should urge upon each other, the duty of

becoming acquainted, as extensively and minutely as possible, with all that God is doing for the advancement of the kingdom of Christ. Christian parents should deem this an indispensable part of the education of their children. Every individual should make it his study to know the successes and all the vicissitudes of the church. If the view which we have taken of the present aspect of the world, and of the sort of Christian character which the times demand, is correct, then every minister, and every Christian, is bound by his allegiance to the cause of Christ, to do what he can to promote the circulation of religious intelligence. There ought to be no Christian family without a religious newspaper—monthly or weekly. The plea, "We can't afford it" is idle. Where they can afford to drink sugar in their tea and coffee, where the wife and daughter can afford to wear ribands, there a religious newspaper can be afforded.

2. The Christian character appropriate to the age may be promoted by plain and popular discussions of the doctrines of the Bible. These doctrines have been discussed in times past, it is true; and every bookseller's shelves—every village library, may furnish able treatises on almost every point of Christian faith. But the present age calls for new discussions of the truth. Many doctrines of the Bible are misrepresented by their enemies, and often, it is feared, misunderstood by their friends. The doctrines of depravity—of election—of regeneration—of perseverance—of dependence—of moral agency—what are they? Let them be stated, not in the language of the Westminister divines—let them be explained, not by the illustrations of Calvin; let us see these doctrines stated in language, and explained by illustrations, adapted to meet the prejudices and misconceptions current in these times. And let the doctrines thus stated be proved by the plain testimony of the Bible. If my voice could have any effect upon our learned professors and doctors of theology, I would tell them, here is your vocation; define and prove the doctrines of the cross, make these doctrines clear in the light of common sense and of the Bible; combine your powers for this purpose, give the church one able theological journal adapted to the spirit and the exigences of the times, and the church will sustain it, Christians will read it, and the cause of God and of salvation will reap great advantage from it.

3. Let the moral discipline of benevolent action be promoted. If there is any one circumstance in the present aspect of the church which promises much for the purification and increased energy of Christian character, that one circumstance is, in my opinion, the organization of the churches for the purpose of benevolent action. The principle of association which has been already so extensively introduced, and which is every year applied to new purposes, and operating with new energy, is not only accomplishing wonders for the defence and enlargement of the kingdom of God; it is doing hardly less by its indirect and reflex influence. It affords every Christian an opportunity of acting—it calls on every Christian to act—for the advancement of the gospel. Thus it affords a peculiar and powerful moral discipline, calling out, trying, strengthening, every principle of benevolence or devotion in the hearts of believers. The Sabbath school is as profitable to the teachers as it is to the pupils. The city or village tract society, the Bible or missionary association, every such institution, drills and disciplines the Christians among whom it is established, trying how much of the spirit of Christ they possess; showing how much faith they have in his promises, and how much they are willing to do for his cause; increasing their intelligence; making their piety more thorough and con-

stant; teaching them more promptitude and scope of Christian enterprise; and giving them new energy of spirit in the service of their Lord. The Christian who barely contributes to these charities—if he does it with a willing mind—reaps an advantage to himself worth more than what his contributions cost him. The Christian who, in addition to bestowing of his substance, takes some agency in the promotion of the cause derives from it still more advantage. And therefore I say, that if we would raise the standard of Christian character, we cannot operate more powerfully than by promoting this moral discipline of benevolent action. The parish in which there are not found in operation branches of some two or three among the great benevolent institutions of the times, is either a very small parish and a *very* poor one, or a parish in which there is some great and deplorable delinquency.

4. There ought to be more of Christian intercourse among Christians. Ministers and churches have their ecclesiastical business meetings, all over the land. But these meetings are not the thing which we need, to raise the tone of Christian feeling and intelligence, and the standard of Christian enterprise. Ministers and Christians may have their meetings for ecclesiastical business—such meetings are necessary; but ought they not also to assemble themselves together, that they may consider one another to provoke unto love and good works, and so much the more as they see the day approaching? Ought they not to have their meetings for devotion, that they may bind themselves together with new ties of brotherly affection—that they may warm each other's hearts and rouse each other's energies? The success which has attended what are called conferences of churches, wherever they have been introduced, and in whatever form, goes far to answer such questions. And if the experiment had not been tried, would it not be obvious, that stated meetings of ministers and brethren from a circle of churches expressly for mutual improvement must have a salutary influence? Let such meetings, organized after the models which wisdom and experience approve, become general; and then the healthful spirit of intelligence shall circulate like the life-blood through our Christian community; the piety of all our churches shall become more constant, fervent, and pervading; the stir of Christian enterprise shall rouse the languid, and urge on the backward; and Christians shall stand up like men, and shall act with the energy of combination and the boldness of devotion, for the cause of holiness.

5. Let me add yet one word more. Every Christian should bear in mind the responsibility of living in these circumstances, and should make great personal efforts to attain that measure of Christian character which the times demand of him. If any man lack wisdom let him ask of God. The Holy Spirit is given to earnest and unceasing prayer. What was it that fitted Luther for his work? What was it that furnished Brainerd with that holy unction which made his solitude so often a paradise, and with those graces which have made his name a watchword to the Christian? What was it that girded Martyn with the armor of salvation, for his warefare? What but prayer, and a high mark to aim at, and personal effort to attain it? By such means must every believer be furnished for the station in which his God has placed him; and if he does not attain that measure of Christian character which will qualify him for such responsibilities as God calls him to sustain, who will bear the blame of it in the great day?

IMPORTANCE OF AN EARLY CONSECRATION TO THE MISSIONARY SERVICE.

THE claims of the missionary enterprise upon personal service, has become a subject of deep interest to Christians, especially to young and educated Christians. Time was, even within our recollection, when most of the disciples of Christ seemed to feel as if their duty was discharged, when they had so far conquered prejudices and objections, as willingly to be reckoned among the advocates of missions, and to bestow their stinted donations to aid others in carrying them on.

But while Christians have mused on the subject, the fire has burned; a demonstration of the Spirit and of power has accompanied the enterprise, and the last command of the ascending Saviour is now beginning to be felt as of personal application.

It often happens, however, that much time elapses, before a rule of duty, which Christians have long neglected, is fully developed in all its applications, or acted upon to its full extent. The import of the direction, *go ye into all the world, and preach the gospel to every creature*, is yearly unfolding its broad meaning with greater distinctness, and laying a stronger claim upon the possessions and services of believers. And many more false maxims, which selfishness and worldliness have introduced into the creed of Christians, will, it is believed, fall before its searching application. There is one prevalent opinion, upon which I propose to make a few remarks on this occasion, that stands, if I mistake not, in this predicament. There exists extensively an impression that the question of personal consecration to the missionary service should not be decided early. The young convert may think upon the subject, but he may not definitely decide it. He must first take his seven years ramble in the walks of literature and science; and not until he has completed his collegiate course, and entered the halls of the Theological Seminary, may he form and express the fixed resolution to become a missionary. And the reason for this delay is surely important. It is the fear that the young convert may decide too hastily, without thoroughly weighing the nature and magnitude of the work, or his own qualifications for it. But though this reason be good for some delay, it does not justify so long a period of indecision as is usually allowed. A question so momentous in its bearings upon the individual concerned, and upon the interests of religion, ought not, indeed, to be decided without mature and deliberate reflection and oft repeated fervent prayer. And I doubt not but the extreme caution and hesitancy that have been usually adopted on the subject, have rendered less frequent, the instances of apostacy, unfaithfulness, and incompetency among missionaries. But there are many reasons that render an early decision of this question desirable, and delay injurious and dangerous. Whether these reasons are more than sufficient to counterbalance the dangers incident to an earlier decision, you will be able to determine, when I shall have presented the most important of them to your consideration.

In the first place, the happy influence of decision upon the mind in fitting it for more efficient action, is a plea in favor of an early consecration to the work of missions.

A preparation for the ordinary duties of the ministry at home, is, indeed essentially the same as for the missionary service. Yet there are important peculiarities in the latter, that deserve the most serious attention; because the best intentions and the best natural qualifications may utterly fail of success, from the want of such attention. Both the body and the mind should undergo a special discipline to fit them for the new sphere in which they are to move.

The body should be accustomed to the most laborious muscular effort without sinking under it, and very great changes and irregularity in diet and exercise; because the missionary will be exposed to the necessity of making such efforts, and of submitting to such irregularity, when he goes forth among the heathen; and if not habituated to them beforehand, the strongest bodily constitution will soon give way. Peculiar mental habits also, should be acquired. The mind should learn to act with great promptness, and to apply itself with great vigor under circumstances the most unpropitious to study. It should learn how to detect the sophistry of an argument, and to command all its resources, so as to employ them in the most advantageous manner, in the exhibition of truth, with no time for preparation. Added to the ordinary routine of knowledge in a course of public education, other branches, adapted to the circumstances of a missionary life, should receive some special attention. An acquaintance, for example, with the most common processes in the arts, so as to be able to introduce them among a barbarous people, is almost indispensable. A practical knowledge too, of the most striking and curious experiments in natural philosophy and chemistry, would often prove of most essential service in arresting the attention, and exciting the curiosity of the heathen, and in producing a desire for instruction. Thus a skilful use of the galvanic battery procured the release of an English traveller in central Africa, and Mr. King mentions that no present he ever made to the wandering Arabs of Palestine, did more to conciliate their favor, than a few phosphoric matches. The missionary, also, should possess a more thorough acquaintance with natural history than is important for the minister in this country. He penetrates into regions where new and interesting animals, plants, and minerals surround him; and if he be able to describe them with scientific accuracy, he will attract to the perusal of his journal, and interest in his labors, very many who would otherwise turn away in disgust from his recital. And thus might he, without essential interference with his appropriate labors, enlarge the boundaries of human knowledge, and win over more of the learned to be advocates of missions.

In addition to this bodily and mental discipline, peculiar attention must be given to the cultivation of the heart. Something more is necessary than merely that the piety of the individual should be ardent and elevated. Certain passions and certain active virtues should be most prominent in the missionary character. Resentment of injuries must be a stranger to his bosom; and his patient endurance under insults and sufferings must know no limits. His situation also, will often furnish room for the most vigorous exercise of the sterner and more active virtues. He never will firmly plant the standard of the cross among the heathen, without an exhibition of the most undaunted resolution and courage; nor will he triumph over the difficulties in his way, without a double portion of fortitude and perseverance.

Is it not obvious that this triple discipline of the corporeal, intellectual, and moral powers, cannot be the work of a day? The young man may have diligently cultivated good natural talents in the ordinary way; his piety may be of the most decided and promising character; and his bodily powers may have been subjected to systematic exercise; and yet lacking that peculiar discipline at which I have hinted, he wants what is important, if not essential, to his success as a missionary. Now suppose he has delayed to devote himself to this service till his education is nearly completed; when shall this special discipline be gone through? Not to much purpose surely, in the few months, or the

year, in which he is busy in preparation to leave his friends and his country. Of course he must enter the field of labor under all the disadvantages which such a deficiency imposes upon him. But had he in earlier stages of his education settled the question of personal consecration to the missionary service, he might, almost without interference with his prescribed course of study, have made those special attainments, ere its completion, which seem so desirable to success. He would have employed the intervals of regular study, which are usually spent in pursuits not having any definite object, in moulding his body and his soul to the missionary work. Thus would the duties and labors of the missionary have become familiar to him, long before entering upon the work; and when at length actually among the heathen, few situations would occur, which he had not already revolved in his mind; and for his guidance, he would only have to apply principles long before digested and settled.

I derive a second argument in favor of an early consecration to the missionary service, from the history of other pursuits.

In every art and science individuals have appeared, either prodigies or anomalies of genius, mocking experience and setting established rules at defiance; and rising to distinction in the face of every obstacle and in spite of prophecy. But these are exceptions to general rules; no more proving that such rules do not exist, and are not applicable to human conduct in a vast plurality of instances, than the excentric wanderings of the comet show that the planets move not in regular orbits, and that their places cannot be calculated. Under what circumstances, then, do we usually find excellence and perfection in any art or profession? Not when the individual enters late upon the pursuit, having given his earlier energies to something else. But in the case of him who gives to a particular branch the freshness and flexibility of youth, nor ceases to cultivate it with the strength and maturity of manhood. Does a man excel in philology? Our thoughts revert to his school-boy promptness in his recitations of language. Is he spoken of as the profound mathematician? We see his early thoughts carried along by the slow but sure current of calculation, and his early conceptions loaded with lines and angles. Has he succeeded in charming the fastidious ear of taste by his poetry? We know that his boyish rambles were among the deep dark forests, along the winding streams of the valley, or the mountain torrents, and up the rocky and impending precipice; and that the works of imagination and feeling were the objects of his first literary love. Is he distinguished as a metaphysician? Then did he early begin to watch the movements of his own mind and to analyze its powers. Does he in mature life take the lead in Natural Philosophy, or Chemistry? Then were the air pump, the crucible, and the retort, among the most prominent of his youthful associations. Does he arrest attention as a painter, or a sculptor? Who can doubt that the amusements of his childhood abounded in rude delineations or carvings of natural objects? Does he enchain listening multitudes by his musical performances? Those flexibilities and fine modulations and easy transitions of voice were never acquired in such perfection, but by a discipline of the organs of speech while yet they were supple and yielding. In fine, we always refer excellence in any art or profession to early discipline, unless the case be expressly excepted, and then we wonder at the prodigy. Even in those cases, where, in spite of this general law, men, commencing late, have become distinguished, we perceive that an earlier beginning would have insured them still greater distinction. They

may rear a spacious edifice; but it will want symmetry in its proportions, elegance in its parts, and polish in its completion. You may easily bend the yet tender shrub in any direction, and make it conform to great irregularities. But when it has shot up into the mountain oak, it will resist all your efforts to change its direction. So the mind, easily bent and moulded at will in early life, soon becomes too rigid to conform itself to all the minute sinuosities of art and science.

If this principle be applicable to all other pursuits, why should it not be true of the work of missions, one of the most difficult of them all? It is applicable. Nor will it render the application nugatory, in relation to to the point under consideration, to say, that it is sufficient for the pious youth to commence his studies with a view to the ministry in general, without deciding the question, whether that ministry shall be exercised at home or among the heathen. For I have already pointed out many important peculiarities in the previous discipline of the missionary; and that list might have been greatly enlarged. The conclusion then, from my second argument, is, that, other things being equal, the earlier a man devotes himself to the work of a missionary, the greater the probability that his labors will be successful.

My third and last argument for an early consecration to the missionary service, is founded upon the danger of delay.

I refer to the danger which delay brings along with it, by leading many to the conclusion that it is not their duty to become missionaries, when in fact, there is no good reason why they should be excused. This danger proceeds from several sources.

In the first place, it sometimes originates from an unusual degree of literary distinction or favor with the public. There is probably no one thing in this world so likely to injure the Christian character, as popular applause. It attacks the weak part of that character, and while its honied accents fall so sweetly on the ear, its poison is insinuated into the heart. Thence it circulates through every part of the moral system, and its paralyzing influence is felt in every holy exercise.

A student commences study with a sincere desire and intention to employ all his acquisitions in promoting the glory of God, with the impression, perhaps, that it may be his duty to devote himself ultimately to the missionary service. But he finds some particular branch of literature or science peculiarly congenial to his taste, and ere he is aware of it, he has outstripped his fellows in his attainments, and discovers at length, that his acquisitions have won him no contemptible name abroad. The inquiry arises, has not Providence given him such peculiar capabilities in a particular branch of learning, that he might do more good by remaining in his native land, to instruct others, than by going among the heathen, where this peculiar faculty, and these distinguished attainments, will be entirely useless? By the aid of some unhallowed desires after the glory of a name among men, he easily persuades himself that he has no call to go to the heathen.

Another student of similar views in the beginning, perceives ere long, that whenever he is called to address a public assembly, he is capable of commanding their fixed attention: and in the circle where he moves, the palm of excellence in public speaking is awarded to him. Fired with the hope of becoming a distinguished pulpit orator, he gives himself so assiduously to the cultivation of style and manner, that the cultivation of his heart is neglected. And when devoted piety is sunk in the ambitious orator, easily does he persuade himself that God does not require him to throw away such powers of eloquence as he possesses.

upon the besotted heathen, when men of lame and halting speech can do as well. His sphere of action is evidently to wake up the slumbering churches at home. And so he excuses himself from the missionary service. Whereas, had he early decided to devote himself to it, a little fleeting popular applause would not have shook him from his purpose; because it would not have quenched the flame of holy love within his bosom.

A second source of the danger of delay, lies in the attractions of worldly ease and indulgence.

The early days of the scholar are often spent in dependent wanderings. The billows of the world toss him at their mercy, and its winds drive him at their pleasure: and with difficulty can he avoid being wrecked upon the barren rock of poverty. To one thus out upon the perilous ocean, the peaceful harbor must have powerful attractions. How can he endure the thought, of being through life the sport of winds and waves? He sees others around him, once wanderers like himself, now established in peace and competence, in stations of importance, where they are exerting a wide influence on the Lord's side: and if they could be excused from the missionary service, why may not he be? If they can be so useful at home, so can he. If they may be permitted to enjoy the charms of retirement and the sweets of domestic life, why should he be forever the houseless and friendless exile?

This last consideration not unfrequently operates upon the young man with an irresistible power. His heart, it may be, has learnt to throb with a tenderer and a stronger emotion than mere friendship. And it may be, that the object of his affection, if pious, is not devotedly so: not enough like Harriet of sainted memory, that she can forsake friends and country for heathen lands. Tell me, ye who understand human nature best, will this young man, who may have thought, but has not decided, upon devoting himself to the missionary service, will he withstand this temptation and now devote himself to the work? Alas! more probably he will virtually, if not openly, adopt the maxim of the heathen poet;

"Omnia vincit amor; et nos cedamus amori."

Nay, it would be no unheard of thing, were he to let himself down still lower. Suffering this one passion to swallow up every nobler one, the regular period of preparation for a profession may seem to him long and tedious beyond endurance; and he may resolve to take some shorter course to the consummation of his wishes. The regular seminary is deserted, and he persuades individuals to smuggle him into a profession for which he is not prepared; feeling sure that the society of the beloved object will amply remunerate him for the want of knowledge and the disapprobation of the wise and the good. Oh, let every pious young man beware of this temptation and resist it. If he feels himself to be driven about on a boisterous ocean, let him at least beware of the harbour of sirens. If the morality of the Bible is too strict for his observance, let him try at least to catch the spirit of a heathen philosopher: "An ille mihi liber videatur, cui mulier imperat, cui leges imponit, praescribit, jubet, vetat quod videtur; qui nihil imperanti negare potest, nihil recusare audet; Poscit? dandum est. Vocat? veniendum. Ejicit? abeundum. Minatur? extimescendum. Ego vero istum non modo servum, sed nequissimum servum puto."—*Cicero.*

A third source of danger, incident to delay in this matter, lies in the literary and scientific pursuits of the student.

He who pursues literature or science with even tolerable success, must acquire a taste for it; and that taste will beget habits of study.

These habits are apt to produce a strong attachment to a retired mode of life, and an indisposition to mingle in the bustle of active duties. Ignorant of the world, the scholar as he goes out into it, finds it such an arena of contest for riches and promotion; its men of business, polite and accommodating only so far as their selfish interests can be thereby advanced; its men of pleasure, insolent and intriguing; its men of station and influence cloaking an inordinate ambition under the garb of mildness and patriotism; and even its substantial yeomanry, prone to limit their views to the narrow circle of selfishness;—from such a chaos of conflicting passions and interests, the scholar shrinks back into the peaceful retirement of literary labor, disgusted and disheartened. Too hastily he draws the conclusion that he could never plough his way successfully through such troubled waters. He infers that Providence never intended him as an instrument of operating, *viva voce*, upon the mass of mankind; and that whatever influence he exerts, must be through the press. Of course, he is excused from the missionary service.

Another of similar habits excuses himself, not because he is ignorant of the world, or fancies himself incapable of competing with men upon their own ground, but because the habit of study has become so much of a second nature that he cannot endure the thought, nor conceive it to be a duty, to exchange his peaceful retirement for the active life of a missionary. His bodily constitution, moreover, may have become delicate from too much confinement, and too severe mental application; and begun to feel the influence of the diseases of literature; and he dare not venture it to face the arctic cold, or to endure the tropical heat. But had he decided to become a missionary at the commencement of his studies, his vigorous discipline of the body would have fitted it for hardships, and his love of literature and science would not have triumphed over his love of souls.

The chief danger indeed, of literary pursuits, lies in the influence which they exert to chill the piety of the heart. Men may reason ever so ingeniously to prove that they exert no such influence, and their reasoning might be good when applied to sinless beings; still, indisputable, and alas too often recurring facts, show, that it fails when applied to corrupt man. And if there be danger here, why should it be concealed from the young man who sets out a ten year's journey through the fields of learning, ignorant of the enemies that may lie in wait for him? Let a man know his danger to its full extent, and half of it is gone. In this case, the simple fact that a successful pursuit of knowledge necessarily very much engrosses the attention, is enough to endanger the religion of the heart. For much and undivided meditation upon religious truth is essential to the growth of piety; and if the mind be previously jaded out with application to other things, but remotely bearing upon religion, or if those other subjects continue to haunt the mind in the seasons of devotion, the work will be but imperfectly performed: and a deficiency here, will inevitably dampen the holy fire that should be kept burning brightly in the heart. Add to all this, that most branches of study demand much abstraction of mind; and it is not the work of a moment to draw off the faculties from the cold syllogisms of science, and to fasten them upon the things that are unseen and eternal, with such a power that they shall be present and influential. One neglect to do this naturally begets another, until the heart's piety withers and droops for want of nourishment.

There is also much in the nature of the literary and scientific subjects to which the student is required to

devote so much attention in a collegiate course, there is much here, calculated to dampen the ardor of religious feeling. Piety does not destroy the natural laws of our constitution: and it is one of those laws, that the human mind receives an impression from the objects with which it is conversant, and becomes insensibly conformed to them at least in part. On this principle Solomon asks, *Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?* So may we inquire, can a man take ice into his bosom and not be chilled? Can the pious student spend year after year in the study of heathen poets and philosophers, and not feel an unfavorable influence from their loose morality, their worldly maxims, and the developement of their degrading and polluting systems of religion? Can he study the minutiae of court intrigues, and the details of battles, massacres, and assassinations, without imbibing something of the insensibility of those who are guilty of these abominations? Can he crowd his mind daily, year after year, with numbers, and lines, and angles, with superficies and solids, and not be in danger of crowding out the nobler forms of religion? And even when he comes into those departments of study, that are immediately concerned with the works of God, how strong the tendency in human nature to fix the attention so exclusively upon the laws developed by mechanical, chemical, and intellectual philosophy, as to pass by their Author in forgetfulness. Nay, to this very source do the infidel and the atheist resort to find weapons for carrying on their fruitless war against religion. They enter the temple of Jehovah, and endeavor to pluck down its pillars, to wield them against his throne.

Am I understood by these observations as opposed to the course of study adopted in our seminaries of learning? Then am I misunderstood, altogether. I have been merely pointing out some of the peculiar dangers that beset the pious student's path, that he may be on his guard against them; not that he may find in them an excuse for indolence. For similar dangers, so far as piety is concerned, exist in every human pursuit, not immediately connected with religion: and surely, I should not, therefore, recommend to Christians the abandonment of every worldly pursuit. But being made acquainted with their danger, I would urge them to guard against it. Let the scholar pursue his studies with the simple intention of glorifying God by his acquisitions—above all, let him be doubly diligent in cultivating the piety of his heart, as his dangers increase, and he will pass through them all unhurt. It was thus that such men as President Edwards maintained the most vigorous piety in the midst of the most intense application of mind to the abstrusest of subjects: and such an example demonstrates the safety of this course; while many an example in contrast, shows the danger of neglecting it. And in respect to missionary service, let the pious youth only devote himself to it in the commencement of his literary course, and he will build up another wall of safety around him: but let him neglect the decision of this question then, and the chances are five against one that his piety will at least suffer so much in passing through this literary ordeal, that he will neglect it forever.

Need I pursue these arguments any farther to satisfy any one that it is dangerous to delay the question of self-consecration to the missionary work, and that an early resolution to engage in it will put into the missionary's hands peculiar facilities for preparation, affording ground for the presumption of greater usefulness? Can any one believe that the dangers of an early decision of this question will compare for a moment with the

advantages? Whence this so great fear lest the enthusiasm of the new convert should urge him to a hasty conclusion? I confess I am more afraid of the worldly prudence of middle life—more afraid of that piety which is so mixed with the love of the world, and the maxims of unsanctified learning, that it has become curdled and stagnant. The truth is, great purposes are not formed with a resolution strong enough to accomplish them, unless the mind be under the influence of strong excitement. How many of the best ministers of Christ the world ever saw, devoted themselves to this work in the very earliest stages of their religious course—some of them in the very first hour of their awaking from the slumbers of sin! and why should there be any more hesitation in resolving to become a missionary than a minister? That resolution, though solemnly formed, and ratified before God, need not be published abroad: and if in the long years of preparation, the young man finds it to have been premature, the cause of religion will suffer if he abandon it.

I close these remarks, therefore, with a direct appeal to the members of the Universities, Colleges, and Academies of our land. The faith and prayer by which these institutions were founded, looked even beyond the ministry of the gospel in this country, and had an eye upon the distant heathen; believing that many devoted and qualified youth would go forth from these foudations, to carry to them the news of a Saviour. For this object the church in our land is earnestly praying. And if missionaries are not raised up under the influence of such circumstances, I know not how we shall answer for it at the last day. I would urge the question of personal duty in this matter upon every young man of talents and piety, beseeching him not to delay its consideration, nor to hesitate to decide it, after maturely weighing the subject and praying over it.

Does any one shrink back at once from the consecration of himself to the missionary service, and decide that it is not his duty? And why, does he plead as an excuse, a bodily constitution too feeble to endure the hardships incident to such a life? If it be the fact that his physical energies are seriously impaired, and if the regular and unprejudiced physician declare them unable to sustain the labors and vicissitudes of this service, his excuse is valid. For it is not the flaccid muscle and the nerveless arm that can wield the sword successfully in this conflict with the mightiest foes which earth and hell can send into the field.

Does he shrink because he supposes there is something in his natural temperament or religious experience, which unfit him for the work? If, indeed, in spite of all that grace has done, a naturally irritable temper still not unfrequently hurries him on to deeds hostile to his own peace and injurious to the cause of religion—if a too ardent disposition is constantly urging him to the adoption of rash measures, and bringing him into unequal collision with irreligious men—if a fickle turn of mind marks his character with glaring inconsistencies, in spite of the intellectual discipline of study, and the moral discipline of religion—if he be greatly deficient in decision of character and resolution, so that minor difficulties discourage and turn him aside from the pursuit of his object—if a melancholy temperament direct his eyes to the darker features of every prospect, and thus palsy his efforts, or if that same disposition cloud in almost uninterrupted gloom his religious views and hopes, so that he feels and acts more like the slave than the son—if he is conscious of any deficiencies of such a character, he may indeed pause befor he chooses the life of a missionary: but let him depend rather upon the judgment of judicious

friends, than his own, in deciding whether such defects belong to him.

Does any one shrink through an apprehension that his talents are not of that high order, which is so desirable in the missionary? This too is a ground of hesitation not always to be unheeded. But here also, let the opinion of the intelligent and judicious be confided in, rather than our own. For men are not generally qualified to estimate correctly their own intellectual power: and there may be instances where some peculiar qualifications of a moral character for the missionary work, may more than compensate for some deficiency of mental acumen.

Does any one excuse himself because he sees many around him, who, in his opinion, are better qualified for missionary service than himself? And if this be a correct estimate, does it follow that he is excused from this work? What striking diversities and even contrasts existed among the apostles, in constitutional disposition, in intellect, and even in the features of their piety! Yet controlled by the same priciple—the love of Christ—their minor peculiarities scarcely obstructed, nay, in some instances, they promoted, their usefulness. This then is a fallacious excuse, which, in scarcely any case, can bear the light of eternity.

Does any one plead the unwillingness or opposition of friends as an excuse? Who are these friends? Are they a father or a mother, a brother or a sister, who are dependent on his exertions for subsistence, and who must be left to want and wretchedness should he leave them? Then is it his paramount duty to abide with them until a reasonable provision is made for their comfort. But is the objector a parent, who has made his child an idol, and who cannot bear to resign him entirely to Christ? Is it a parent, who in all his efforts to educate his son, had in view his future eminence in his own country; and cannot relinquish the idea of catching the reflected beams of the worldly glory, that shall erelong encircle the brow of his son? Or is it one of softer name, to whom the young man has given his heart, but who has not religion enough to accompany him into the distant abodes of moral death, to plant there the tree of holiness? O there are heart piercing words of the Saviour, which every young man of education and piety should ponder well, before he permits such friends to turn him aside from his noble purpose of throwing himself between the perishing heathen and their everlasting destruction. ***He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.***

Does any one excuse himself because he is not sensible of having received any special call to this service? What does he expect will constitute such a call? Does he wait for a miracle, for a dream, or an audible voice from heaven?—Every intelligent man at this day understands too well the economy of the Christian dispensation, to expect God will make such special interferences to show men the path of duty. Let a man seriously examine the subject of personal consecration to the missionary service, and erelong he will hear a voice behind him—not the voice of a miracle, or of a special revelation, but the voice of Providence, the voice of conscience awakened by the unperceived influences of the Divine Spirit, saying, ***this is the way, walk thou in it.*** And this will constitute a call to the service, as imperative, as ever broke from heaven, in an audible voice, upon the ear of prophet or apostle.

Does any one shrink from this service because the life of a missionary

to conceal the source from which it came—that it was a present from the King of Prussia. When I remarked to him that his health seemed much more vigorous than I had expected, he replied that he had great reason for gratitude to God that he enjoyed so comfortable health, and that notwithstanding his present degree of bodily vigor, he was told by Doctor Warren, one of the most eminent physicians in London, more than forty years ago, that he had not stamina enough to endure a fortnight. He expressed a high regard for several American divines, especially for Doctor Dwight, which I was happy to assure him was fully reciprocated, having heard the Doctor speak in terms of admiration of Mr. Wilberforce's character. He remarked that he had observed with great satisfaction that the jealous and unfriendly feelings which had existed in former years between England and America, seem to have greatly diminished; that a countryman of ours, for whose talents he had great respect, and who had written several things which he highly valued, at length published a book in which he attacked England with great violence, and that on reading it, he anticipated the most unfavorable effect; but that fortunately, it was so large and so closely printed, and the English withal being rather an indolent people, and not much inclined to encounter formidable works, it never got into circulation in the country, and therefore never did any hurt. He spoke with warm approbation of the book of American Travels by Mr. Hodgson of Liverpool, as containing what he believed to be a correct account of the American character, and as having contributed greatly to increase the good feelings of the English towards us. He kindly presented me with a copy of his Practical View, saying that it was a book which he wrote many years ago, soon after it pleased God to open his eyes and bring him to the knowledge of the truth; that he had occasion for gratitude that it had been in some degree, useful; and that Burke read it soon after it was published, and sent him word that he approved it cordially. In reply to a question that I asked concerning Burke's religious character, he observed that though he had reason to fear that he was not decidedly a pious man, yet he was undoubtedly among the best of the class to which he belonged. After spending an hour and a half in listening to his charming conversation, we took leave of him; and I am sure that I never parted with any person with a more delightful impression. If the sentiment was strong that I had been in the company of one of the greatest men in England, it was still stronger that I had been in the company of one of the best men in the world.

Letters from Europe.

HANNAH MORE.

Yesterday morning I set out in company with my friend Mr. H. of this city, a gentleman whose friendly attentions have contributed greatly to render my visit here agreeable —for Mrs. More's residence. As the morning was delightful, we had a fine view from some of the neighboring hills of the city and its environs, and particularly of the celebrated village of Clifton, whose wild and beautiful scenery has called into exercise some of the most exquisite powers of the pen and the pencil. After travelling over a delightful country about nine miles, we found by inquiry that we were quite near the celebrated cottage, a sight of which, with its venerable inhabitant, was the object of our excursion; and we soon turned out of the main road, and followed rather an obscure path for nearly a mile, till we reached the gate of Barley Wood. We were gratified to learn from the servant at the door, that Mrs. M. was in comparatively comfortable health; as we had heard of her having been

recently ill, and were apprehensive that she might still be too feeble to receive company. We were seated for a few moments in the parlor, the walls of which are nearly lined with the portraits of distinguished men, many of them Mrs. M.'s intimate friends. I sent up my letters of introduction, and the servant soon retured with a request that we would walk into the apartment in which Mrs. M. was sitting. When we entered the room, she rose and shook hands with us in a familiar and pleasant manner, which made me quite forget the embarrassment which I was prepared to feel on approaching so distinguished and exalted a character. She is rather small in stature, has a most regular and expressive countenance, and an eye which beams forth nothing but intelligence and benignity. She is now eighty-three years of age; and for the last five years has been confined to her room by bodily indisposition, except that in the summer season, she has been occasionally carried out, and drawn by her servants in a hand-carriage about her grounds. She soon spoke of her "dear friend, Mr. Wilberforce," in connexion with the letter which I had brought from him; and when I told her that I had lately spent a most delightful hour and a half in his company, she replied that she had no doubt it was an hour and a half spent near the threshold of heaven. She observed that Mr. W. was one of her oldest friends; that his writings had produced a very beneficial effect on the higher circles in this country, and "his prayers" said she, "in my family, when he is here, are heavenly." When I remarked on the beautiful situation of Barley Wood, she replied that she should send her servant soon to conduct us over her little domain, and requested that we would particularly notice a monument that she had erected in honor of John Locke, and another to the memory of her "dear friend," Bishop Porteus; "but," said she, "you must first view the different prospects which I have from my house." After pointing out to us some of the many beautiful objects to be seen from the room in which we were sitting, she conducted us into an adjoining apartment which was her sleeping room; and pointing to an armed chair, "that chair," said she "I call my home. Here," looking out of a window, "is what I call my *moral* prospect. You see yonder distant hill which limits the prospect in that direction. You see this tree before my window directly in range of the hill. The tree, you observe, from being near, *appears* higher than the hill, which is distant; though the hill actually *is* much higher than the tree. Now this tree represents to my mind the objects of time; that hill, the objects of eternity. The former, like the tree, from being viewed near at hand, appear great: the latter, like the hill, from being viewed at a distance, appear small." Speaking of the enfeebled state of my health, which was the occasion of my present absence from home, she advised me to be particularly on my guard against undue excitement. "The disciples," she observed, "could sleep in sorrow;" and she had found that she could sleep far better after a day of affliction, than after an interview which has caused much excitement. Her own character through life, she said, had been marked by impatience; not that impatience which would lead her to be peevish towards her servants or others around her; but that which led her to push on a work, when she had commenced it, till it was completed; and to this trait in her character, especially, she attributed the fact of her having written so much. She remarked that she had never been able to quote from her own writings; that her companion would often read to her paragraphs from them, and she did not recognise them as her own; and though her memory, in regard

to most subjects, seems to be very perfect, she assured us that she could not now recollect the titles of all her works; and having occasion to refer to one of them while we were sitting with her, she looked up to the book-case in which they were, and said, "I do not remember the title, but it is something about Christianity I believe." She presented me with her last work on the Spirit of Prayer, saying that it was principally a compilation from her other works, and was dictated to a friend, while she was confined to her bed, and supposed herself near the gate of eternity; that she felt the importance of the subject so deeply, that she determined to send the work to the press, though the sale of it should be limited to fifty copies; but that 8,000 copies were disposed of within less than six months. She also presented me with another work of her's, which I had never seen before, entitled, "Hints to a Young Princess;" and accounted for its not having been printed in America, as her other works have been, from the fact that it was deemed inapplicable to our form of government; though, she remarked, that with the exception of forty pages, it applied equally to the education of all females in the higher walks of life. Of the late Princess Charlotte, for whose benefit this work was particularly designed, she spoke as a most amiable, accomplished and promising character, and expressed the hope that she died the death of the righteous. Mrs. M. dissuaded her from learning music, on the ground that it would occupy time, which might be employed by her in more important pursuits, and that it was unnecessary, inasmuch as she could always have professors of eminence to perform in her presence. She told us that the place on which she resides had been in her possession twenty-six years; that when she purchased it, it was in a wild, uncultivated state; and that whatever ornamental trees or shrubs we should see, in walking over it, were planted by her own hand. As we passed round the enclosure, we saw at almost every step some monument of the taste of this wonderful woman. We were particularly struck with the wild beauty of a Druidical temple, as Mrs. M. called it, made of knots of oak, disposed in such a manner as to represent the most fanciful figures. Mrs. M's dwelling is a thatched cottage, standing on the declivity of a gently sloping hill, overlooking the church and village of Wrington, a charming verdant vale, and commanding a view of Bristol channel, and a beautiful range of hills which skirt the distant horizon. After going over her grounds, we returned for a short time to her chamber, where she had provided some refreshment for us, and where she again entertained us by her delightful conversation. On taking leave of her, she expressed the kindest sentiments, and, with an air of unaffected humility, desired me to remember her in my approaches to a throne of mercy; and added that she attached great importance to intercessory prayer; and that she felt that she was a poor creature who needed an interest in the prayers of God's people as much as any one.

After leaving this interesting spot, which I am sure will be associated through life with some of my most delightful recollections, we rode into the village of Wrington, distant about half a mile, to see the birth-place of the illustrious Locke. It was not the residence of his parents, but providentially his mother was there at the time of his birth. The house in which he was born is very small, and is occupied by Mrs. More's washer-woman. The old lady who inhabits it seemed very familiar with the honor which appertained to her dwelling, and showed us the chamber in which the illustrious philosopher first saw the light; but though she talked abundantly of John Locke, she evidently knew as little who he

was, as any old lady of the same standing on the opposite side of the Atlantic. On leaving Wrington, we again passed Barley Wood on our return to Bristol; and I kept my eye on that charming spot till it was hidden behind the hill, though my imagination still lingers about it with unabated interest. I could not but reflect, when I heard Mrs. More converse, and recollected what she had been, and saw what she was, that her's was one of the most honored, useful and happy lives that the world has ever known. In her progress through life, she has diffused blessings at every step; and has probably contributed far more to elevate the standard of female education and female character, than any other person living. Her old age is rendered serene and cheerful by a review of her past life on the one hand, and by a firm trust in the Saviour on the other; and she is now waiting, in the bright hope of immortality, till her change come. Few indeed can hope to descend to the tomb like her, amidst the benedictions of a world; but there are none who may not aspire to that which constitutes her noblest distinctions—a life of faith and piety.—*Letters from Europe.*

PROFESSOR LEE.

One of the most extraordinary men of the age, is Professor Lee; whose history presents a singular instance of the triumph of native talent and persevering industry over obstacles, which would have repressed any spirit less ardent than his. He was brought up to the trade of a carpenter; and in that humble station, by his own unaided exertions, he not only became master of the classical languages of antiquity, but acquired a respectable knowledge of the Hebrew, and other oriental tongues. The first patron he found was a village school-master, by whose interest he was promoted to a station in the same humble employment; but his extraordinary merits becoming more extensively known, he was sent to the University, where his progress in the languages fully justified the choice, which made him an object of noble patronage. Such at least was the account given me, of the first Oriental scholar of the age. On finishing his collegiate course, it was deemed an object of so much importance to secure the benefit of his talents to the university, that an act passed the Senate, and obtained the royal imprimatur, appointing him Professor of Oriental Literature, before he was of the statutable age. He is said to be master of *sixteen* different languages; and if his knowledge is less extensive than that of the late Sir William Jones, it has the advantage of being more accurate and thorough. It is incredible what an amount of labor he contrives to accomplish. Besides superintending the studies of twenty pupils in the Oriental languages, to whom he lectures every day, he corrects the press of the Bible Society in their editions of the Scriptures in the languages of the East—a herculean labor, demanding an accurate and critical knowlege of those tongues. All the tracts, pamphlets, and controversial writings, intended for the Arabs, Persians, &c., pass under his revision; and his pen had just been employed in composing a reply to the Persian Doctors, in the controversy begun by Henry Martyn. This, he said, had proved to him a work of great difficulty; for in Persian Theology, there was a vast number of technical terms not to be found in the lexicons, whose meaning must be sought by inspecting and comparing a great variety of passages in which they occur.

My first introduction to Professor Lee was by Mr. Franks, who called with me at his rooms; and I was also provided with letters to him from his friends in London. My imagination had pictured to me a man, grave, abstracted, meditative, difficult of

access, and impatient of having his cogitations interrupted; but nothing could be farther from the reality. He received me with a cordiality which I could have expected only from an old acquaintance; and began to turn over the proof-sheets on his table, to show me what he was about. Here lay pages of Hebrew, Arabic, Syriac, Persian, Hindoostanee, Orissee, and I know not what, in promiscuous confusion, with scraps of paper inscribed all over with the mysterious characters of Oriental lore. Having tumbled over the chaotic mass on the table, he handed down from the shelves of his library a variety of volumes and manuscripts; and in the space of a minute, I had put into my hands Myrtyn's New Testament in Hindoostanee, the Scriptures in Chinese, copies of the Bible printed in Calcutta, in Serampore, in St. Petersburgh, with a variety of polyglots of the Scriptures, and the Book of Common Prayer. In short, I found myself in company with one of the most active and enthusiastic spirits of the age. He showed us some proof-sheets of Martyn's controversy with the Persian Moolahs, which he has translated into English and is now publishing. The Persian Doctors, he observed had, more to say for themselves than was generally imagined;—they had made the most of their cause, and only had the misfortune to be on the wrong side. It is needless to say, that in conversing on his favorite subjects, he displays those rare gifts which he is known to possess. His mind appears to grasp the whole of its subject in an instant, and to pursue it with a rare combination of judgement and enthusiasm. It is the property of such minds to break down obstacles, or leap over them, in the pursuit of its object. At another visit, I found this walking Po- [illegible] g Scotch reels on a flute. [illegible] ot a book of them, and [illegible] hrough. With all his [illegible] uring and were attention to study, he is one of the most cheerful men living, and has a placidity and evenness of temper which nothing can disturb. On my expressing a desire to be present at one of his lectures, he readily assented, and mentioned the hour when he was to meet his class. The subject happened to be the book of Jonah. He took the original Hebrew, reading and translating, while the students followed him on the pages of their own Hebrew Bibles. He stopped to explain difficult passages, and to correct what he considered to be mistranslations of the Septuagint. He supposed the *sleep* of Jonah in the storm to be a *stupor* of the faculties, produced by despair, and the severe rebukes of his conscience for endeavoring to evade a special commandment of God—a trance or state of lethargy, which deep sorrow is known to produce on the mind. He did not consider the 120,000 persons in Ninevah "who could not discern between their right hand and their left," as so many *children*, as some interpreters have done; and inferred from thence a most incredible population in the city;—but he thought it a proverbial expression, to denote the heathenish ignorance of the adult inhabitants. Half a million was probably the extent of the population, most of the space within the walls being appropriated to the support of the "much cattle" within the city, which was not solidly built like the cities in modern times. The lecture was highly interesting; and the students present exhibited, by the pertinency of their questions and remarks, no small share of acuteness and proficiency in biblical learning.

Notes of a Trav. in England.

A RULE "TWICE BLESSED."

It has been stated that, as a community, we pay *eighty times* as much money for ardent spirits as we give to objects of Christian benevolence.

Yet it cannot be denied, I think, that the moral necessities of the heathen are quite as pressing as our physical occasions can be, for the use of ardent spirits; and we should be in no danger of going beyond the rule of loving our neighbor as ourselves, were we to devote at least as much to the one purpose as to the other.

Suppose then that every Christian family adopt it as a resolution—that *they will keep an account of what they spend for ardent spirits, and give an equal amount to the cause of Christian benevolence.* Let them make a regular entry on their books, and at the end of each year balance the account.

The general adoption of this rule would be attended with more happy results than one. Good would be done at all events. For if we continued to drink at our present rate,* there would be no want of money in the Lord's treasury; and if we drank less, we should acquire more ability and at the same time more disposition to aid the cause of Christ. We should in any event be either more charitable or more temperate,—or what is most probable, we should practise more of both these virtues.

Who then resolves for the present year to give as much for the salvation of the perishing as he will give to replenish his decanters? The writer of this will, for one.

PATERFAMILIAS.

A SUGGESTION TO PEACE SOCIETIES.

ALL wish well to Peace Societies. There is not a good man in this country nor in Christendom who is not in heart and feeling with them.

Yet there are comparatively very few who manifest any *active* interest in them. And the reason is, these Societies propose nothing to be done. They set up no specific object to which our efforts are to be directed. They have their annual meeting and address, and circulate their tracts to convince the people of the evils of war—of which they were convinced already,—but beyond this I am not aware that they do, or propose any thing.

It is therefore not surprising that Peace Societies awaken so little zeal in the community. Other societies would be regarded with the same apathy, if in like manner, their operations consisted only in talking about the evils they proposed to remedy.

I know it is difficult to give as much definiteness of measures to a Peace Society as to a Missionary or a Bible Society. Yet it is obvious that unless something of this character can be imparted to them, they may nearly as well not exist.

As one step towards giving them this character I make the following suggestion.

The United States' Government in all its foreign negociations has certain propositions to which it endeavors to gain the consent of other nations. One of these propositions is a perfect reciprocity in trade; another is, the making of the slave-trade piracy; another, the disallowing of privateering in a state of war. These belong to what has been called the "American policy." Now let it be one object of Peace Societies to induce the national government to add to these noble subjects of philanthropic diplomacy, THE ABOLITION OF WAR ITSELF, and the reference of all international difficulties to a *court of nations.* Such a court is practicable. I have no doubt it will one day be established; and the United States or Great Britain will take the lead, and both will cooperate, in effecting so desirable an object.

If the cause of Peace could be

* It is not to be supposed that *Christian families* use ardent spirits in the ratio of the above estimate. Such a conclusion would be unjust. That estimate respects the entire consumption of the country—including the abusers of ardent spirits, who give all for liquor and nothing for religious charities, as well as those who drink temperately and give liberally. Still it is believed that the adoption of the rule proposed, by Christian families alone, would greatly increase the resources of public benevolence.

got up in this form, and be carried into Congress and into Parliament, and enlist the zeal of such men as Wilberforce and many like him, it would then become an object of attention; and attracting to its discussion the best talents, both within and without the hall of legislation, would demonstrate to the world, how far the object is or is not practicable, of inducing the nations to keep themselves from bloodshed. PAX.

REVIEWS.

Lectures on Infant Baptism. By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Andover: 1828. pp. 174. 12mo.

AMONG the benefits connected with our theological institutions it deserves to be mentioned, that they are adapted to qualify a number of individuals for the discussion and defence of the truths of Christianity. There are obvious reasons why the churches should look to the men who hold the office of teachers in these institutions, for the most able and useful dissertations concerning the truths which they embrace. It may reasonably be expected that no small obligations will in this manner be conferred on the Christian community by these gentlemen. They should, as doubtless they will, esteem themselves bound, so far as God has given them ability, to teach not only from the professor's chair, but also from the press. Of this thing the little volume now before us is a valuable specimen. After repeated perusal we hesitate not to pronounce it, taken as a whole among the best productions on this controverted subject which we have seen.

The Professor has given to his discussion a degree of originality hardly to have been expected, on a subject which has occupied so many pens. He has, according to the intention announced near the commencement, followed the course of his own thoughts; and though his matter may not be strictly new, still some parts of it at least are presented in a somewhat new and more instructive form. His remarks especially on the kind of evidence which should be demanded in support of infant baptism are of much value, and, duly considered, must go far towards putting an end to controversy on the subject. From several considerations, and with much ingenuity, Dr. Woods has made it to appear, that direct and positive divine injunctions requiring the observance of pædobaptism, are more than we have a right to demand or expect, and that the want of such injunctions in the word of God, and of the explicit mention that this practice was observed by inspired men, is, to say no more, no evidence that it is not consistent with the great Head of the church that the offspring of his people should be baptized.

The discussion of Dr. Woods is also characterized by clearness and ability. His thoughts have all the advantage which can arise from a lucid arrangement. One topic is fully disposed of before another is introduced: and all which he says is obviously the result of patient and careful reflection. The weak parts which many times occur in the argumentation of those who in the main write with ability, are not here to be seen. At every step we trace the operations of a mind long accustomed to distinguish between true and false reasoning. The discussion is also thorough. It brings into view every important source of light, and presents every consideration which can be deemed essential in settling

the question at issue. In this point of view, as well as in others, these lectures are worthy to be studied by our theological students as a standard book.

That the reasoning which they contain will convince persons who have long been accustomed to think and practise differently from the author in respect to pædobaptism, is not to be expected: and yet for ourselves we must be permitted to state it as our decided impression that this reasoning cannot be fairly set aside; that the arguments here produced in support of the sentiments and the usages of our churches are incapable of being answered. In a special manner does the argument for infant baptism from the Saviour's commission to the apostles, appear in the hands of Dr. Woods in new strength, and well adapted to produce conviction. He reasons irresistibly to show that from the circumstances attending the announcement of this commission the persons to whom it was given must have understood the command to baptise as including the infants of believers as well as believers themselves.

The argument from ecclesiastical history, we think the author has treated as of less importance, and urged it with less force, than the subject admits. In this argument may be found no small part of the strength of the pædobaptist cause. The argument is substantially as follows. Within somewhat less than one hundred years from the time of the apostles we find, from unquestionable testimony, that the practice of infant baptism was in general use. But from all we know of human society and of the workings of the human mind, it is impossible to account for this fact on any other supposition than that this practice had a divine origin; that it was introduced by Christ and his apostles. We find, moreover, that for several centuries at least, subsequent to this time, the baptism of infants was continued in the church without opposition. So long as these facts are admitted we see not how our Baptist brethren can consistently maintain that infants are not proper subjects of this rite. Not that we would rely on human opinion or practice merely as authority in matters of religion; but for the present we must regard the early commencement, and the general diffusion of the practice in question as evidence that it had no human origin. We cannot conceive that any man or any body of men would have had influence to introduce a practice of this nature, for which neither the author of our religion nor his inspired agents give authority. Had there been nothing else known on the subject, the plain fact that infant baptism generally prevailed in the Christian church at so early an age, must have created a strong presumption that it was from heaven.

In addition to the other merits of the little volume before us, it ought to be stated that it is composed throughout in a truly candid and Christian spirit. In this respect Dr. Woods has set an example most worthy of imitation. Happy indeed would it be for the cause of truth and righteousness, if all who write on subjects of religious controversy would exhibit the temper which these pages manifest. It is painful evidence of the weakness and the sinfulness of man that in discussing topics connected with the eternal welfare of the soul he has so often exhibited a spirit the very reverse of what appeared in the followers of Christ, and caused even the heathen about them to exclaim, "See how these Christians love one another." In polemic theology the object of contention has often been victory; and this object has been sought by most unfair and unhallowed means. The disputants overlooking their obligations to mutual kindness and brotherly love, have manifested little else than a desire to trample each other in the dust. Nothing of this kind

occurs in the pages before us. The object of the author evidently was simply the elucidation and defence of truth. In seeking to accomplish this he manifests a strong determination to adhere to the instructions of God's word, and to give every thing which there occurs its proper weight and importance. He makes no pretensions to a degree of evidence in support of his opinions which inspiration does not afford, nor does he seem at all desirous to abridge in others the right of thinking for themselves. These pages appear to have been composed in a devout and pious frame of mind. He keeps it distinctly in view that the great end of all the outward rites of religion is to render men holy, to fit them for the service and the enjoyment of God.

In his last lecture Dr. Woods has discussed the mode of baptism. This he considers, like all other writers on the same side, as of no essential importance to the validity of the ordinance, and treats the controversy respecting it as confined within narrow limits. His most important positions on this part of the subject are, that the New Testament furnishes no evidence that immersion was the only mode in which baptism was performed by Christ and the apostles; that if the common import of the terms employed by the inspired writers on this subject is *immerse* and *immersion*, this does not prove that they may not have a different meaning when used in relation to the subject in question; that could it even be maintained that baptism was originally administered by immersion, this would not prove that it ought, under no circumstances, to be administered in a different form. To us these positions appear altogether tenable, and we regret exceedingly the bold and confident spirit with which we occasionally hear them denied. This is the more to be regretted, since the author, as well as many others, has fully proved that in some instances at least in the sacred pages, *immerse* and *immersion* cannot be the meaning of the terms employed in relation to this subject.

From the conclusion of the volume we quote the following as a specimen of the spirit which pervades the whole performance, which we cordially recommend to general perusal.

And here, as I am about to take my leave of this subject, I must solicit the candid indulgence of those who differ from me in regard to the mode of Baptism, while I allow myself in great plainness of speech, and utter my thoughts seriously and unreservedly, as in the presence of him who is the Saviour and Judge of the world.

We must all, I think, be satisfied, that the salvation of sinners, and the spiritual prosperity of Christ's kingdom, together with our own sanctification and eternal life, ought to be the great objects of desire and pursuit to all Christians; that no other objects should be suffered to come into competition with these; and that we should do nothing, and countenance nothing, which can in any way intefere with them. But have these great spiritual interests been always kept uppermost in the mind? Have they not sometimes been almost forgotten? And have they not too frequently been made subordinate to local or sectarian interests? I have heard of Christians, and of Gospel ministers, who have made the *mode* of *Baptism* their grand, engrossing subject. I have heard of those, who have been actuated by such an intense zeal in favor of one particular form of this external rite, that they have seemed almost inclined to make it the sum of all religion. Even in those auspicious seasons, when God is pleased in mercy to pour out his Spirit and produce in the minds of multitudes a deep and overwhelming impression of the evil of sin, and the value of eternal salvation; there are some Christians, and some teachers of religion, (I hope the number will be found small,) who show an unaccountable forwardness to introduce discussions respecting the *mode of Baptism*; and, instead of striving with all their hearts, to bring sinners into the kingdom of heaven, and to promote the holiness of believers, make it a favorite object to

convince them, that Baptism should not be administered by sprinkling but by immersion. Now it is well known, that discussions of this kind have a direct tendency to grieve the Holy Spirit, and to divert the attention of saints and sinners from the one thing needful. I am fully persuaded, that the introduction of such a subject, especially in a revival of religion, is offensive to God, and will be followed, as it often has been, by the withdrawment of his gracious influence. And I would earnestly beseech any ministers or Christians, who are inclined to such a course as that to which I have now referred, to pause a few moments, and seriously inquire, whether they are pursuing the great object, for which Jesus died on the cross, and for which he has given us the Gospel, and the day of salvation; whether they are not in danger of substituting an excessive zeal for an outward rite, or rather, the *form* of an outward rite, in the place of pure love to Christ, and to the immortal souls of men: and whether they have any reason to think, that such a *form* as this, will appear as important to them at the Judgment day, as it does now. Those Christian brethren, with whom I am expostulating, expect to dwell eternally in heaven with an innumerable multitude of God's people, who differ from them as to the mode of administering baptism. And I am very sure, that "the general assembly and church of the first born, who are written in heaven," and "the spirits of just men made perfect," will not be divided into different and contending parties, on account of their having received Baptism in different ways. The presence of their Saviour, and their glowing, perfect love to him, will make them *all one*. And any strife, or prejudice, or coldness, existing among them in this world, will either be buried in a happy oblivion, or will be remembered with grief, (if grief can be found in that happy world,) and with high emotions of gratitude for that infinite grace, which has delivered them from the weakness and imperfection of their earthly state, and prepared them for the holy employments and pleasures of heaven.

With these few suggestions I dismiss a subject, which it was no pleasure to me to introduce. But there are other subjects, relating to the present and future happiness of all the children of God, on which I should love to enlarge. If we are real Christians we are entitled to an inheritance incorruptible, undefiled, and that fadeth not away. Christ is even now the portion of our souls; and we shall shortly be with him where he is. Having this hope in us, let us purify ourselves, as Christ is pure. Let us walk by faith, not by sight. As to the general interests of Christ's kingdom, and as to the particular interests of our own denomination; as to the *substance* of religion, and as to its outward *forms*, let us endeavor to judge and feel as Christ does,—and as we ourselves shall, when the shadows of time shall vanish, and we shall arrive at a world of perfect light. There all the redeemed—delightful thought! —*all* the redeemed, forgetting every distinction of name or sect, will unite their joyful hearts and voices in praise to him who loved them, and washed them from their sins in his own blood. Let us do all in our power to prepare ourselves and others for that blessed world, and to render the society of the redeemed on earth like what it will be in heaven. Henceforth we will have no strife, but to copy the love and meekness and forbearance of the blessed Jesus, and to advance his cause. We will heartily rejoice in the work of the Holy Spirit among Christians of every description, and guard with the most sacred care against every thing which would hinder its progress. We will suffer no zeal for any personal object, or for the interest of any one sect, to take place of that holier zeal which we ought to cherish, for the glory of our common Lord, and the prosperity of his universal empire. If we may but have the joy to see him inherit all nations, our souls shall be satisfied. We will not cease to love thee, and to pray for thy peace, O kingdom of Christ. If we forget thee, let our right hand forget her cunning. If we do not remember thee, let our tounge cleave to the roof of our mouth.—pp. 171—174.

We decline attempting a discussion of the subject brought into view in these Lectures from a full impression that such an attempt would be superfluous. So much has been written on this subject, and with so much ability, that the individual who sets himself to discuss it can hardly ex-

pect to do any thing more than to repeat what has been many times already said. It is cause for the most sincere regret, that an outward rite confessedly not essential to salvation, should be made a subject of angry debate, of alienated affections, and of separation among the followers of the Redeemer. It would seem indeed that such persons on a subject of this nature might agree to differ; that though their opinions might not harmonize, still each might be willing that the other should think for himself, and thus all might walk together in harmony and peace. In the censure which we now intend to express, unquestionably our Baptist brethren deserve a large share. The high claims which they have advanced, and the exclusive spirit which they have manifested in relation to this subject, have long been viewed with most painful regret. That they should even exclude from communion at the table of the Lord a vast majority of the Christian world, merely on account of a difference of sentiment respecting an ordinance which, themselves admit may, under some circumstances, be neglected entirely, consistently with men's enjoying the special favor of God, is not less inconsistent with the dictates of right reason, than with the spirit of revelation. Through what medium the light on the subject of baptism can strike the minds of these brethren with such clearness and force, as to justify the doubts which they at times express respecting the integrity of those who adopt a practice different from their own, we have always been unable to conceive. Why may it not be admitted by all, that on this subject as well as every other, men may honestly differ;—that is, may embrace different views while faithfully using the best light they have? But we forbear. A spirit of censure or of complaint suits neither our feelings nor the subject. It is believed that a more liberal state of mind begins to manifest itself in that denomination, and that the advocates of close communion are becoming less numerous and less strenuous. This change, so far as it exists, must be owing to the increase of light, and to the greater prevalence of the spirit of Christianity. These things may always be expected to advance hand in hand. In proportion to their progress the change just mentioned will become more and more manifest. Nor has this change hitherto, nor will it in future shed its happy influence on one denomination of Christians alone. It is matter of devout congratulation that the feelings of bigotry, which have too long been indulged by those of every name who have professed the faith of the gospel, have begun to decline; and that the love of Christ is so extensively felt to be a common and a sufficient bond of union among all his true disciples. What is now witnessed affords ground for the joyful anticipation, that the time is approaching when the people of God shall see eye to eye; when Ephraim shall no longer envy Judah, nor Judah vex Ephraim, and there shall be nothing to hurt or destroy in all God's holy mountain.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under Serious Impressions. By T. Charlton Henry, D. D. late Pastor of the Second Presbyterian Church, Charleston, S. C. Charleston; 1827 pp. 323, 8vo.

On taking up a new book, it is one of our first inquiries, is the book needed? Does it add any thing to the existing sources of improvement or innocent enertainment? With respect to many of the productions of our day, we could not give an affirmative reply to these questions; but with respect to Dr. Henry's work, we give such an answer with-

out hesitation. Though it has taken the familiar form of an epistolary correspondence, it is really a philosophical analysis of several states of mind which are very common, and very commonly perplexing to an anxious inquirer, with direction and advice correspondent to each. A well executed work of this kind must be peculiarly acceptable and useful to this class of persons, as we can expect but few of them to possess competency to trace accurately the operations of the mind, and unravel for themselves its various windings. Such a work too is very desirable to those who undertake the task of directing the inquirer. It is a task involving the eternal interests of the soul: a task too important to be rested on the individual and unassisted resources of those who are called to perform it. It is a subject of lamentation that many of those whose profession devolves upon them this most interesting duty are but indifferently qualified for its performance: and that many assume the office of advisers and directors to the inquiring mind who possess scarcely a single requisite for the labor. We have been often pained to hear conversion described as a kind of mechanical process, or as the progress of a bodily disease, which commences with a certain train of symptoms and proceeds with regular steps till it comes to a crisis and then leaves the constitution in a new state. Such empirics make no allowance for the variety which difference of education, opinions, prejudices, habits, and natural temperament, may introduce into religious experience. If a person exhibits the features of the Christian character in never so strong relief, yet if his conversion has not been marked by the prescribed symptoms and stages, he can with difficulty be admitted within the pale of charity.

That department of mental philosophy which respects the religious affections, and especially that specific part which would meet the exigencies of an anxious inquirer, has not received due attention from the sages who have undertaken to analyze the operations of the mind and exhibit man to himself. Whether this neglect has arisen from incompetency through want of personal experience, or from dislike to the subject, it is unnecessary to decide, while the fact is obvious. Until we received Dr. Henry's Letters we had no book which we could put into the hands of an inquirer with confidence that it was suited to his wants. Doddridge's Rise and Progress has too much of the fault which we have already noticed. It marks out a single course, a single train of exercises, leading to certain results, with little variation. Though it is in high estimation in the religious world, and we doubt not has been an instrument of much good, yet we doubt whether a majority of anxious inquirers would derive assistance from it. Many from not finding the prescribed course correspondent to their own feelings would be disheartened, and none we presume, would be relieved of their perplexities by it. Indeed the author scarcely attempts any relief of such perplexities, as frequently if not generally arise in the inquirer's mind. Edwards' Treatise upon the Religious Affections, for an advanced state of religious experience, and for persons of considerable intellectual attainments, is pre-eminently useful. He does not however attempt a solution of the difficulties which often exist in the mind of a serious inquirer—those difficulties contemplated in Dr. Henry's work; and the very profoundness of his treatise unfits it for the condition of the anxious, and especially for those of ordinary attainments. The impatience incident to a state of anxiety forbids long investigation and attention to nice discriminations. The instructions adapted to such a state are plain and simple. We have found

few anxious inquirers who had sufficient patience to give this work of Edwards a careful perusal. Yet the inquirer needs some directory. He finds his mind in a new state. Unacquainted with the nature of religion, he has fears and perplexities, and a variety of feelings which he cannot account for; he wonders why it is thus with him; he is ashamed to disclose his feelings and anxieties; he wearies himself to no purpose, and is often tempted to abandon all thoughts of religion. In this condition, how welcome would be a guide who had travelled through the labyrinth; who had acquainted himself with all its windings, and who had conducted others through it.

With such a welcome will Dr. H.'s letters be received and read, we think by the perplexed and anxious inquirer. He seems to have experienced some of the difficulties which he describes and solves. He had been much employed as a spiritual guide to awakened and distressed sinners, and to doubting Christians. And it is matter of devout gratitude that the Great Head of the Church directed such a man to put the result of his own thoughts and observations upon paper. From the impressions which we had received of Dr. Henry's character, of his strength of intellect, his delicacy of feeling, his Christian simplicity, and the warmth of his piety, we were prepared to expect much from his pen: but his Letters have exceeded our expectations. We consider him to have entered a field not before sufficiently explored; to have laid open entanglements and cleared away obstacles which have often retarded those who would escape from the "city of destruction to Immanuel's land;" and to have erected clearer way-marks at the openings of some of those devious paths which have conducted bewildered seekers to the gates of despair. We trust that these Letters will be blessed by the Spirit of Grace, not only as the means of consolation and strength, but as the instrument of saving many from ruin. Dr. H. though dead, will long speak to the conscience and the heart of the trembling inquirer.

The subjects of these letters having no very intimate connexion, are presented without plan; and they are too numerous to admit of a convenient synopsis. We shall therefore in the order of the letters, present to our readers only a few qotations, accompanied with such remarks as we deem illustrative, or appropriate, as it is our main object to induce them to read the book.

In the first Letter, Dr. H. notices the fact and the pretences of that disposition so common among thoughtful sinners and doubting Christians, to conceal their religious anxieties. The real cause of this concealment, he states in the following passage.

> The mover of all this mischief is that most secret of agents—*pride*. There is no need of defining, no need of explaining the operation of this principle; and it is wholly useless to quarrel with terms. Let him who speaks of this *delicacy*, and continues to foster it, examine the first feelings to which it gives rise: let him compare these feelings together, and note well their selfishness; and see if it be possible to escape our conclusion. Yes, pride has its retired habits as well as modesty, its seemly aspect, and its very diffidence of manner. And it is hence, that among the children of God, tho consciousness that their mutual infirmities are known to each other, and the corresponding fear that they might generate a distrust of their sincerity, very often stand in the way of a fulfilment of that prophecy which the latter days shall complete—"then they that feared the Lord spake often one to another." pp. 30, 31.

We have no doubt that the true cause is here exposed. By an artful misnomer its hatefulness is disguised from the subject of it. And we verily believe that this secrecy is not only a source of immense suffering, but a most effectual method of resisting the Holy Spirit. When the truth is

pressed upon the conscience so as to excite uneasiness; especially when the impression is protracted, there is little room to question the agency by which it is produced. That Spirit whose sword is the word, has directed the instrument to its appropriate work. A sense of dissatisfaction would induce to a change of conduct; feeling would impel to action. But by a law of our nature, emotions which do not result in action soon lose their vividness and gradually fade away and die. Affections which do not find expression are smothered, and will not long continue their existence. Concealment often proves "fixed air, the choke-damp of death," to the excited feeling, the awakened conscience, and the half-formed resolution. When the god of this world finds his subjects alarmed and ready to flee for escape, he attempts to shame them away from the sources and the means of deliverance.

The danger of concealment and inaction is thus pourtrayed by the author.

Now whatever the degree of your feelings, all this is an operation of divine power; and—let me add—an effort of divine grace. But still it presents only part of the scene in which an awakened soul is the active or passive object. There is much which that soul does not see: and much of which it may seldom think. Angels, who minister to heirs of salvation, rejoice in the conversion of the sinner. Are angels, then, listless spectators of a scene whose result may gladden Heaven? Hell never loses a victim without a malignant effort to retain it. And are these lost spirits idle in such an hour? Do not imagine that these are the mere suggestions of fancy. The value of an immortal soul is not too small to deserve this interest.

Nor is this all. There are two other considerations which attach importance to this state of mind, beyond that of any former period of life: The light which shines so clearly from the Law and the Gospel, not only aggravates the guilt of every sin committed in it, but renders every hour's delay more criminal in the sight of God. This is an awful truth, however little it may have occupied our thoughts. The sins of other hours, their neglects and follies, are committed under less restraint and with less compunctions of conscience. And sad as is the record they bear against us, they are comparatively small. But when the Spirit of God has flung his brightness around duty and sin, and rendered them both unequivocal in our sight—when we are feelingly sensible that we are arrested in a career of danger—even the unchecked sin of *thought* has a power to blind the understanding, and to sear the conscience, beyond the *act* of iniquity, on another occasion.

The other consideration is this: Every trifle in your circumstances is likely to produce some positive effect upon your condition as an Inquirer. At other times, the influence of little events may reach but a little way. But at this period, when the heart receives an impression from every thing that can reach it—when tendencies of good or evil supplant each other so easily—it is not impossible that the eternal doom of the soul may be suspended by an apparently negative matter.

There are political moments when the fate of an Empire hangs on a trifle, and the welfare of its millions is to be secured or lost. It is so, too, in the struggle of an awakened sinner: when hope may be won or abandoned, even without the interference of a ruling passion. Here, then, I cannot omit saying, that there is no idea more erroneous than that which is sometimes held by the friends of one who has been aroused to a sense of danger, and led to some seriousness of thought: I mean the idea that all is now well; that the convicted is "in a good way:" as if piety had already commenced its reign in the bosom, or a credible assurance were given of its future influence. pp. 37—39.

Many an awakened sinner who is afraid to pursue an inquiry into his true condition may find a description of his case in Letter III.

Let me repeat what I have already hinted,—and I may have reason to apply to other instances—that, in the case

before us, the inquirer has no defined object in view. He is led to serious thought but it is to no distinct purpose. He is in the condition of one who hears a vague report of personal alarm, without being able to conjecture its meaning, or its nature; desiring to anticipate the evil, without knowing where to direct his energies. Yet even from *him*, this Inquirer differs in one unhappy respect: such a man would examine all that could throw light on the truth; he would meet intelligence halfway. Not so here. There is a want of that candor to himself, which even the law of self-preservation should suggest. And he continues brooding with a half-affected sorrow, over an indefinite evil. And, perhaps, uttering secret murmers to himself, which tend as much to harrass his mind as to alienate his soul still more from his God. Has one in this situation a right to complain of his failure? Has he not stood back from the accomplishment of his own end?—The adage of one who understood the heart is too easily verified —"the foolishness of man perverteth his way: and his heart fretteth against the Lord."*

But we will imagine such a one to have advanced further. We will suppose him to have seen enough to know that a more serious developement awaits him: and that, if he continue his pursuit, he must encounter the spectacle of moral deformity which an unrenewed spirit always exhibits. He sees enough to create an alarm,—not on account of his danger, but on account of the pain which will accompany perseverance in his investigation. It is a *present* ill which he dreads. The terrors of Eternity are removed still further off, while he is engrossed with these apprehensions. If he go on, he must suffer:—and he has arrived at a point of reflection near enough to obtain some general idea what that suffering would be; and to see that the path to Calvary may be one of distress; that the call which invites him to Christ is one which reminds him of wretchedness and guilt. And that the act of obeying it must be one of self-abasement. To proceed, then, is, as it were, in search of sorrow. "If"—says one in such a state—"if faith and repentance would come of themselves,—or if conviction would bring, at once, that distress which would immediately procure the favor of Christ, I should be satisfied to encounter it. But to go on making painful discoveries—becoming the executioner of my peace—it is requiring too much."

And what heart burnings ensue! And the secret thought is, "God *ought* to do more to help me!"

Now there are two reasons why this man gives up the important question before him: one of these, I have already said, is the *dread of present suffering*—the natural disposition to postpone a day of distress. He had been instructed to approach the Saviour directly; but no sooner had he seen a part of the path he was to have travelled, than he relinquished the design.

The second reason is found in a feeling common to this state of mind; and may be expressed in the following language—"I have certainly made some discovery into the state of my heart: I have arrived within a certain distance of my object: *I can reach the point again at pleasure.* It is some satisfaction to see what I can do. I am encouraged, therefore, to return to the world.

A third case may be found in the *buoyancy of feeling* which so easily rises, after a momentary depression, higher than ever: that temper, which unless grief give it sobriety, it is difficult to arrest long enough to effect any important purpose. In such an instance, serious impressions come and go at the call of a trifle. But they come as the light cloud which flings a shadow over the gaieties of the heart: and the little circumstance of external temptation —joined, as it always is, to the reluctance of an unsanctified heart to the scheme of grace—removes them again. The remembrance of a favorite amusement—so unlike the present unwelcome sobriety—disheartens and discourages: and even the thought of a frivolous jest whets the appetite again for worldly amusements. This is a lamentable state, in which the hopes of an immortal soul remain at the mercy of a petty incident. But the consideration of that very truth ought to furnish an inducement to more substantial resolutions, and to create a more effectual alarm of danger.

Unhappily, this is not always the effect. The mind of such a man easily deceives him. After having once aban-

doned the pursuit, he may return to it again with more earnestness: and with some additional hope from his former experience. And he may do so again and again—for such a mind is the only one liable to frequent awakenings—but we may see him, in every instance, deciding against himself, with the utter impossibility of success. Yet is it not acquired habits of which he is complaining, or on which he charges all his difficulty?—habits, which, if they stand in the way of his spiritual welfare, are equally sinful and dangerous: and which are as certainly preparing their harvest of future remorse, as those more postive and flagrant. It is indeed a hapless spectacle which the Inquirer here displays; when, like the idolatrous Jew, in whom the strength of habitual sin was too great for his conviction he exclaims,—"there is no hope; no; I have loved idols, and after them *will* I go!" But, if he took pains to examine the feelings with which this plaint is uttered, his conclusion would be more unhappy than he now suffers it to be. Let us look at it, passing,—for its frequency, in one form or other renders it worthy of notice. pp. 79—84.

A page or two further on the stale excuse drawn from the doctrine of election perverted, is well answered. We are persuaded that this excuse derives strength, and makes reply unsatisfactory, from a mistake concerning the doctrine which is not always designed or wilful. The decree of election is considered as preceding in the order of nature the purpose of atonement, and as having no reference to the sinner's voluntary rejection of offered mercy. This view of the subject gives plausibility to several objections. But in our view "the purpose of election contemplates men not only as fallen and depraved, but as having rejected offered mercy." And the doctrine itself is simply the purpose of God to grant the effectual influences of his Spirit to prevent the universal rejection of the atonement,—to secure the salvation of some who without such influences would not, though they might, accept the gospel. This purpose of God therefore imposes no restraint,—it prevents more from availing themselves of the gracious overtures of their sovereign. It creates no certainty which does not exist without it, that any will refuse compliance with the terms of salvation. It furnishes no evidence that God does not really and unequivocally desire the salvation of all men,—that his invitation is either limited or insincere.

The delusions of the awakened sinner where impressions are wearing off are next exposed.

But an *avowed* abandonment is not universal, even among those who appear to have lost interest in the subject. We hear some stating their determination to continue their inquiry—"*I am seeking.*"—Few expressions are more illusive than this. It may be honestly uttered; but is very frequently not so. And it is one of those instances of perverting Scripture language, which a common mistake has sanctioned: a mistake to which I shall advert hereafter. At present, I would say to such a one —"your interest in religion diminished in the failure of your expectations: you were unwilling to admit to yourself that you were relinquishing all hope,—for this would have been a painful thought. You were determined to continue in the same round of duties, although they were discharged with insensibility, and heartlessness. This course you considered a kind of neutral agency; in which, if there were no comfort, there could be no danger. Here, too, you hoped that some light might gradually break in upon you, and you profess to "*wait patiently*," because it is the direction of the Word of God. But can this dealing be approved? Will a heartless round of form lead you to that grace which you profess to be seeking? And does not this very contentment, while you are without spiritual peace, tell against you? You are *seeking?*—then it is for an object which you undervalue, and which excites no feeling of anxiety. There *is* danger in your present situation, and that most imminent. It is *not* neutral ground on which you are standing. Every hour in which you remain out of Christ, you are increasing your

guilt, and diminishing your hope of pardon. And the pretext with which you would satisfy your conscience, is one which favors the natural inclinations of the heart."—And how frequent are the instances in which a death-like lethargy supervenes! All the little sensibility that had existed, perceptibly giving way to a conscious stupidity: the form of piety adopted, in the place of its principle: and the reluctance to confess to himself that he was returning to the world, gradually lost in its cares and its pleasures.

In such an instance as this, in which the pursuit so called may have continued for a long time, the most common result is that of embracing some doctrinal error. The nature of evangelical religion is questioned: so is that of a change of heart; or the latter is discredited altogether: and the self-satisfying reasoning is—"I may have been mistaken in my expectations. My anxiety has left me; but my present peace may be the answer of prayer: and although I cannot perceive any difference between my present state, and that of some months since, excepting that habit has reconciled me more to outward forms, may I not be safe?" How readily is stupidity mistaken for a heavenly peace, after remaining in such a condition as this! And how completely is the soul invested in an armour which no arrow of conviction can penetrate.

Or, where this is not exactly the state of mind in which a long continuance of fruitless form has left the Inquirer, another plea is sometimes advanced, nearly as delusive and dangerous as the last. It is this; *I am waiting for a day of power.* I have seen that power displayed in the conversion of others. I continue in the way of it. I remain at the pool until the troubling of the waters." pp. 93—96.

We have not only seen those who were thus practising deception upon themselves, but we have heard instruction and advice which favored the deception. We have heard the sinner directed to "Wait God's time" of relief. A sad perversion of language! The distressed sinner is thus treated, and he learns to consider himself, as a helpless creature suffering under calamity, desirous of applying the remedy for his disease, but having no power to do so; rather than as an obstinate recusant who will not apply the remedy which is presented to him and urged upon him. The tendency of such instruction is most dangerous. If followed it exonerates his conscience from the guilt of his present state of mind and relieves him from that painful sense of obligation which usually brings the sinner to the footstool of mercy. The commiseration frequently expressed by friends for sinners in an unsubdued state is injudicious and often leads to unhappy results. The only scriptural, and therefore the only safe course, is, to set before them in the clearest light their own blame-worthiness, their true condition, the provision of divine mercy, and Saviour's love, and the long-suffering and waiting condescension of an offended God. To increase the sinner's terror is not always desirable, perhaps not always safe: but there is no fear of overwhelming his conscience with a sense of guilt and obligation. This is precisely the effect which enlightened benevolence desires, for without it he rarely if ever lays down the weapons of rebellion.

In Letter IV. our author notices the pernicious consequences of a common propensity in awakened sinners to suppose that their religious experience must exactly accord with that of some one whom they have seen, or whose history they have heard or read. The consequences can hardly have escaped the observation of any one who has been at all conversant with persons under religious impressions, or with doubting Christians. The anxious inquirer labors to produce in himself just such a state of feeling, of terror and distress. If unsuccessful, as he generally is, he concludes that his prospects are hopeless. On account of this propensity it is with regret that we hear well-meaning, but imprudent Christians

relate to anxious inquirers their own marvellous experiences: and it has led us to doubt the expediency of publishing a minute history of extraordinary cases in accounts of revivals. They may indeed benefit some, but they mislead and produce unavailing distress in more. In these histories many exercises are related which have no necessary connexion with religion, and result from causes wholly foreign from it. Though we fully believe that the operations of the Spirit in some important respects are similar in all cases,—that he gives the truth access to the conscience and the heart, and produces the same fruits, in all who are converted; yet the emotions which result from these operations are almost endlessly diversified, by differences in degrees of knowledge, previous sentiments, habits, and natural structure and disposition of mind. Perhaps the correct histories of no two cases would in all respects correspond.

In his fourth Letter, Dr. Henry obviates the difficulty which arises in the minds of some inquirers respecting the propriety of their attempting to pray. But in the phraseology which, probably through inattention, he has employed to express a scriptural truth, he has left some discrepancy between that truth and the conclusion of his own argument. He says, (p. 111.) "I am aware that from the scriptural truth—the prayers of the wicked are an abomination to the Lord—it has been argued that the unrenewed man ought not to attempt such an act." Yet by his reasoning and by a quotation from Dr. Dwight, he shows that there are some prayers of wicked men which are not an abomination. The apparent discrepancy will be reconciled by a correct reading and interpretation of the passages of scripture which relate to this subject. We are not aware that the precise proposition "The prayers of the wicked are an abomination to the Lord," is contained in the scriptures, or that the proposition without qualification and as it is applied to awakened sinners expresses a scriptural truth. The passage commonly referred to as containing it, is the following: The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. If it be said that the word "sacrifice," in the first part of the parallelism corresponds with the word "prayer" in the second part, and is to be understood in the same sense with it; still it is evident that the passage has respect to a formal religious service—which being performed in this light by a man of wicked life, its obvious insincerity makes it abominable. Thus it is said also in another passage, He that turneth away his ear from hearing the law, even his prayer shall be an abomination. But the prayers which Dr. Henry and Dr. Dwight regard as not sinful, are those cries of the awakened sinner for mercy or help which he utters from the impulse of distress, from fear of punishment, and the desire of deliverance; without any apprehension that he does it as the performance of a prescribed religious duty. Such a prayer is not that "sacrifice" which Solomon had in view, and has not in it the same inconsistency and hypocrisy. But he that "turns away his ear from hearing the law" manifests such a contempt of the divine authority, as proves the hollowness of his religious performances.

These passages therefore do not prove that all prayers of unregenerate men are sinful. But if they are so, still we have no difficulty in exhorting sinners to pray. The fact that they have never prayed with right affections is no reason why they should not now pray with such affections, and no certain evidence that they will not so pray. They are with propriety exhorted to pray and perform every other duty, as they are exhorted at once to surrender themselves to the Saviour and be at peace with God.

As the question respecting prayer involves the character of all those actions which are prompted by religious anxiety, and by which the inquirer would promote the interests of his soul,—his attendance upon the means of grace generally,—we would take still broader ground and say that the actions which spring from the mere dread of natural evil and the desire of natural good, instinctive affections, are not sinful, unless they are prohibited by a divine command, or are directed to the accomplishment of a forbidden purpose. The fear of evil and the desire of natural good, which result from our physical constitution, are no more the subject of praise or blame than the circulation of the blood. The actions which proceed from them must derive their character from the purpose to which they are directed and the law by which God has required them to be regulated. To obtain deliverance from eternal torment is not a forbidden purpose: to read the scriptures or hear them explained and enforced, to attend to the truths which God has revealed and consider the motives which he has set before us, are not prohibited actions. It is possible therefore that an unrenewed sinner shall attend upon the means of grace and not commit sin in so doing. Those who believe that every action of an unrenewed man is positively sinful, even that attendance upon the means of grace which is prompted by instinctive dread of misery, either involve themselves in the absurdity of exhorting men to commit sin; or they must discourage them from attending upon the means of grace. We are aware that they attempt to escape from this dilemma by saying that a sinner should be directed to be holy at once,—to perform every act for the glory of God. But no being can act rationally without considering the motives to action; no one can become holy, without understanding the motives to holiness, or the glory of God without correct apprehensions of the character of God and a knowledge of his requirements. If therefore the sinner is ignorant, or if his apprehensions of the character of God and duty are erroneous, they require an impossibility. They require him to be holy before he understands the motives to holiness; to glorify God before he understands his character and claims, or the service which will please him.

For our own part we are not troubled with apprehensions of encouraging men to sin by exhortations to attend upon the means of grace. It is true that under the means of grace unrenewed men will probably commit sin (and who does not); but their simple attendance upon these means for the purpose of learning their true interest and the motives to seek it, constitutes no part of their sin. This sentiment does not imply any state of neutrality. A man's ultimate purpose determines his character, and he remains of the same character until that purpose is changed; but considering the motives to change that purpose is not furthering or promoting it.

In his fourth Letter, Dr. H. considers a complaint often made by inquirers "in the following words; "My heart is insensible to the truths of which my judgment is convinced; I am incapable of feeling on the only matter which is worthy of emotion." He justly supposes that the complaint very often originates in a deception respecting the nature of our emotions, and a false estimate of their importance. A very happy illustration of our liability to deception, and of the influence of emotion and principle is given at pages 122, 123.

A statement of human misery and wretchedness, made before two persons, may produce the following effects: one may be touched with sympathy; and the tears which flow, may

lead to a persuasion of tenderness of heart. The other may hear the tale with an unaltered eye, and yet think deeply. The first may shrink from entering the abode of squalid misery, and exhibit no movement of principle; while the second will devote time and care to mitigate the evils of the sufferer. These are things of daily observation. So there are those who can shed tears of apparent sorrow, when the pathetic tale of a Saviour's life and death is told; while the fixed thought of others may be accompanied with unmoistened cheeks: but the feelings of the first may be "as the early dew," while the impressions of the second are as indelible as the etchings of steel. Now which was the *neighbor* here? which the Levite, and the Samaritan? A difference—a most essential difference—must be admitted to exist, in both physical and moral constitution, and it should not be forgotten that while a physical weakness may lead to what is called tenderness of feeling, this ready access to tears which relieve an oppression, may prevent an abiding effect on the mind. I would not say that it is always thus: But I would not hesitate to say, that we are not always proper judges of our feelings; and that the self-jealous Inquirer is very likely to deceive himself in the judgment he passes.

We agree with our author where he says, "a certain tenderness of feeling is necessary as an evidence of our earnestness; but its extent is not to be prescribed, and we cannot judge of it always ourselves. Nor is this all; apart from what I have said the same subjects will not affect constitutions of equal feeling in the same way or to the same extent. And yet they may produce the same results by apparently different means."

Ordinary minds in the examination of their spiritual state do not make the proper distinction between mere passive emotions and the choices, the active preferences of the mind; between sentimentalism and principle. Believing that religion consists principally in the affections, they place more reliance upon the emotions than upon the decisions of the will. Though it is true that religion is chiefly concerned with the affections, yet we take the choices or preferences of the mind to be the most important class of its affections, and to constitute what we mean by the term heart, when we correctly use it in reference to our spiritual state. The choices, preferences, or purposes, of the mind, form its moral character. But its emotions depend on its physical structure, its connexion with a bodily organization, and on external circumstances over which it has no control. The emotions therefore do not indicate with any certainty its moral or spiritual state. There is no more fallacious criterion of self-examination.

Another perplexity into which the mind of the inquirer is sometimes thrown, Dr. H. supposes to result from indistinct conceptions of sin; he is much agitated, he complains that he has little or no conviction. Cases of this kind are of frequent occurrence; and this seeming absurdity is presented to us of a person greatly distressed, because he is no more distressed. This perplexity results from ignorance of two things. Indistinct conceptions of sin from ignorance of the divine requirements, in their nature or extent, and anxiety because we are not more distressed, from ignorance of the nature of conviction. The cause of perplexity points out the means of relief. We can never have clear views of our own sinfulness without a competent knowledge of God's requirements and a comparison of our affections, purposes and actions with this standard. By the law is the knowledge of sin. The anxiety of the inquirer because he feels no more pungent distress, would probably be relieved by a correct knowledge of the nature of conviction. There is scarcely any subject of such immediate interest to inquirers of which they have more vague notions. They generally con-

sider any distress about sin, or the unhappy condition into which it has thrown them, as conviction; and pungency as essential to its happy result. But conviction, when stripped of its concomitants and adjuncts, is simply a perception of the contrariety of our affections, purposes, and conduct to the law of God. This is followed by a painful sense of guilt, and obligation. Terror from fear of punishment, though a frequent, is not a necessary concomitant, as immediate execution of wrath may not be expected, and hope of escape may be indulged at the same time.

That sense of blame-worthiness from which flows evangelical sorrow implies further, a perception of the reasonableness of the divine requirements, and of the justice and kindness of the Lawgiver. The most pungent distress which we have ever witnessed in awakened sinners, seemed to proceed from the sudden discovery of guilt and condemnation in persons grossly ignorant of the way and means of escape, or from an apprehension that the day of grace was passed, or that some other peculiarity rendered the case of the individual hopeless. These causes of distress are evidently accidental, and by no means necessary accompaniments of conviction.

The direction which is given by Dr. H. to an inquirer who complains of his moral weakness and says he can do nothing, is, we should think, liable to misconception.

> "True,"—I would say,—"you can do nothing. The Word of God has affirmed this before you admitted it; you are brought only to an experimental conviction of what you would not believe until this moment. Receive, then, more readily the converse of this truth —*Christ can do all things for you.* Surrender, therefore, your heart to him *now*,—when the lesson of your own insufficiency is so plain. p. 146.

If the meaning be, as we presume it is, the sinner's liability through the influence of habitual inclination and the force of temptation to fail in the performance of his resolutions, the direction is pertinent. The moment a sinner surrenders himself to Christ, and looks to him for the influence of his Spirit, the promise of God secures the necessary aid. But some might take his meaning to be, that the inquirer is convinced of an imbecility which renders it physically and absolutely impossible to keep his resolution, or to do any thing spiritually good. The direction then would be a mockery of his suffering. For the surrender of the soul to Christ is one of the greatest spiritual efforts, the very thing which he felt himself most unable to perform. The direction is undoubtedly correct, but it should be clothed in such language as will not encourage the sinner to believe that he has any other weakness than that of habitual disinclination and perverseness.

In conclusion, we have perhaps never read a book, except the Bible, with whose sentiments we could more exactly accord, and few which appear to us better calculated to be useful, than the one which has now occupied our attention. Dr. H. appears to take a common-sense view of every subject in his Letters, and these views seem to have been formed from a practical acquaintance with the matters of which he treats. When these Letters shall be known they will be esteemed an important treasure, not only by anxious inquirers, but by those who have any concern in religious instruction; and will be regarded as a valuable closet companion to the practical Christian.

We have not read them with the eye of verbal criticism, yet they deserve commendation in respect to style. It has a simplicity and perspicuity which accommodate it to the condition of the unlearned, and a refinement which will delight the learned reader.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

COLLEGIATE RECORD FOR 1828.

Colleges.	Graduates.		Colleges.	Graduates.		Colleges.	Graduates.	
	A.B	M.D		A.B	M.D		A.B	M.D
Waterville,	12		Brown,	25	3	Princeton,	25	
Bowdoin,	20	27	Washington, Ct.	13		Univ. Penn.	11	
Dartmouth,	41	11	Yale,	82	29	West. U. Penn.	4	4
Burlington,	4	9	Columbia,	29		Dickinson,	20	
Middlebury,	18		Union,	79		Jefferson,	26	
Williams,	18	14	Hamilton,	14		Hampden Sidney,	9	
Amherst,	41		Geneva,	3		Univ. of Georgia,	24	
Harvard,	52	8	Rutgers,	20		Centre, Ky.	3	

Whole number of Graduates, *Academical*, 556; *Medical*, 105.
The above list is as complete as we have had the means of making it.

The Honorary Degrees of D. D. and LL. D. conferred were as follows:—by Bowdoin, that of D.D. on the Rev. Nathan Lord, of Amherst, N. H.; that of LL. D. on the Hon. Stephen Longfellow, of Portland.

Dartmouth, the degree of D. D. on Professor John Smith, of Bangor, Rev. Warren Fay, of Charlestown, Mass. and Rev. Noah Porter, of Farmington, Conn; the degree of LL. D. on the Hon. Charles Marsh, of Woodstock, Vt.

Williams, the degree of D. D. on the Rev. William R. Weeks, of Paris, N. Y.

Amherst, the degree of D. D. on the Rev. Thomas Snell of North Brookfield, Mass.

Brown, the degree of D. D. on the Rev. Alva Woods, President of Transylvania University, and Rev. Daniel Sharp, of Boston; the degree of LL. D. on the Rev. Dr. Nott, President of Union College.

Yale, D. D. on the Rev. William H. De Lancy, Provost of the University of Penn.; LL. D. on Samuel M. Hopkins, Esq. of Albany.

Columbia, D. D. on the Rev. Asa Eaton, Boston, Rev. William B. Sprague, West Springfield, Mass., Rev. William Hendel, Womelsdorf, Pa., Rev. William Berrian, New-York.

Union, D. D. on the Rev. Benjamin B. Wisner, Boston, Rev. Mr. Lacy, Albany, Rev. C. C. Cuylor, Poughkeepsie, N. Y., Rev. Mr. M'Masters, Duanesborough. N. Y.

Rutgers, D. D. on the Rev. Thomas De Witt, N. Y.

Western U. of Penn., D. D. on the Rev. Joseph Kerr, Pittsburg, Penn. Rev. Alexander Bullions, Cambridge, N. Y., and Rev. James R. Wilson, Coldenham, N. Y.

Centre College, D. D. on the Rev. Jeremiah Chamberlain, President of Louisiana College, and Professor Robert Hardin, of Maryville Theological Seminary, Tenn.

PHI BETA KAPPA ANNIVERSARIES.

Alpha of Connecticut,—*Yale:* William Maxwell, Esq. Orator.

Alpha of Massachusetts,—*Harvard:* Jonathan Porter, Esq. Orator; T. J. Hedge, Esq. Poet.

Alpha of New-Hampshire,—*Dartmouth.*

Alpha of New-York,—*Union:* Hon. Judge Conklin, Orator.

Alpha of Maine,—*Bowdoin:* Rev. Benjamin Tappan, Orator; Richard H. Vose, Esq. Poet.

CONCIO AD CLERUM,

At Yale, by the Rev. Nathaniel W. Taylor, D. D.—published by request of the audience.—At Williams, by the Rev. R. S. Storrs;—to be published in the National Preacher.

Resignations and Appointments. The Rev. Dr. Tyler has resigned the Presidency of Dartmouth College, and the Rev. Dr. Lord, of Amherst, N. H. is elected to the office.

Professor Cleaveland, of Bowdoin, has been invited to the Professorship of Natural Philosophy, Chymistry, &c. in the University of Pennsylvania. The Rev. Edward Rutledge, of Stratford, Conn., is appointed Professor of Belles Lettres and Moral Science in the same Institution. Dr. R. M. Pattison, of the University, has received the appointment of Professor of Natural Philosophy in the University of Virginia.

The Rev. Samuel F. Jarvis, D. D. has been elected Professor of Oriental Languages and Literature at Washington College, Conn. Dr. John S. Rogers is elected Professor of Chymistry and Mineralogy, and the Rev. Horatio Potter Professor of Natural Philosophy, in the same Institution.

Presidents of Colleges. Of the Presidents of thirty-four of the oldest Colleges in the United States, thirty-one are Clergymen, and three are Laymen. Of the Clergymen, forty are Presbyterians or Congregationalists, four are Baptists, five Episcopalians, one Dutch Reformed, and one Roman Catholic.

THEOLOGICAL SEMINARIES.

Andover. Anniversary Sept. 24. The Exercises, by the Senior Class were as follows:

Translation of Ps. viii. with an inquiry whether this Psalm refers to the Messiah: H. Allen, Industry, Me.—The meaning of the word Gehenna, as used by the writers of the New Testament: C. N. Ransom, Marietta, Ohio.—Do the Sacred writers employ figurative language to describe the things of the invisible world? and how can it be distinguished? A. J. Leavenworth, Waterbury, Conn. —Interpretation of 2 Cor. v. 21: A. Kingsbury, Coventry, Conn.—The historical parts of the Old Testament considered as affording a knowledge of the human character: C. E. Stowe, Natick.—The Bible a friend to human happiness: S. Williams, Boston.—The Christian Sabbath: L. Luce, Rochester.—Mystery no objection to the Christian Religion: B. Kent, Dorset, Vt.—The doctrines of Grace promotive of Humanity: A. Blanchard, Montpelier, Vt.—The cause of Missions the cause of the Christian church: E. G. Babcock, Milton.—The resurrection of Lazarus a proof of Christianity: S. H. Fletcher, Putney, Vt.—Knowledge of human character, its importance to the Christian Preacher: J. Anderson, Hartford, Conn.—Ulric Zuingle: S. H. Stearns, Bedford.—Instruction an essential characteristic in Sermons: D. Shepley, Norridgewock, Me.—Influence of the Reformation on the cause of learning and religion: A. Stuart, Pittsford, Vt.—The influence of the preacher's work upon his own intellectual and moral character: J. L. Kimball, Lyndon Vt.—The English Pulpit in the 17th century: L. Matthews, Cornwall, Vt.—Appropriate Preaching: C. Fisk, Wrentham.—The Pulpit in the 4th century: J. Spaulding, Thirley.—Causes that affect the character at the American Pulpit: H. G. O. Dwight, New-York.

On the day previous, an Oration was delivered before the Rhetorical Society, by Mr. Lyman Matthews: a poem by Mr. Amos Blanchard, both members of the Senior Class: and an address by the Rev. L. Withington, of Newbury. The subject of the oration, was "The Responsibilities of the Descendants of the Puritans;"—of the poem, "The captive African chief:"—of the address, Originality and Eloquence. In the evening, an oration was delivered before the Society of Inquiry respecting Missions, by Mr. Calvin E. Stowe, "On the advance which is to be expected in Religious Knowledge."

Princeton. The semi-annual examination commenced on Thursday, Sept. 18. On Monday following the Rev. Doctor Green delivered a farewell discourse to the pupils: and in behalf of the Directors, conferred Diplomas on the following fifteen persons, who have gone through the whole course of study prescribed for their three years continuance in the Seminary, viz: William P. Alrich, Isaac N. Candee, John F. Cowan, William Cox, John K. Cunningham, Chauncey E. Goodrich, James Hawthorn, John D. Hughes, William B

M'Ilvaine, James D. Pickands, David R. Preston, George Printz, David R. Riddle, Moses Williamson, and (a man of color) Theodore S. Right.

Three others, viz. Aaron W. Long, John Montgomery, and Samuel B. Smith, of the same class, were examined, and have made the requisite attainments for graduation; but having been absent from the Seminary from ill health or other causes a portion of the three years, could not receive the Diplomatic honors of the Institution.

On Friday evening Sept. 19, an address was delivered before the Society of Inquiry respecting Missions, by Mr. William Hervey, on "The spirit of Missions." A dissertation was also read, by Mr. C. E. Goodrich, on "The motives which should influence the ministers of Christ in the selection of the particular places of their labors."

AUBURN. Annual Examination, Aug. 18. An exhibition was held in the Presbyterian church on the evening of the 19th, when the following addresses were made before the several Societies, in the Seminary, by members of the senior class, previously elected for that purpose. An address on Pulpit eloquence, before the Rhetorical Society, by George W. Warner, of Ohio.—An address on Freedom of Inquiry, before the Theological Society, by Hiram L. Miller, of New Jersey—A Missionary Plea for Greece, addressed to the Society of Inquiry on Missions, by Josiah James Kirkpatrick, of North Carolina.

Other exercises were attended on the afternoon of the day succeeding, in the following order.

The importance of an enlightened and vigorous effort in the cause of Christ, by B. C. Cressy.—The Bible the only true standard of Theology, by D. Witter.—The credulity of Infidels, by C. G. Clark.—The Moral Power of the church, by M. Kimball.—The Macedonian cry from the West, by N. W. Fisher.—Why should so much time be spent in preparing for the Gospel Ministry? by Isaac F. Adams.—Peter's Fall and Recovery, by W. Brobston.—The advantages of a Settled Ministry, by R. Hawley.—The mysteries of Providence, in the early removal of pious and gifted men, by G. E. Furman.

NEWTON. Annual Examination, Sept. 11. There were nine Essays read by members of the Junior Class; four by those of the Middle Class; and one by a member of the Senior Class. An address was delivered before the Society for Missionary Inquiry, by Mr. John Stevens.

BANGOR. Anniversary Aug. 6. The list of exercises, and the number graduated, not received.

Respecting other Theological Seminaries likewise, we are without information.

NEW PUBLICATIONS.

RELIGIOUS.

Concio ad Clerum: a Sermon delivered in the Chapel of Yale College, September 10, 1828. By Nathaniel W. Taylor. New-Haven. pp. 38.

Historical Religous Events, illustrated with engravings. By J. W. Barber. Hartford. D. F. Robinson & Co. 12mo. pp. 148.

The force of Truth at Halifax, N. J. or the Motives for a recent separation from the Church of England, and the constituting of a Baptist Church.

Ministerial Qualifications; a Sermon delivered at a meeting of the Carlisle Presbytery for the Ordination of Messrs M'Kinley and Williamson. By the Rev. G. Duffield.

One Hundred and Twenty Reasons for being a Universalist. By the Rev. Paul Dean. Boston. J. Q. Adams. 18mo. pp. 36.

A Glance at Mr. Dean's One Hundred and Twenty Reasons, for being a Universalist. By the Rev. J. Walker, of Paris, Me.

The Seven Last Plagues or the Vials of the Wrath of God, a Treatise on the Prophecies. By Robert Reid, A. M. Pittsburgh. 12mo. pp. 305.

A Sermon delivered in Beverly, June 18, 1828, on occasion of the Death of the Rev. Abiel Abbot, D. D. By Jas. Flint, D. D. Salem. Foote & Brown. 8vo. pp. 32.

The Influence of the Christian Ministry; a Sermon delivered at the Ordination of the Rev. B. C. Baldwin, Jan. 31, 1828. By J. Nelson. Boston. T. R. Marvin. 8vo. pp. 22.

A Sermon delivered March 21, 1828, at the Ordination of Rev. A. Bigelow, in Walpole, Mass. By Jonathan Bigelow. Boston. T. R. Marvin. 8vo. pp. 20.

Religious Liberty; a Sermon preached Fast day, April 3, 1828. By Wm. Cogswell.

The Clergyman's Companion, containing Occasional Offices of the Protestant Episcopal Church. By John H. Hobart, D. D. New-York.

Short Discourses for the Instruction of the Young. By the Rev. B. H. Draper. Philadelphia.

Review of the Rev. B. Whitman's Discourse on Regeneration. Boston. Pierce & Williams. 8vo. pp. 20.

A Sermon delivered before the Massachusetts Society for Promoting Christian Knowledge, May 20, 1828. By J. Homer, D. D. Boston. Crocker & Brewster. 8vo.

MISCELLANEOUS.

Address delivered before the Peace Society of Windham County, at its Annual Meeting in Brooklyn, August 20th, 1828. By Elisha B. Perkins, Esq. Brooklyn, Con.

Memoirs of the Rev. Herbert Marshall, a Presbyter of the Protestant Episcopal Church. Boston. R. P. & C. Williams. 18mo. pp. 126.

Johnson's Dictionary, improved by Todd; abridged for the use of schools; with an Appendix of Americanisms. Boston. B. Perkins & Co. Small 4to.

A Practical Grammar of the German Language. By Dr. Charles Follen. Boston. Hilliard, Gray & Co. 12mo. pp. 281.

An account of the High School at Rock Spring, Illinois. By Rev. J. M. Peck, one of the Board of Overseers.

Biographical Sketches of Great and Good Men. Designed for the Amusement and Instruction of Young Persons. Boston. Putnam & Hunt.

Letter to a class of Young Ladies upon the study of the History of the United States. By Joseph Emerson. Boston. Crocker & Brewster. 12mo. pp. 36.

A Picture of New York and the Stranger's Guide to the commercial Metropolis of the United States. New York. A. T. Goodrich. 18mo. pp. 492.

A Defence of Free Masonry, in a series of Letters addressed to Solomon Southwick. By Luther Pratt. Troy, N. Y. 12mo.

The Condition of Greece in 1827 & 1828. By Col. J. P. Miller. New York. J. & J. Harper. 12mo. pp. 300.

A Declaration of the Yearly Meeting of Friends held in Philadelphia, respecting the Proceedings of those who have separated themselves from the Society. New York. J. Wood & Sons. 8vo. pp. 32.

An Epistle and Testimony from the Yearly Meeting of Friends, held in New York by adjournment. New York. Mahlon Day. pp. 24.

Intemperance destructive of National Welfare; an Essay. By Joel Mann. Minister of the Gospel in Suffield, Ct.

Lucretia and her Father, a Narrative founded on Fact. By a Clergyman of New-England. Hartford. D. F. Robinson & Co. 18mo. pp. 29.

A Discourse delivered on the Fourth of July, 1828, at Watertown. By Convers Francis. Cambridge. Hilliard & Brown. 8vo. pp. 23.

An Address delivered before the Massachusetts Society for the Suppression of Intemperance. By J. B. Flint, M.D. Boston. Bolles & Dearborn. 8vo. pp. 43.

Errors in Education; a Discourse delivered at the anniversary of the Derby Academy in Hingham, May 21st, 1828. By Convers Francis. Hingham. Farmer & Brown. 8vo. pp. 36.

An Oration delivered before the citizens of Charlestown on the Fourth of July 1828. By Edward Everett. Charlestown. Wheldon & Raymond. 8vo. pp. 43.

Parallel between Intemperance and the Slave Trade; an Address delivered at Amherst, July 4th, 1828. By Heman Humphrey, D. D. Amherst. 8vo. pp. 46.

MONTHLY RECORD.

RELIGIOUS.

The American Board held its Annual Meeting at Philadelphia, Oct. 1st. From the Treasurer's report it appears that the receipts of the year for general purposes, were $102,000; expenditures, $108,000.

The Rev. Dr. Wisner and Henry Hill, Esq. of Boston, and the Rev. Dr. Carnaham, President of Princeton College, were elected members.

The Annual Sermon was preached by the Rev. Dr. Rice, of Virginia. The next meeting is to be at Albany. The Rev. Dr. Alexander of Princeton, is appointed to preach the sermon.

Twenty-four hundred dollars were subscribed during the meeting.

The following abstract from the Annual Report gives a rapid and interesting view of the missions of the Board.

Bombay.—The American mission at this place appears to be in high esteem with the English population; and public opinion is rising in various places in favor of instructing and evangelizing the natives. Much harmony prevails between the London Mis. Society, the Church Mis. Society, the Scottish Society and the American Missionaries, in their efforts to benefit the people of the East. At their joint meeting in December last, favorable events in different places were reported, and among them the conversion of five individuals. The number of hearers on the Sabbath, at the Mission Chapel, was on the increase. A second edition of the New Testament has been commenced; and is, probably, now finished and in the hands of the people. The press is also engaged in furnishing school books, religious tracts, and portions of the Scriptures, according to the exigencies of the mission. In December 1826, there were 24 free schools under the care of the mission, containing 1499 boys and 86 girls; also 10 other schools exclusively for females, containing 380.

Ceylon.—This mission has five stations, viz.: Tillipally, Batticotta, Oodooville, Panditeripo and Manepy. At *Tillipally* the disposition to attend public worship, and also the earnestness of the native converts are on the increase; ten or twelve have also been added to their number. At *Batticotta* the Mission Seminary gives large promise of usefulness; the number of students is 62, divided into four classes, and pursuing a regular and liberal course of study. At *Oodooville*, the Rev. Mr. Winslow, besides his regular missionary duties, directs the studies of fourteen pious native youths, who are pursuing a regular theological course. At *Panditeripo*, the native free schools, under the care of Dr. Scudder, are in a very prosperous state, and the gospel is attended with divine influences. At *Manepy* is a boarding school for girls under the care of Mr. Spaulding. About 20 native converts are reported since last year, and others serious. The whole number of hopeful converts, as the fruits of this mission is 120; of these, 100 remain alive and in good standing. Attendance on public worship is increasing. The number of free schools at the several stations is 93; (13 for girls, 34 for boys, and 46 mixed) containing 3380 boys and 942 girls. Total 4322. At the beginning of 1827 the number was smaller, and the average number of the year was 3,800.

Western Asia.—At *Malta* no change of importance had taken place. The mission press is still in motion. The number of books and tracts printed before 1st of November last was 160; of which 62 were in modern Greek, 43 in Italian and 1 in Græco-Turkish. Some of the tracts had passed to second and third editions, large quantities of which have been sent to Greece and the Levant. Besides the American mission press, two others belonging to the Church Missionary Society, and the London Missionary Society, are engaged in the publication of useful works.

Beyroot.—The report embraces the period, between March 13th, 1827, and Feb. 15th 1828. The truth is represented as taking hold on the consciences of men, with extraordinary power, revealing the opposition of the wicked in the most fearful light. Long and interesting details, exhibiting the enmity of the ungodly against the gospel and its heralds, are given, which cannot be condensed for our brief sketch, without losing their interest

Bishops, Patriarchs, &c. seem to take counsel together against the Lord and his annointed. In June last, Messrs. Bird and Goodell came to Malta, to escape the dangers of the war; and the schools have all been abandoned. Several articles have been prepared for the press, such as the four gospels and some sermons, tracts, &c. by Mr. Goodell, Carabet, and Wortabet, which wait for the arrival of Turkish Armenian types.

The Levant.—The remainder of the report under this head, recites the events and incidents of the Rev. Mr. Gridley's journey from Smyrna to Kaisarea; where by an imprudent effort and exposure in climbing Mount Argens, he fell on the very threshold of his missionary labors, to sleep till the earth be no more. It also details the labors and progress of Mr. Brewer, from Constantinople through various places, until his arrival in the United States; and mentions the departure of Mr. King for Greece, under the auspices of a Ladies' Association in the city of New-York, to aid in the distribution of American bounty and engage in evangelical labors there.

Sandwich Islands.—The progress of this interesting mission is represented to be "steady and encouraging," although the opposition of visiters and resident foreigners was increasing. At *Honoruru*, almost all the highest chiefs and those who have the principal influence, are exemplary in their lives and decided friends of the mission. At a general convention last autumn, laws against murder, theft and adultery were unanimously adopted; and the enacting of other laws against flagrant immoralities is contemplated—all in the face of the most violent opposition. The corrupting influence of the mass of seafaring visiters continues: still the floods of ungodliness cannot quench the fire upon their altars. The cause of truth is gaining ground, although the schools and place of public worship is not so well attended. The number of worshippers on the Sabbath is about 2000, and some admissions to the church are recorded. The press at the last date, was engaged in striking off a new edition of hymns, a small tract containing the new laws, and the Gospel of Luke. At *Weimea* in the island of Tauai, the governor, Kaikioeva, was faithful in resisting the wickedness of foreigners and promoting the improvement of the people. At *Lahaina*, the schools are in a flourishing condition, and the eagerness for books great. At *Kairua*, according to advices from the missionaries under date of October 10, last, the year preceding had been one of uninterrupted prosperity, in the preaching of the gospel, the multiplication and increase of the schools, the improvement of the scholars and the work of translating the Scriptures. Between 2000 and 3000 attended public worship on the Sabbath; and in the district of Kohala 5000 attended morning and evening service. About 6000 scholars attend the schools. At *Waikea*, about 1000 attend public worship on the Sabbath in a very orderly manner. At *Kawaroa*, Christianity has obtained so firm a hold on the hearts of the people, that it is no longer necessary to say, "Let him that stole, steal no more." In an open shed, by night and by day, valuable goods are left unguarded, among a community, which, before the introduction of Christianity, were universally thieves. The three first gospels have been translated and sent to this country to be printed, and Luke is probably completed. More than one million pages of tracts and school books have been worked off by the mission press since Mr. Loomis left the island. The remainder of the report under this head is occupied by details concerning the assaults of foreign vessels, especially that of Lieut. Percival. Since the rising of the court of inquiry, touching the conduct of this officer, no intelligence has been received from the navy department.

Cherokees.—The missionary labors of the Board among the Cherokees commenced more than eleven years ago. At *Brainerd*, the state of religious feeling is at times encouraging; and, of late, more than ordinary seriousness is observable. The schools are in a good state. At *Carmel* there is a great increase of knowledge. The number of church members in good standing, is 31. They employ at their own expense, a missionary agent to visit the dark places of the nation, to carry portions of the scripture, hymn books, &c. in manuscript; and to teach from house to house where the people have never heard the gospel. At *Creekpath*, the number of scholars is 31; church mem

bers 17, fruits of the mission. At *Hightower*, the number of scholars is 12; 6 of whom are supported by a native convert. At *Willstown*, the number of scholars is 13. The church is in a good state and the congregation more regular in their attendance. At *Haweis*, 6 have been added to the church; there is a gradual increase of religious influence. Yet intemperance and general dissoluteness prevail among a great portion of the people. At *Candy's creek*, 10 converts added to the church are reported, and four more are proposed for admission. Much religious attention has prevailed during the last summer, some changes of character appear. The school has 30 scholars, and the effects of instruction are evident. At *New Echota*, there is a mission family, and much is expected from the press lately established there. In conclusion, it is to be remarked that the sum of all the ascertained blessings attending this mission is great. In some places, nearly all the adult population can read their own language, great improvement in families, knowledge is much increased, more than 500 children have attended the schools within the last ten years; 200 have attended during the past year, 100 of whom have been residents with and under the immediate care of the mission families. There are 120 communicants, besides some hopeful converts not yet admitted. There are also pious interpreters, at several of the stations.

Chickasaws.—At *Munroe*, a church was formed in 1823, which now consists of 59 members, of whom 8 are natives, 6 whites, and 45 blacks. The eagerness for the word of life and the exercises of the house of God, are so great that some blacks will go ten miles to attend an evening meeting and return by torch light the same night, through foot paths full of mud and water. At *Tokshish*, the school is yet small. Concerning many of the inhabitants, the missionary, Mr. Holmes, writes, "I have never seen a people so hungry for the bread of life." At *Martyn* the preaching of the word is attended with a blessing; 5 conversions are reported, and the seriousness of the people is increasing. At *Caney-creek* is a school. This mission has been a great blessing, already to the natives, and is full of promise for the future.

The Choctaws.—*Elliot.* 49 native pupils are reported as attending the schools at this station; whose proficiency has been quite respectable. 21 of them can write English composition. Others have made advances in the study of English grammar and geography. 185 children have been admitted to the schools, since their commencement. The Sabbath schools are also very prosperous. Considerable improvement has been made in the cultivation of farms and the manner of living: but whiskey is the great impediment to civilization. At *Mayhew*, the school and evangelical instruction continue as heretofore. Successful efforts have been made by the reigning chief to prevent intemperance. In 1825 there were 10 murders in the district in consequence of intoxication; but since the present chief has been in power, only one death by drunkenness has occurred and that was a case of accidental drowning. At *Emmaus*, no material change has taken place; the school is small. At *Mr. Juzon's* the school is small. At *Goshen*, the influence of the mission is felt by the natives; and perceived in the improvement of their farms, clothing and general manners, and also in the decrease of intoxication and murder. At *Aikhunnuh*, Mr. Byington preaches in English and Choctaw. Two native youths from Mayhew, the one a blacksmith, and the other a carpenter, have settled at this place. The people are making some advances in civilization and industry. At *Gibeon*, (late Col. Folsom's) the school is without a teacher. Mr. Byington is expected to remove to this vacant station. At *Hebron*, (near Robert Folsom's) is a small school, taught at present in the Choctaw language. The people are desirous of getting agricultural implements, household furniture, &c. and show a disposition to inquire on the subject of religion.

Cherokees of Arkansaw.—At *Dwight*, the church has received 16 new members, 11 of whom were received on profession of their faith. They appear well and give proof of growth in knowledge and grace. Messrs. Finney and Washburn preach statedly at seven different stations, at the earnest desire of the people. The anxiety in all parts of the nation to hear the gospel is greatly increased. In the schools about 60 scholars attend unsolicited.

At *Mulberry*, the Indians have erected comfortable buildings at their own expense, for the mission, and a school has been opened at their request. More than 30 attend and make good progress.

Osages of Neosho.—At *Union*, the school contains 65 members at the expense of the mission; 20 of whom read in the Testament. No satisfactory evidence of piety exists among the Osages; great indifference and even levity prevails, in view of divine truth. At *Hopefield*, a gradual advance in civilization and a disposition to cultivate the earth is perceived. They also manifest increasing desire for the education of their children; and, for that purpose, send them steadily to the school at *Union*. At *Neosho*, there is neither church nor school. No interest is manifested in the instructions of the gospel, and no improvement in the morals or domestic habits of the people. At *Harmony*, the school consists of 39 children at present, 57 have left it since its commencement. The scholars have good minds and make some proficiency in their studies.—There does not appear, however, to be much ground gained on this territory of the great adversary of souls; theft, lying, gambling, polygamy &c. seem to be almost universally prevalent, and they even ridicule all religious considerations.

Education. If any doubt whether the claims of Education Societies are urgent and the call to sustain them, one which comes from God, we submit for their consideration the following authenticated

FACTS. "At this moment there are six hundred and thirty-six vacant churches connected with our ninety presbyteries, which have no ministrations of the gospel, but from itinerant preachers; and five hundred and two more of our churches have only two hundred and twenty-six pastors, or stated supplies, so that two hundred and seventy-six of the churches said to be supplied, might, with propriety be added to those which are denominated vacant. NINE HUNDRED AND TWELVE MINISTERS *are therefore wanting to give each of our Congregations the entire services of a Pastor.*"

Statement of the Clerk of the General Assembly of the Presbyterian Church, 1828.

"We have no hesitation in saying that three or four hundred dollars might be raised upon an average, in each county in this state, (Ohio) and MORE THAN ONE HUNDRED MINISTERS OF CHRIST *might be immediately introduced into this highly important field of missionary effort.*"

Report of Messrs. Bingham and Pomeroy to the Ex. Com. of A. H. M. Society.

"In the distance of one hundred and twenty miles from Baton Rouge to New Orleans, the most populous part of the state (though the majority of the inhabitants are French, yet very many of them are Americans) it is believed that the first sermon since the world began, remains yet to be preached *on the Sabbath, in the English language.* In the largest and most flourishing parishes of the State, Ascension, and Ibberville (a parish in Louisana is much the same as a county in the old states) with the exception of one Catholic clergyman in each, there is not a minister of the Gospel."

Signed by a number of the Inhabitants of the above Districts in a letter to Home Miss. Soc.

Between TWO HUNDRED and THREE HUNDRED destitute *Congregational* churches are reported in the Minutes of the General Associations of Conn. Mass. and New Hamp.—the General Convention of Vermont, and the General Conference of Maine.

"There is a great call in the German Reformed Church for Gospel ministers. "The Harvast is truly great, but the laborers are few." There are about FOUR HUNDRED CONGREGATIONS belonging to the German Reformed Synod, and only about NINETY MINISTERS, and about Ten students in the Seminary."

Rev. Sam'l Helffenstein to the Sec'ry A. E. S. Feb. 1828.

A large number of *additional* destitute churches, probably exceeding ONE THOUSAND are reported *in the minutes and public documents of other denominations*, as may be seen by the *abstracts* published in the Quar. Jour. of A. E. S. and elsewhere.

"In some of our Presbyteries there is a great deficiency of Ministers to cultivate the surrounding fields: and from this deficiency many churches are entirely destitute of the appointed and stated means of salvation——*In the*

Presbytery of St. Lawrence, efforts for supplying the destitute population HAVE BEEN ARRESTED AND BROUGHT TO A STAND *by the melancholy fact, that ministers cannot be obtained to enter on the service.*

Narrative of Synod of Albany—1828.

"We have been compelled in numerous instances, to turn away from the cry of the needy, *because we had no one to go for us.* There was *no hesitation* felt as to the practicability of obtaining the means to sustain the enterprise, and the field was *white already unto the harvest, but,* THERE WAS NO LABORER TO ENTER IN AND GATHER IT; and we cannot make ministers:—we can make tracts, and multiply Bibles, to the extent of the means which the community may entrust to our disposal; but the Lord of Hosts by his Spirit, and he only can make Christians, and Christian ministers. *Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest.*" IT IS ON THIS ACCOUNT PRINCIPALLY, THAT THE SOCIETY FAILS TO EFFECT ALL THAT IT DESIRES TO ACCOMPLISH FOR THE DESTITUTE IN THE UNITED STATES.

Report of the American Home Missionary Society for 1828.

An active member of the Executive Committee of the above Society stated to the Secretary of the Am. Ed. Soc. since this extract was written, "That the Committee, would not shrink from the responsibility of engaging and employing immediately, ONE THOUSAND MINISTERS of suitable qualifications, could they only be obtained.

THREE QUARTERS OF THE HUMAN RACE, have never yet heard that Christ came into the world to save sinners.

The number of DEATHS of Ministers in the United States, registered in the Quarterly Journal of the American Education Society, *in one year* from July 1827, to July 1828— is 121. *The whole number of ministers of the different denominations,* in U. S. *who die annually, cannot probably be less than One hundred and Fifty.*

The increase of population in the United States, is in the ratio of *One thousand a day,* or, *Three hundred and Sixty thousand, a year;* requiring an annual increase of about *Four hundred ministers,* to keep up with the growth of the country.

The number of students, last year, *in all the Theological Schools,* in the United States was under *Six hundred;* about one third of whom—or *two hundred* would finish their course during the year. Whatever may have been the number of *private students* who entered the ministry without having been connected with any public School —*facts* prove that it was not sufficient to vary *materially* the above lists of destitute churches. THAT DESTITUTION REMAINS STILL.

The Missionary Register makes an abstract from several speeches delivered at the late anniversaries in London, which furnish interesting views of the state and prospects of religion in several countries in Europe.

France.—A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French protestant brethren. Yes, there is not only in England and America and other countries, but in France also, a religious movement—an apparent influence of the grace and blessing of God—making its way gradually among all classes of persons, and likely to produce results of no small moment. Permit me to mention a proof or two of this.

The pastors united for private instruction and prayer during the intervals which the various public assemblies allowed. I was present at four or five of these private meetings; where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, and to animate to the discharge of duty, and draw closer the bonds of Christian love. This one circumstance is a pledge of the divine blessing. Again; tho Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country; it begins to be the centre of charitable activity; there is scarcely a design for the good of mankind, which is not taking root at Paris, and spreading through the Departments. The love of the Bible, and of the Sav-

iour whom the Bible reveals, is producing its natural and beneficial effects.

Who that knows the situation of France twenty years since, does not rejoice and bless God for such a change? The French protestants are a small minority: perhaps not more than one in thirty of the whole population. Infidelity and scepticism, and departures from the fundamental truths of Christianity, had too much infected many of them. I saw myself some who professed themselves to be protestants, but whom, upon conversing with them, I found filled with doubts, and more than doubts, on the truth of Christianity itself. To see, then, our fellow-protestants return to the faith and love of the holy Scriptures—to see religious societies multiply—to see young ministers animated with a pure zeal for the propagation of the gospel—is surely the dawn of a better day, and is no small cause of sincere congratulation and joy.

There was another circumstance which I observed, and which appears to me of great moment. The public taste in France, generally, seems more inclining toward Christianity. The popular infidel writers are losing ground. Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the lectures delivered at the Sorbonne, by the most distinguished scholars and philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled; I heard the professor make an avowal of his belief in Christianity; I heard him ascribe to Christianity the civilization of mankind. I heard him assert the immateriality of the soul. I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted, but I mention it, as a symptom of improvemont which every Englishman will know how to estimate, when he recollects the materialism and scepticism which have pervaded the French schools for so many years. I was present at another lecture where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the scepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the institutions of his country would have improved and elevated his history. The same professor, in a preceding lecture, contrasted the sympathy produced by our English moral writers, who recognised the Christian religion and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of infidelity. I am not intending to say, that every thing was stated by these professors which I could have wished: far, very far from it: but I mention these things as a symtom of that revival of religious feeling which I am persuaded is going on in France.

In such circumstances, the operations of the Bible Society are of inconceivable importance. The good that may be produced by the 14,000 Bibles and Testaments circulated by the Paris Society, and the 50 or 60,000 issued through the means of individual agents in France, during the last year, is more than we can imagine. The public mind in France is turning towards religion. The Roman Catholics are beginning to examine: the influence of the priests decreases daily. The pure word of God is the most powerful and peaceful instrument of effecting the conversion of men.

In short, the impression which I received of the present state of religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the continent, the growing spirit of religious inquiry which is diffusing itself in every part, all led me to anticipate bright days of holiness and truth. The number of actual conversions among individuals, and the spirit of humility and devotion which pervades their religious meetings, are pledges of the divine grace and blessing. We have only to aid them in the temper of kindness and fraternal affection, which is the characteristic of the Bible Society, in order to see the glorious things which the mercy of God may again, after two centuries pour down upon France.—*Rev. Dan. Wilson—Bible Society.*

POLITICAL.

Turkey. Little news has reached us since our last from the seat of war in

the East. The Russians do not appear to be making much progress. Vigorous sorties have been made from several of the Turkish fortresses. In one at Choumla three Russian redoubts were carried and their garrisons cut to pieces. Two Russian generals, Wrede and Ivanhoff, fell in these bloody skirmishes.

Greece is not yet evacuated by Ibrahim Pacha. He idly occupies several fortresses and is said to be contending with famine and the plague. The French expedition to the Morea has sailed in several divisions.

Portugal. The Brazilian Emperor, Don Pedro, has addressed a very singular proclamation to the Portuguese nation; in which he vindicates the character of the Regent from the treachery which is attributed to him, by representing him as compelled to the course he has taken by a faction, and he calls on the people to come to the aid of the Regent, that he may be enabled to administer the government according to the constitution.

Ireland. The civil condition of Ireland, resulting from the agitation of the question of Catholic emancipation, has become a topic of very great interest in the British newspapers. It would seem as if the entire mass of the people was in a state of political ferment. An association exists which embodies the Catholic influence and exerts a power which wherever the Catholic population is predominant is paramount to the civil authorities,—deriving its pecuniary resources from the steady contributions of the devotees of that religion. On the other hand, the Catholic Association is opposed by the "Orangemen" and we know not what other organized associations, which espouse the Protestant side of the question. We find it stated that at one assemblage in August from 30,000 to 50,000 "stout young fellows capable of bearing arms" of this party were present. A Mr. Ellis, late member of Parliament, complaining of the Government in not putting down the Catholic combination, said the Government were ignorant of the Protestant power, and that "Ireland had 400,000 Orangemen, armed, organized, intelligent, and brave—ready to start into the field at a moment's warning." Yet it is evident that the Catholic power is very formidable; and by what means to neutralize it the wise men of Britain seem to be at a loss to know. For ourselves we have never had but one opinion on that subject; and it has seemed to us an anomaly in British policy that her profound politicians should not have learned from all history that the cry of *persecution* is the surest means of strengthening a religious party.

From a speech by Mr. Dawson at one of the popular meetings we extract a passage as giving a striking picture of that unhappy country.

It is my duty to state to the meeting my opinions with respect to that great question; and I beg the attention of this company to the description of the condition to which, in my opinion, this subject has reduced the country. In place of an exclusive devotion to the business of life, an industrious pursuit of professional occupations, the only certain road to wealth and eminence, this question has made every man, from the peer to the peasant, a politician; it is the absorbing topic of every man's discourse, and it is in consequence the fruitful parent of exaggerated fears, of unmeasured pretensions, of personal hatred, of religious fury, of political strife, of calumny, of abuse, and persecution, such as is not to be found in any other part of the civilized world. Would that the whole evil ended here; but we may see what the mischief of such a state of things must be in the convulsed state of society, and the annihilation of all those ties upon which the well-being of society depends. The state of Ireland is an anomaly in the history of civilized nations. It is true that we have a Government to which an outward obedience is shown, which is responsible to Parliament and answerable to God for the manner of administering its functions; but it is equally true, that an immense majority of the people look up, not to the legitimate Government, but to an irresponsible and self-constituted association, for the administration of the affairs of the country. The peace of Ireland depends not upon the Government of the King, but upon the dictation of the Catholic Association. (Cries of "More 's the shame; shame! why not put it down?") It has defied the Government, and trampled upon the law of the land—and it is beyond contradiction that the same power which banished a

Cabinet Minister from the representation of his county, because he was a Minister of the king, can maintain or disturb the peace of the country, just as it suits their caprice or ambition. The same danger impends over every institution established by law. The Church enjoys its dignity, and the clergy enjoy their revenues by the law of the land; but we know not how soon it may please the Catholic Association to issue its anathemas against the payment of tythes, and what man is hardy enough to say that the Catholic people will disobey its mandates? It depends upon the Catholic Association, no man can deny it, whether the clergy are to receive their incomes or not. (Uproar.) The condition of the landlords, is not more consoling—already they have been robbed of their influence over their tenantry—already they are become but mere cyphers upon their estates; nay, in many places, they are worse than cyphers; they have been forced to become the tools of their domineering masters, the Catholic priesthood, and it depends upon a single breath, a single resolution of the Catholic Association, whether the landlords are to be robbed of their rents or not. So perfect a system of organization was never yet achieved by any body not possessing the legitimate powers of Government; it is powerful, it is arrogant, it derides, and it has triumphed over the enactments of the Legislature.——————

There never was a time when the whole Catholic body was so completely roused and engrossed by political passions as at present. They have found out the value of union; they have put in practice the secret of combination; the clergy and the laity are the contrivers, but the people are the tools by which this extraordinary power has been gained; but soon they will find their own force, and some audacious democrat will start up, who will spurn all restraints, civil, political, and spiritual, and who will consign the whole power of Ireland to an absolute and senseless mob.

ORDINATIONS AND INSTALLATIONS.

Sept. 17—The Rev. CHARLES S. ADAMS over the Congregational church in Newfield, Me. Sermon by the Rev. Mr. Tappan of Augusta.

Sept. 17—The Rev. BENNET TYLER, D. D. was installed Pastor of the Second church in Portland, Me. Sermon by the Rev. Jonathan Cogswell, of Saco.

Sept. 17—The Rev. H. H. TAPPAN was ordained over the Congregational church in Pittsfield, Mass. Sermon by the Rev. Dr. Griffin of Williams College.

Sept. 17—The Rev. EBENEZER E. CUMMINGS over the Baptist church in Salisbury, N. H. Sermon by the Rev. O. Tracy.

Sept. 18—The Rev. MOSES SAWYER over the Second Congregational church in Scarborough, Me. Sermon by the Rev. Daniel Fitz of Ipswich.

Sept. 18—The Rev. CHARLES M. BROWN over the First Congregational church in Lemster, N. H. Sermon by the Rev. Horace B. Chapin of Amherst.

Sept. 20—The Rev. HERVEY BALL was ordained at Hingham as an evangelist. Sermon by the Rev. Mr. Knowles of Boston.

Sept. 24—The Rev. JOSEPH MARSH was ordained Pastor of the Congregational church in Pomfret, Vt. The Rev. JONATHAN LEAVITT and JOHN A. AVERY were ordained at the same time as evangelists. Sermon by the Rev. Professor Howe of Dartmouth.

Sept. 25—The Rev. JOHN SPAULDING, ADDISON KINGSBURY, CALVIN N. RANSOM, SAMUEL H. FLETCHER, and CHARLES R. FISK were ordained at Newburyport. Sermon by the Rev. Dr. Dana.

Sept. 27—The Rev. SAMUEL AARON was ordained to the work of the ministry at New Britain, Penn.

Sept 30—The Rev. Mr. KISSAM was installed Pastor of the Reformed Dutch church at Bethlehem, N. Y. Sermon by the Rev. John Ludlow of Albany.

Oct. 1—The Rev. DAVID STARRET was installed Pastor of the Congregational church at Litchfield Corner, Me. Sermon by the Rev. Benjamin Tappan.

Oct. 1—The Rev. BENJAMIN RICE was installed Pastor of the First Congregational church in New Gloucester, Me. Sermon by the Rev. Mr. Pomeroy of Gorham.

Oct. 2—The Rev. ISAAC M'ILLVAINE was installed over the Presbyterian church of Lansingburg, N. Y. Sermon by the Rev. Mr. Prime.

Oct. 24—The Rev. JUDSON A. ROOT, over the church in North Branford, Conn. At the same time, Messrs. CHESTER BIRGE, SANFORD LAWTON, and STEPHEN TOPLIFF, as evangelists. Sermon by the Rev. Samuel Merwin of New-Haven.

Errata. In our September No. p. 455, for *I dare answer*, read *I dare not answer*: p. 456, l. 6 fr. top, for *inflexible* read *ineffable*.

THE

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RELIGIOUS COMMUNICATIONS.

BIBLIACA, NO. IV.—INVESTIGATION OF THE USUS LOQUENDI OF SCRIPTURE RELATIVE TO SPIRITUAL CREATION.

We are aware that some of the canons of Biblical criticism promulgated at the present day would require us to exercise the nicest caution in affixing a *spiritual* or *secondary sense* to any word or sentence in the inspired writings. With all due respect however to the just laws of interpretation, we cannot bring ourselves to submit to the frigid code abovementioned, or to believe that Rational scholiasts, or infidel annotators, however useful they may occasionally be in eliciting the import of Hebrew or Greek terms—and many of them certainly have shown too much rank hostility to the truth, not to be made subservient to its advancement in some way—are the proper persons to lay down the rules of sacred hermeneutics. We shall presume therefore to enter upon the following exercitation by taking for granted the fact of a *spiritual sense;* and that not merely in passages which are elsewhere expressly interpreted by inspired writers in such a sense, but in numberless others, both in the Old Testament and in the New.

We shall take it for granted that the books of Moses, the Prophets, and the Psalms, contain many things which are strictly *typical* in their nature and design; as for instance, that the ancient nation of Israel, or "Israel after the flesh," was, and was designed to be, a type of "Israel after the Spirit," or the true people of God under the Gospel dispensation, and consequently that in many cases the language which is originally predicated of the former, is more fully and emphatically true of the latter. And so of other things. It no doubt requires a sound discretion to the determination of the interior senses of Scripture, but that there are such senses, and that they may be ascertained without the danger of running into licentious, visionary, or absurd constructions, we see no more reason to doubt, than that the Bible is adapted to every stage of religious attainment, or that the very same passage which contains *milk* for children, affords *strong meat* for grown men.

Our present design is to investigate the import of one or two scriptural expressions relative to the work of *spiritual creation;* and this we design to do by an induction of several examples forming a connected chain of elucidation, which we trust will not be without its interest, though it may possibly subject the writer to the imputation of leaning much more strongly to the school of Coccius than to that of Grotius—an obliquity to which he readily pleads guilty. But however this may be, he is persuaded the millenium of theology will have arrived when the true

meaning of God's word is ascertained, not through the medium of metaphysics, creeds, or lexicons, but by the true *inductive method*, and making the usus loquendi the grand master-key to unlock the doctrines, precepts and prophecies of the scriptures.

The Hebrew tongue has several different terms which are usually employed to express the act of *creation*, *formation*, or *production*, without distinctly implying whether the creation be from pre-existent matter or not. This must be gathered from the context. These terms are ברא, יצר, and עשה; commonly, though not uniformly, rendered in the Greek version of the LXX. by κτιζω, πλαζω, and ποιεω; of which, κτιζω, and its derivates κτισις and κτισμα, occur by far the most frequently in the New Testament. That the most simple, natural, and original application of these terms in both languages, is to express *material creation*, or *formation*, is unquestionable; at the same time, as we have no means of attaining just conceptions of *spiritual* objects or operations, but through the medium of language primarily adapted to things *sensible* and *material*, these terms are made use of in the sacred writings to represent that *new creation* or *moral renovation* which is wrought by the Spirit of God in the souls of his people. And though the general idea of this fact is familiar to all who are conversant with the Bible, it will probably be found that a somewhat close and particular analysis of the subject will cast the light of a satisfactory solution upon several dark and difficult passages.

The following citations from the Old Testament will prepare us for the more ample discoveries of the same truth in the New; remarking by the way, that the degree to which the usus loquendi of the New Testament is regulated by that of the Old, (we mean in the originals) is but imperfectly appreciated, and that after all that has been done in this department, a flood of light yet remains to be poured from this source on the interpretation of the Evangelists and Apostles.

Psalm li. 10. CREATE (ברא—Gr. κτισον) *in me a clean heart, and renew a right spirit within me.*

Ps. cii. 18. *This shall be written for the generation to come, and* THE PEOPLE WHICH SHALL BE CREATED (נברא עם—Gr. λαος ὁ κτιζομενος) *shall praise the Lord.* Compare with this

Ps. xxii. 31. *They—shall declare his righteousness to a* NATION THAT SHALL BE BORN. (לעם נולד—Gr. λαω τῳ τεχθησομενῳ)

Is. xliii. 7. *I will say to the north give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have* CREATED HIM (בראתיו—Gr. κατεσκευασα αυτον) *for my glory; I have* FORMED HIM (יצרתיו—Gr. ἐπλασα αυτον); *yea, I have* MADE HIM (עשיתיו—Gr. ἐποιησα αυτον.)

Is. lxv. 17, 18. *For behold,* I CREATE (הנני בורא) *new heavens and a new earth—be ye glad and rejoice forever in that which I* CREATE, *for behold, I* CREATE *Jerusalem a rejoicing and her people a joy.*

xliii. 21. *This people have I* FORMED (עם זו יצרתי—Gr. λαον μου ὃν περιεποιησαμην) *for myself; they shall show forth my praise.*

Observe now the parallel language of the New Testament.

1 Pet. ii. 9. *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people,* (λαος εις περιποιησιν) *that ye should show forth the praises, &c.*

Eph. ii. 10. *For we are his* WORK-

MANSHIP, (ποιημα) CREATED (κτισθεντες) *in Christ Jesus unto good works.*

Chap. iv. 24. *That ye put on the new man* (καινον ανθρωπον) *which after God is* CREATED (κτισθεντα) *in righteousness and true holiness.*

2 Cor. v. 17. *Wherefore if any man is in Christ he is a* NEW CREATION (κτισις καινη.)

Gal. vi. 15. *For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a* NEW CREATION (καινη κτισις.)

The above cited passages clearly bring to our view a people of divine extraction, a holy seed, upon whom a supernatural renovation has passed, and towards whom, consequently, the Most High sustains the relation of CREATOR, in a different sense from what he does towards the rest of human kind. This people, as we have before intimated, were prefigured by his ancient Israel; and so far as the two people are considered in this relation to each other, what is affirmed of the peculiar and supernatural generation of the one, may be regarded as holding equally true of the other. The attributes and predicates of the type, naturally glide into those of the antitype, and vice versa. Accordingly we find the prophet saying,

Is. xliii. 1. *Thus saith the Lord that* FORMED THEE (בֹּרְאֶךָ) *O Jacob,*

that CREATED THEE (יְצָרֶךָ) *O Israel.*

Ver. 15. *I am the Lord, your Holy One, the* CREATOR OF ISRAEL (בֹּרֵא יִשְׂרָאֵל.) Perhaps the following passage in Peter may be understood in the same sense.

1 Pet. iv. 19. *That they commit the keeping of their souls unto God as a* FAITHFUL CREATOR (ως τω πιστῃ κτιστῃ.) That is, to that Creator, who, having formed them anew, would be faithful to his promises, as might be inferred from the relation he now bore to them.

The following passages having reference to Christ, considered in his all-important relation to this new creation—the spiritual Genesis—are too conspicuous to be passed by without notice. Although the name and nature of God Supreme are in this "one Mediator between God and man," yet the sacred writers frequently labor to establish also with the utmost clearness his community of nature with his redeemed people, and to bring him viewed as man, as near to them as possible in the likeness of their spiritual origin, corresponding graces, related sufferings, similar death unto sin, and kindred resurrection to eternal life and glory. It should not surprise us, therefore, to find in numerous instances the very same expressions applied to Christ and his people—the head and the members—for the Apostle tells us that "both he that sanctifieth and they that are sanctified are *all of one.*" They are mutually assimilated to each other in the whole process of their divine nativity and sanctified life, as far as their distinct natures render such an inter-conformity possible. Of the two following passages we observe, that unless it be granted that the second was designed by the Holy Spirit, in framing the usus loquendi of his word, to contain an express allusion to the first, or an adoption of it as a *sufficiently correct*, though not *literal*, version of the original Hebrew, but little stress is to be placed upon it in the present investigation.

Prov. viii. 22. *The Lord possessed* (קָנָנִי) *me in the beginning of his ways.* Thus rendered by the LXX. Κυριος εκτισε με αρχην οδων αυτου. Our English translators have gratuitously, and we think erroneously, supplied the preposition *in*, which entirely changes the phasis of the Hebrew reading. The true translation no doubt would be—*The Lord possessed me* AS *the beginning of his ways.* It may be questioned by the reader, whether this passage, spoken

of Wisdom, or indeed the whole chapter, has any reference whatever to Christ. We answer, that we leave it to him to judge whether the inspired penman of the Apocalypse, intended an allusion to this passage in the following. For ourselves we think he did.

Rev. iii. 14. *These things saith the Amen, the faithful and true Witness,* THE BEGINNING OF THE CREATION OF GOD (ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. Compare this with

Col. i. 15—17. *Who is the image of the invisible God, the* FIRST-BORN OF THE WHOLE CREATION (πρωτοτοκος πασης κτισεως) *for by him* (rather in connection with him) *were all things created* (ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα) *that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: allthings were created* (τὰ πάντα) *by him and for him. And he is before all things* (πρὸ πάντων) *and by him all things consist. And he is the head of the body, the church; who is the beginning,* (ἀρχὴ) *the first born from the dead* (πρωτοτοκος ἐκ τῶν νεκρῶν) *that in all things he might have the preeminence.*

We are aware that this is relied on as a proof-text in support of the proper divinity of our Lord, and of his efficient agency in the creation of the *material* universe; and as we cordially believe the doctrine, we are not prepared to deny that this passage legitimately proves it. At the same time we conceive that this sense of a material creation does not come up to the plenitude of the Apostle's meaning. We strongly question whether the *primary* and *predominant* import of the passage has reference to the creation of the visible heavens and earth, and the various orders of intelligences. Without excluding this, we rather apprehend its main bearing is on the *new creation*—the *spiritual economy*—the μελλουσαν οἰκουμενην (Heb. ii. 5,) of which Immanuel himself forms the most prominent part, and occupies the highest station; this dispensation being subjected in all its departments to his Mediatorial supremacy. This view of the matter we think is confirmed by the express mention of "the church" in the 16th verse.

We have alluded to the term οἰκουμενη which occurs in the place already cited, and also in ch. i. 6, of the same Epistle. *When he bringeth again the first-begotten into the world* (εἰς τὴν οἰκουμενην) *he saith, Let all the angels of God worship him.* This we do not understand of the material world—the terraqueous globe—which we inhabit, and into which Jesus was brought at his incarnation, but of the dispensation—age (αιων)—or economy, upon which the Messiah entered at his resurrection, when he was by the right hand of God exalted, and manifested to be the Son of God with power, and fully advanced to his highest glory as Mediator, being then inaugurated as Lord and Head of his kingdom, and appointed to administer a spiritual dominion over his *new created people.* With this view of Christ's post, resurrection, dignity, and glory, and with the preceding exposition in our minds, we may perhaps suggest an improved rendering of the final clause of Heb. ix. 11; *That is to say, not of this building.* We render it literally—*not of this* CREATION, (οὐ ταυτης τῆς κτισεως.) We have only to conceive of Christ's having now entered upon a purely spiritual dispensation—which fact forms the key to the whole Epistle to the Hebrews, and in which light alone the Apostle seems determined to *know* Christ, (2 Cor. v. 16,) an economy in which types, and ceremonies, and holy places, and sacrificial offerings are done away, and the great antitype has come, and having passed into the heavens, has to do with "a greater and more perfect Tabernacle, not made with hands, that is to say, not of this CREATION:"

not pertaining to the visible, earthly Jewish system, but one adapted to the genius of the *spiritual creation*, and all is plain and easy.

A single additional passage, involving the term and the topic in question, is all that I shall consider at present. Taking the above exposition as a clue, we may venture to advance into the mazes of the much-disputed paragraph in the eighth of Romans ver. 19—23, respecting the earnest expectation, unwilling subjection, &c. of what the Apostle terms *the creature*, or perhaps more correctly rendered the CREATION (κτισις.) We may not have attained perfectly to the sense of the Apostle; but we are persuaded that if that sense is ever reached by an interpreter, it must be by a similar process to that which we have instituted—a careful induction of parallelisms.

The result of our examination of the passage is that we are not prepared to affix any *one exclusive meaning* to the word κτισις in this connexion, and perhaps the fault of former expositions has been the attempting to ascertain some *single genuine sense*, while every other has been studiously discarded. Still, we imagine the previous discussion will enable us to *limit* and *restrict* the signification within somewhat narrower bounds than have frequently been given it, and to determine its most *legitimate* meaning. The most common, leading, and predominant usage of a particular phrase is surely entitled to great respect whenever we are endeavoring to settle its import in a doubtful connection. If we mistake not, the remarks already made have gone far to establish one prevailing import of the term in question—to wit, that of *spiritual creation*. And though it be admitted that several instances occur in which it has an unlimited application to the *whole human race*—as when it is said *Go, preach the gospel to every* CREATURE (τη πασῃ κτισει;) and, *neither is there any* CREATURE (κτισις) *that is not manifest in his sight*; yet it usually specifies the *regenerated portion* of mankind. In the present case therefore we think it safe to confine it to the *human race*, excluding all the provinces of the inanimate creation, and at the same time to contract still more its *dominant* signification, and regard it as having a *primary* and *emphatic* reference to that class of men who are made *new creatures* in Christ.

We beg the reader to note the context. The Apostle is speaking to Christians and of Christians. In ver. 16 he had said, "The Spirit itself beareth witness with our spirit that we are the children of God." But to this he conceives that an objection might be urged on the score of the sufferings and afflictions to which the people of God—even his new creation—are subject in this life. But this was an old objection. The Psalmist had stumbled at this stumbling stone, and "his feet had well nigh slipped." The royal Ecclesiast had made it the text and burden of his plaintive discourse "that there was one event to the righteous and the wicked:" and the godly in all ages had had the waters of a full and bitter cup wrung out to them. Paul, therefore, whose mind was deeply imbued with the letter and the spirit of the Old Testament Scriptures, and probably had at the time those or similar portions of it suggested to his thoughts, admits the fact, but denies the inference; which if we understand his scope, he does mainly by the two following arguments: 1. That the Spirit of God whose operations are according to truth, wrought in believers a strong expectation and confident hope of deliverance. 2. That the Providence of God so overruled their afflictions, and made them work together for good, that they were not to be regarded as at all militating with the reality of their justified state. This then we conceive is the

drift of the passage, having a *main* reference to the sufferings of Christians, yet not so exclusively so, but that his language may fairly be considered as recognising the whole human family—the creature of God in an eminent sense—as sharing in the calamity. This view of the subject we shall endeavor to confirm by a more particular consideration of the words, in giving which we shall make some slight variations from the common translation, for the propriety of which we simply refer the reader to the original, unbroken by our modern division into verses.

Ch. viii. 19. *For the earnest expectation of the* CREATURE (κτισεως) *waiteth for the manifestation of the sons of God.* That is, there is in believers a confident anticipation—an imbued expectancy—an instinctive looking-for, of a day of deliverance; when the blessedness of their lot as the sons of God shall be manifested in their perfect enlargement from all trouble and sorrow forever. If the *creature* here be understood, as it is by some, of the inanimate creation, we see not how the assertion tends particularly to the consolation of believers.

Ver. 20. 26. *For the* CREATION (κτισις) *has been made subject to vanity*—and is kept so—(*not willingly, but by reason of him that hath subjected the same*) *in hope that the* CREATION *itself also* (ἡ αυτη κτισις) *shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.* The inquiry is now to be answered. What is to be understood by the *vanity* (ματαιοτης) here spoken of? The other passages in which this word is found in the New Testament,—and they are but two—will afford us little aid in the explanation. Eph. iv. 17. *That ye walk not as other Gentiles walk in the vanity* (ματαιοτητι) *of their minds.* 2 Pet. ii. 18. *When they speak great swelling words of vanity.* The apostle evidently intends something in this place very different from a mere corrupt state of mind, and where shall we find a clue to guide us to his meaning? We have intimated that noticing the *objection* abovementioned, he probably had *the general drift of the book of Ecclesiastes* in his mind's eye. And the use of this turn strongly confirms the supposition; for no word occurs more frequently in Solomon's sermon, and the whole strain of that book goes to proclaim the *vanity* of our mortal lot considered as a *suffering* lot. "*Vanity of vanities* (ματαιοτης ματαιοτητων) saith the preacher, all is *vanity* (τα παντα ματαιοτης)." "All things come alike to all: there is one event to the righteous and to the wicked."—"There is a *vanity* (ματαιοτης) which is done upon the earth, that there be just men unto whom it happeneth according to the work of the wicked."—"Seeing there be many things that increase vanity (ματαιοτητα) is man the better? For who knoweth what is good for man in this life, all the days of his vain life (ματαιοτητος αυτου,) which spreadeth as a shadow."—"Therefore I went about to cause my heart to despair of all the labor which I took under the sun." These quotations might be indefinitely multiplied, but the labor would be superfluous. Every pious reader is apprised of the general tenor of this book of Solomon, and we presume will perceive at once how naturally it would occur to the apostle's mind in treating of this *common-place of the Tempter*—the afflictions of the saints. Our object is gained if we have satisfactorily accounted for the use of the term (ματαιοτης) in this connection: for in accounting for it, we do in fact explain it, and pour a concentration of light upon the whole passage.

The sacred writers having touched upon the condition of man in this life—even righteous regenerated man—and allowed that it was calamitous, though not hopeless, digresses for a moment according to a usual custom with him, into a kind of collateral con-

ment on the subject, and assures his readers, that this unhappy state as it respects the new creation is a fancied one—that it is against the grain—an oppressive durance under which they remain by constraint, and from which they are sighing to be set free—that this innate longing desire for release is the working of the new nature within, and consequently a pledge of its being effected, seeing the very Spirit itself aided their infirmities in this respect with ineffable groanings, of whice the burden was *deliverance! deliverance!!* Nevertheless, as He that hath subjected them to this allotment has wise ends to answer by it, they submit for the present, upheld by the animating hope that such a creation as they have now become, particularly their bodies, being made temples of the Holy Ghost, though now for a season rendered the seats of suffering and the prey of corruption, shall partake of a glorious liberty and receive redemption from every curse. The apostle's express mention of *the body* in ver. 23, leads us to consider it embraced and holding a place in the expectant new creation. By the "bondage of corruption" we suppose is intended the body's liability to disease, wasting, death, and putrefaction in the grave; the very acmè and consummation of the *vanity* before described.

Ver. 22, 23. *For we know that* THE WHOLE CREATION (πασα κτισις) *groaneth and travaileth in pain together until now: And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.*

Well might the Apostle, speaking in the name of Christians who were taught of God and were familiar with his word, say, *We know* that such has been the disastrous lot of good men in all ages; for a large portion of the word is occupied with the records of the fact, and especially the book of the Royal Preacher abovementioned may be considered as a kind of vocal organ giving vent to the sighs and groans of an oppressed creation. But not only, he adds, are we informed upon divine authority that this has invariably been the case in all past periods, but we find the same economy still continues. Even we ourselves, Apostles and others, who live under a more perfect dispensation, and have the first fruits of the Spirit, find by experience that we are not exempt from the universal law: we are compelled to take up the lamentations of our fathers, and echo the groans which have sounded from the heaving bosoms of the saints in all ages; and we are intensely looking forward, together with the whole body of the new creation, to the day of our complete adoption, the bright and welcome ears of our finished sorrows.

G. B.

REMARKS ON ROMANS v. 14.

Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

In this verse a class of persons is spoken of, who are said (1.) to have lived before Moses; (2.) to have sinned; (3.) not to have sinned like Adam; and (4.) to have experienced death, which is otherwise the consequence of sin. An interesting inquiry naturally arises, Of whom does the Apostle speak.

The generally received opinion has been, that he is speaking of *infants before actual transgression*, and of course that by sin is intended *imputed* sin. To such a view of the subject there are weighty objections.

1. In the whole context before and after, there is no mention of infants, nor any allusion to them. Such an allusion is not contained in

the phrase *all men*, which occurs so often in this chapter; for this expression is meant to designate, not men of different ages and capacities, but men of all nations, that is, Gentiles as well as Jews. This will be evident to any one who reflects that the extension of the gospel to the Gentiles was one of the principal points of controversy in the apostolic age.

2. There was no reason for the specific mention of infants that lived *before* the giving of the Mosaic law, rather than of those that lived *after* that event, for both classes of infants are similarly situated as it respects sinning against God or against his law.

3. If infant children were intended, then, at least according to the form in which the doctrine of imputation is usually held, we might have expected the directly opposite mode of expression, viz. them that *had* sinned after the similitude of Adam's transgression.

4. The fact that infant children may suffer pain and death before they commit actual sin, does not prove that the apostle had them in view. The animal creation are the subjects of similar suffering, and so is man frequently before he sees the light of life. The Apostle is evidently speaking of man in the perfection of his nature, on whom he could urge and enforce moral duty. In general reasonings of the kind here given, there is no necessity nor occasion to make individual exceptions.

5. The word *αμαρτάνω*, which is rendered *to sin*, naturally implies actual transgression. On the meaning of this word in ver. 12, Witsius remarks, (Econ. Cov. B. I. Ch. 1. Sect. 8.) "It is very clear to any not bewitched with prejudice, that when the Apostle affirms, that all *have sinned*, he speaks of an act of sinning, or of an actual sin; the very term, *to sin*, denoting an action. It is one thing to sin, another to be sinful, if I may so speak." With this language I fully accord, although Witsius himself supposes that this sin was the first sin of Adam imputed to all men.

6. It was aside from the design of St. Paul to advance the idea of the imputation of Adam's first sin. He had proved the guilt of all men; that of the Jews in violating a positive law, and that of the Gentiles in violating a law written in their hearts, Rom. ii. 15. Adam first violated a positive law of his Maker; the connexion of his posterity with him was such, that they individually when they begin to act, begin to sin personally, and of course become obnoxious to death.

St. Paul, having stated, verse 12. that all have sinned, proceeds to prove it. "13. For until the law, sin was in the world: but sin is not imputed when there is no law. 14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

Those of the human race who lived between Adam and Moses, died without having violated the particular law given to our first parents; but, as death follows only sin; and sin implies a law, therefore there must have been a law, different from the special prohibition prescribed to Adam, and prior to the law revealed through Moses. This is the law of nature referred to in Romans ii. 15. The sin, therefore, of which the Apostle speaks is a sin against some law: but sin imputed to infants before actual transgression, is not of this character.

6. When the Apostle speaks of the sins of the Gentiles, and of those of the Jews, in the preceding chapters, he does not speak of the imputed sin of Adam, or of depravity of nature previous to actual transgression, but of *personal* sins. He labors to convince Jews and Gentiles of mature years, such as could understand him, that men, and that they themselves

therefore were personally sinners. He insists on this subject here, and it best corresponded with his object, and with the whole train of his reasoning, to show that all men are actual transgressors by the influence of their relation to Adam. The fact that Adam's first sin is imputed to all men, would not have proved this; nor would it have been proved, barely by the fact that men have an original depravity derived from Adam, which is prior to personal or actual sins, but will surely produce them. He had been demonstrating the fact that living intelligent men were sinners, and he pursues this demonstration here.

8. The Apostle writes, verse 20, "Moreover the law entered that the offence might abound." This language implies that there already existed a law, which mankind transgressed; and the law which entered *increased* these transgressions. No law could enter which could increase the guilt of the original apostasy, or of the depravity which flowed down from Adam. But if we suppose, that the Apostle speaks of the law of *nature*, as that law, in the violation of which all have sinned, then we can easily understand how the law enters and makes the offence abound. By the law of nature I mean the eternal, immutable rule of right and wrong, of which the moral law is the sum, in its application to man. President Edwards says, (Original Sin, B. II. ch. 4. sect. 2.) "The law which is the original and universal rule of righteousness and judgment to all mankind, was another law, of far more ancient date, even the law of nature, which began as early as the human nature began, and was established with the first father of mankind, and in him with the whole race. The positive precept of abstaining from the forbidden fruit, being given for the trial of his compliance with this law of nature; of which the main rule is supreme regard to God and his will."

The law *which entered*, the moral law, made a fuller revelation of this *original* law; and the actual sins of men became more criminal, and to human view more numerous.

9. The contrast between Christ and Adam requires a different exposition.

Adam is the head of the whole human race. All who have descended from him have, simply by their connexion with him, become sinners and have died in consequence.

Now if merely our relation to Adam as his children produces such direful effects; "much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many." Our relation with Adam was not voluntary, our connexion with Christ is. Our relation with Adam affects us, by means of motives, exerting an influence on moral agents. But the motives exhibited in the gospel, and operating by faith, do triumph over all the influence exerted by our condition as the offspring of Adam.

The grace of God and the gift by grace through Jesus Christ abound to us, by gospel motives operating on us, and making us personally righteous in a measure; and then by procuring our pardon as sinners, through the faith in Christ, which has been produced. The proper contrast to this is not, the imputation of Adam's sin, or the derivation of a sinful depravity, which is prior to actual sin; but the real contrast is, the corrupting influence of the circumstances, in which men, as moral agents, now exist, in consequence of Adam's sin; an influence which makes them immediately personally sinful.

V. 16. "The judgment was by one to condemnation." The *single, first* sin of Adam produced, in its whole effects, such a change, that all his offspring are immediately when they commence moral action sinful,

and of course condemned; and immediately therefore, Adam was by the just judgment of God driven from paradise, a place, where it was certain none of his posterity would be fit to dwell. "But the free gift is of many offences unto justification." By the influence of Adam's sin, all his posterity have sinned *personally*, but their many offences are forgiven through Christ.

V. 17. "For if by one man's offence death reigned by one;" if one man's sin made all his posterity to sin, simply by the circumstances which they inherited from him, as their father; "much more they," who are more closely united to Christ, and "who receive abundance of the grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

V. 18. In this verse there is an ellipsis to be supplied. There is some ground for considering the 18th verse as properly coming immediately after the 12th,—the 13th, 14th, 15th, 16th, and 17th verses being a parenthesis; and then supplying the ellipsis in the 18th verse from the 12th, we should read it in this manner. "Therefore, as by the offence of one, sin entered into the world and came upon all men to condemnation, even so the free gift by the abundance of grace and the gift of righteousness came upon all men unto justification of life."

Ver. 19. "For as by one man's disobedience many were made sinners." The word ἁμαρτωλοί, here translated *sinners*, is a noun, and is applied in the New Testament, to persons openly and extremely corrupt, usually occurring in connexion with Publicans, who were a notoriously depraved class. It is used as a noun for persons actually and flagrantly sinning. In three cases alone it is used as an adjective; Mark viii. 38, "this adulterous and sinful generation." Luke v. 8, Peter said to Jesus "I am a sinful man," but the translators might consistently with their practice in other cases have translated "I am a man who am a sinner." Rom. vii. 18, "that sin by the commandment might become exceeding sinful."

It is therefore more agreeable to the usual meaning of the word, ἁμαρτωλοί, to suppose it means, immediately, the world who are living and acting before us in circumstances in which they can exhibit their moral character. "By one man's disobedience many," even all mankind, "were constituted sinners," they became personal offenders; and they are great transgressors when their age, knowledge, strength and opportunities permit it.

In the same manner do many become by their union with Christ *righteous*, by the renovation of their natures, and the pardon of their sins through the blood of Jesus.

10. The 21st verse affords an argument for my interpretation. "That as sin hath reigned unto death, even so might grace reign through righteousness." To whom is the language applied *sin hath reigned unto death*. To infants? No, but to those in whom sin abounded by the entrance of the law. These could be only such as could understand the law. What offence could abound except personal transgressions? It was sin abounding that reigned unto death, and no sin could abound but actual, personal; for the sin of Adam is one single sin, forever the same in its circumstances and guilt, and never could be made to abound, and if imputed to his offspring, must be the same to them when imputed, as it was to Adam, the moment it was committed.

11. It may be a fact that all individuals of the human race have a moral character, and are holy or unholy, the instant they begin to exist. But the fact of the depravity of infants, is in my apprehension much less kept in view in the Scriptures, than many have supposed. The

doctrine is important, but it is not so important as the truth, that all those who have knowledge and understanding to exhibit a moral character, and who can be the objects of reasoning and persuasion, are personally sinful. It appears to be the design of the Holy Spirit to convince the Jews and Gentiles, who might hear the gospel, and who were of age to do this, that they were sinners, and that all such persons had ever been considered sinners, even from the time of Adam. The reasoning may indeed show that infants are sinners, but this was not the grand design of the Apostle.

I will suppose that I am, like Paul, writing an epistle to a congregation in a heathen land. I first mention the gross vices that have prevailed in the nations around them; and show how God punishes those vices. I then appeal to their consciences, and remind them that they can discern and condemn what is wrong in their neighbors; and therefore justly be condemned for it themselves. I would then show that the best persons among them, who might be as good as Abraham was, were still not justified by their works, and finally I would prove that all men have been sinners from the beginning, because all have died. I wish to prove not so much that they were born sinners, as that they are sinners now. I am laboring to make them feel their present sinfulness, and it is more to my purpose to prove that all men of their years and experience have in all periods of the world been sinful: than that they have been sinful in infancy. E. M.

MEMOIR OF ENOCH PERKINS, ESQ.

In the progress of eighteen hundred years, Christian principle has expanded itself into forms as various as the circumstances and native temperament of those who have been under its influence. Many of these forms have been delineated, with more or less accuracy, and with different shades of excellence, according to the subject and the skill of the painter. Were they all to be collected and arranged in one vast gallery, we should find a rich group, of martyrs who bled for the defence of our common faith—of ministers who prayed and studied and preached away their lives for the salvation of their people—and of youth who remembered their Creator when the freshness of early scenes invited them to think only of the world. But of civilians the group would be comparatively meagre. A few, whom some bright display of intellect, or some bursts of eloquence made conspicuous, might be seen on the canvass,—but of the many whose course was marked by no uncommon brilliancy, though they uniformly manifested the strictness of Christian principle, and at every step scattered some blessing on mankind, scarcely a trace appears. Perhaps it is owing to the want of scenes in their life fitted for the pencil, that they have been suffered to go down to oblivion, or to live only in the oral tradition of a few family friends. Certainly it is not because their example is less salutary or needful than that of others. But whatever be the cause, this department of biography is but partially furnished. If the following sketch of a respected friend shall add any thing to its stores, and excite others in similar circumstances, to imitate the virtues delineated, the object for which it is undertaken will be attained.

Enoch Perkins, Esq. was born in Norwich, in this State, in the year 1760. He was the son of Matthew Perkins. He graduated at Yale College in 1781. As a scholar, he held a high rank in his class for the correctness as well as extent of his acquisitions. After studying law with William Channing, Esq. of Newport, R. I., he spent two years and a half as a Tutor in Yale College, and then established himself in his profes-

sion at Hartford, in 1786. Here he resided, in the active and faithful discharge of duty until his death, which took place, after a short, but violent sickness, August 28, 1828.

The life of Mr. Perkins was one of uncommon evenness, and affords no incidents which here require a more particular notice. The qualities of his intellect and heart will be best illustrated by an exhibition of their effects.

In the *domestic relations*, he appeared to peculiar advantage. His character was formed by principle and not by circumstances. Hence he had not one character at home, and another radically different abroad. Kind, but firm, he won the warmest affection and respect of his family. In parental government he mingled strictness with tenderness and familiarity. His views of education were uncommonly judicious. He promoted habits of investigation and reflection in those about him, not only by his own example, but by suggesting interesting subjects of thought. His conversation was always instructive. His house was the seat of that kind, sincere hospitality so characteristic of a former generation. The Sabbath he observed with great strictness—for he loved its holy hours, its sacred duties. To him it was never a weariness. The services of the sanctuary, and when these were finished, the pages of inspiration, or sound theological writings, delighted and refreshed his mind.

Mr. Perkins was distinguished for a thorough acquaintance with his profession. He had deeply investigated its principles, and was, to no common degree, skilled in the forms of legal processes. His services in this department were often put in requisition. In the preparation of a cause he spared no pains. The great points in it were clearly before his mind. His clients never suffered by his negligence. As a legal adviser his opinion had obviously great weight with his brethren, and his moral worth won their highest respect. In 1809, he was appointed attorney for the State, for the county of Hartford. In this office, he discharged his duty as a public prosecutor with a characteristic regard to moral principle. His soul had no sympathy with crime; and it was not to be expected that one who allowed not delinquencies in himself, should look with indulgence on those of others. But when from his oath, and from regard to the laws of the State, and the public morals, he dared not be lenient, his strictness was not attended with unfeeling indifference toward the guilty. Those most intimately acquainted with him, know that his heart was the seat of no common tenderness.

Though Mr. Perkins was a close student and his mind loved to grasp principles, he was eminently a practical man. Method was seen in every part of his business. This, with unwearied industry, gave him time not only to manage his own affairs discreetly, but to devote much attention to public concerns. As a member of *civil* society, he was ever ready to bear his part of public burdens. Whatever tended to make his fellow-men more intelligent, or moral, or happy, found in him a ready advocate. He always favored those measures, which, in his view, the public good demanded. He was not wont to inquire what course would best subserve his own schemes for office or influence. He formed his opinions for himself, and was not afraid to express them before he knew the opinion of the majority. When appointed, as he often was, to civil offices, he executed the duties promptly and efficiently. To assume responsibility was, in his case, to discharge it;—and none doubted whether the duty would be done in the best time and in the best manner. You would hear no complaints of sacrifices, and no loud professions of regard for the public welfare. He sought not popularity at the expense of principle, but follow-

ed the dictates of his own judgment, confident that in the end, his services would meet the approbation of the wise and good. If in this course of independent integrity, he had sometimes to stem the current of a temporary excitement, his was only the experience of others of a similar character;—but the final opinion even of opposers proves it is still true, that he who walketh uprightly, walketh surely.

Mr. Perkins was much esteemed and resorted to, as an adviser in cases of difficulty. For this office he was well qualified. He looked coolly into the intricacies of a subject, and it was rare that he did not penetrate them to the bottom. His powers of discrimination were strong; his knowledge of business and of character, extensive; his prudence, peculiar. He did not decide, nor give counsel, hastily. The case must be thoroughly before his own mind, or he would not express his opinion on it. To these qualities he added those of unbending integrity and honesty of purpose. These gave his advice its peculiar value. When I consult another in a doubtful case, I do not wish him to decide as he thinks will be agreeable to my feelings. I wish him to examine, to discriminate, to judge, so far as he is able, correctly;—and when this mental process is completed, to give me the result just as it lies in his own mind. Experience, discrimination, prudence, otherwise go for nought. It is uncompromising honesty which I require in my adviser—not an amiable compliance with my wishes or false conclusions. Rarely, is such an adviser to be found. Such, however, was Mr. Perkins, and it is not wonderful that he should have been often employed in this capacity. Thoroughly upright himself, he took it for granted that those who sought his advice, were seeking for the right path. As a skilful, honest guide, he pointed it out; not taking counsel from their fears, their wishes, or their opinions. Few, it is believed, have had occasion to regret following his advice, or have deviated from it without strong fears that they were wrong. He was often chosen by the church of which he was a member, as a delegate to ecclesiastical councils. On these occasions, his opinion was listened to attentively, and had great influence on the decisions of the body. It was not from any embellishments of oratory, that he exerted this influence; but from his well known character for integrity, for prudence, for discrimination, and from the evidence of those qualities manifested in his advice. To an intimate acquaintance with the forms of business, and experience in the practical concerns of life, he joined a strong regard for religious order and the welfare of the church. The value of such qualities in the lay delegates to ecclesiastical councils, it would be difficult for one not versed in such things to estimate.

Mr. Perkins was chosen a member of the Board of Trustees of the Missionary Society of Connecticut, in 1808, and was annually re-elected until his death. Though at the time of his appointment and for many years after, he was much occupied with his professional business, he attended forty-nine of the fifty-eight meetings of the Board held during that period. He did not merely attend—for it was not his custom to do business by halves. He came with a mind well informed respecting the concerns of the Society. He knew what was necessary to be done, for the ground had been previously explored. And when the progress of improvement made changes expedient, he was qualified to judge what, and how great those changes should be. Though not apt to catch at novelties, from a restless desire for innovation, and though advancing to that period of life in which men are prone to discover a strong attachment to old opinions and measures, with a cheerfulness always manifest

where principle and not feeling governs, he was ready to modify plans and institutions to suit existing circumstances. This trait in his character was valuable, as uniting the experience of years with that pliability of earlier life, which is necessary to adapt measures to the present condition of the community. If this trait is not always found in our venerable aged, let it be remembered that so great a sacrifice of early opinions and of attachment to former modes of action, was never required of any former generation. The progress of improvement is now so rapid, that even those just come to the meridian of life, in respect to the plans for promoting religion and education especially, are comparatively old.

Mr. Perkins was for a long time a member of the Committee of Missions, on whom during the recess of the Board, devolves the appointment of missionaries, with the management of other important concerns. Though all these services were entirely gratuitous, and made no slight drafts on his time and attention, he never manifested a desire to shift the trouble and responsibility on to others. When his counsel was needed, you might ask it without any fear that he would consider you as an unwelcome intruder. When his attendance was requisite, at the frequent meetings of the committee, you might be sure he would be punctual, and would manifest no disposition to despatch the business hastily and imperfectly, because it was a public and not a personal concern. Merely to permit one's name to be enrolled among the officers of a benevolent society, requires no sacrifice, and deserves no special recompense; but for years to perform silently, perplexing duties, the only recompense of which in this world is the consciousness of doing good, and to perform them with all the fidelity and interest manifested in a personal and profitable business, deserves, as it will receive, a greater than human reward.

The services of Mr. Perkins as a Trustee of the Hartford Grammar School, ought not here to be overlooked. Their value is seen in the great increase of the Fund, and in the high reputation which the school attained, chiefly through his persevering exertions. It was an object dear to his heart. The care of the funds, the selection of instructers, and the management of the institution generally, had been for many years chiefly under his control. Not feeling as is sometimes the case, that his trust was performed when the teachers had been hired and paid, he expressed a warm interest in their welfare. He easily entered into the peculiar feelings of a student;—and in his society, such was the freshness of his recollections of college scenes and studies, the disparity of age was soon forgotten. They were ever sure of his sympathy and co-operation. He often visited the school, to learn its state as to order and improvement, and to encourage both the teacher and the pupils. He spent much of the past summer, in overseeing the erection of a large and convenient building, for the purpose of introducing an extended course of instruction. He lived to accomplish this favorite purpose, and to leave a visible memorial of his discreet management.

Though Mr. Perkins had retired from the more active scenes of professional business, for several years, he continued to feel a deep interest in the welfare of society. He did not, as is sometimes the case with men in the enjoyment of a competency, give way to that love of ease which attends increasing age. As he remarked to a friend not long before his death, he 'was never more busily occupied' than at that period. Not indeed in pushing forward his own interests,—but in those various public services which require the experience of years, and the security

of an established character. Hence the remark so frequent at his death, that it would be no easy matter to supply his place. It is sometimes thought that when men have reached the age of sixty or sixty-five, the public have little more to expect from them. But if former years have been well improved, this is the period of life in which the public has a special interest. In the morning of his days, man is too often the creature of impulse. 'Childhood and youth are vanity;' almost always, so far as concerns the public, and not seldom as concerns individual improvement. Then succeeds a period in which the love of pleasure predominates. The public good, or even the public affairs in any shape, are scarcely thought of. Then comes the time to gain a name, to make provision for one's family, to struggle with rivals in the pursuit of honor, or in the road to wealth. In this pressure of private claims, there is often little disposition or leisure to attend to those many gratuitous services, which are essential to the public prosperity. These more naturally cluster around a later period, when experience is ripe, when the character is established, when the aspirings of ambition are checked by age, and the calls of private interest grow less clamorous. Besides, the intensity of competition, and the rewards of successful exertion in middle life, fill the places of the most conspicuous, almost as soon as they sink into the grave. But it is no easy matter to fill up the vacancies, where the acquisitions are so peculiar, and the pleasure of doing good, or desire to promote the public welfare, is the only reward.

The mind of Mr. Perkins was inquisitive and always characterised by an ardent thirst for knowledge. In the midst of active life, he pursued his literary studies so far as more important avocations would permit. But when, with increasing age, he had retired somewhat from business, much of his time was devoted to reading. In this employment he always found delight; it amused and refreshed him after care and fatigue. Rarely does a youthful student engage in his literary pursuits with more ardor and heart felt pleasure, than he did even in the latter years of his life. Thus it was that he kept along with the spirit of the age, and preserved himself from the peevishness and discontent, the listlessness and mental decay, so often the attendants of declining years. While the aged maintain this character, they will seldom have occasion to feel that their successors wish to shove them off the stage, or are weary of their society. As history rarely keeps up with the progress of time, and never preserves all those little anecdotes which illustrate the characters and measures of former years, the intelligent aged are the only chroniclers of many events which cannot fail to interest the young. If to this they add cheerfulness, and a disposition to look favorably on scenes now passing, their society will be eagerly sought. The tree which is loaded at once with the blossoms of spring and the fruits of autumn, will never be forsaken.

Mr. Perkins made a public profession of religion during his residence as tutor in Yale College. *Uniformity* was a prominent feature in his Christian character. Judgment rather than feeling was the characteristic trait of his mind. Habit strengthened this temperament. His religious feelings sprang from clear views of truth, and like truth, were in a great degree invariable, except by a steady growth. He was not in raptures to-day, and you might be sure he would not be sunk into the depths of despondency to-morrow. He did not easily take fire, and burst into a blaze on the first exhibition of a subject: but then he did not easily forget the exhibition. It made a deeper and still deeper impression on his mind. He

did not, at once, give up his whole soul to a proposed plan for doing good; but then he weighed its claims, he examined its practicability, and when satisfied on these points he moved forward to do his part in its accomplishment, with that fixedness of purpose which springs from the united approbation of the judgment and of the heart. If you wish to produce a deep temporary impression, to call forth a burst of feeling, or a sudden effort, you would not do well to select a congregation of such men. But if you wish to execute a plan of benevolence, which requires persevering exertions, an increase of feeling from year to year; which commends itself to an enlightened Christian judgment and heart; which demands the support of those who will not pour out their treasures and exhaust their strength to day for an object which will be supplanted by some other object, and be abandoned to-morrow, you would do well to enlist in your cause men like him.

The exigencies of the church require the same variety in the character of Christians as is necessary in the business of life. If all were ardent, suddenly susceptible, and easily diverted from one object already undertaken, by another which has the charm of novelty, and, it may be, seems to offer a wider range of doing good, confusion and inefficiency would follow. On the other hand, if all were cautious—it might almost be said, judicious—if none had a spirit which presses forward enterprises that seem many times rash and premature, the rapid advances of the kingdom of Christ would be checked. The union of these different characters in the church, gives it, at once, enterprise and order;—admits necessary changes, and yet secures stability. While it gives an array of courageous soldiers to carry the banners of the cross into other lands, it gives, what is just as necessary to the prosperity of religion, pillars to support the fabric of the church at home.

Another distinct feature in the Christian character of Mr. Perkins, was *firmness*. His judgment clearly discerned the right path, and his integrity as well as regard to obligation, prompted him to walk in it. If you knew where his duty was, you could easily find him. There was no drawing back because the duty was difficult—no pleading exemption because it required sacrifices of personal ease or of popularity—no halting because others were discouraged. The ebbing wave of excitement might carry with it those driven to and fro by outward impulse, but still he moved forward. His duty was his own, and to be performed, without regard to the popular feeling of the moment.

Mr. Perkins was distinguished for a *stern, unbending regard to moral principles*. This was manifest in every part of his conduct, whether in public or in private, in the most important concerns and in the minutest details of life. Every question of conduct seemed to resolve itself into a question of right and duty. The writer has never known a person with whom the time-serving principles of expediency, appeared to be less a rule of action. In his ordinary conversation no less than in serious deliberation, in secular affairs, no less than in religious concerns, you every where might see in him the man of conscientious integrity. Such a course of consistent action adorns the doctrine of God our Saviour, and never fails to gain respect even where it does not secure love.

The religious exercises of Mr. Perkins' mind are rather to be learned from his actions than from his language. He has not, so far as the writer knows, left any papers from which the feelings of his soul in those moments, when the Christian holds communion with God in secret, can be described. He was not forward

in communicating these feelings to others. But from the uniform tenor of his conduct, there can be little doubt that his heart was continually replenished with heavenly grace.

'The path of the just is as the shining light.' It was evidently so with the piety of Mr. Perkins. His religious feeling gained tenderness and warmth and depth, with increasing years. He felt and exhibited a livelier interest in all the benevolent operations of the period. Every thing connected with the kingdom and honor of his Saviour was constantly more dear to his heart. He looked forward with more intenseness to the unseen world, and though possessing his bodily and mental vigor as much as in earlier life, withdrew from the pressure of private business, that he might have more leisure to meditate on the scenes of eternity. There was a manifest ripening for heaven as he drew nearer the end of his course. The violence of disease prevented a full expression of his feelings in the immediate view of death, but as he lived the life of the righteous, it cannot be doubted that his end was peace.

STATE OF THE QUESTION RESPECTING HOLY TIME.

I HAVE read with interest the late papers in the Christian Spectator respecting the commencement of holy time; and I feel unwilling that the subject should have been agitated, and argued thus at length, without producing some result in the practice of the community.

The chief point at issue between Minimus and his respondents has been, whether the Jews began their Sabbath at evening; and if the question is to turn on this matter of fact, it is, I think, decided; for though Minimus has reasoned very ingeniously it seems to me vain to attempt to show, against the concurrent testimony of historians, archaeologists, and commentators, against the existing practice of the Jews still adhering to their ancient custom in the midst of nations who adopt a different division of time, and against the Bible itself, —that they reckoned the succeeding and not the preceding evening as belonging to the day.

Too much consequence, however, seems to be given to the practice of the Jews. It is not evident to me how the mere historical fact that they kept holy time from evening to evening, should decisively or at all affect the question as it respects us. If the author of the Sabbath has himself made it essential to a right observance of the day that it should begin at evening, then we are bound so to keep it, not because the Jews did, but because God requires it.

The great law of the instutition as it stands in the decalogue is thus; Remember the Sabbath day—six days shalt thou labor, but the seventh is the Sabbath. The command is general. It does not specify the precise points of time at which the day shall be separated from other days, but only one day in seven;—unless it may be construed into a more specific form by an argument like the following:—it may be said that as days were then reckoned, the evening and the morning constituted a day, and consequently the words "the seventh day" designated the seventh evening and morning as hallowed time. No great weight will I think be attached to this reasoning.

But it is said, God expressly commanded the Jews to begin the day at evening: Lev. viii. 32. From even unto even shall ye celebrate your Sabbath. These words, in the passage where they are found, are not applied to the weekly Sabbath but to a particular feast day. But admit that they are applicable, as from the general tenor of the chapter, I think they may be, to the weekly Sabbath, —are we to make any thing more of

them than this,—the employment of a phraseology adapted to the Jewish day? Obviously it was not the object of the precept to instruct the Jews as to the proper time of *beginning* the Sabbath, but to enjoin it on them to keep the day faithfully,—as if God had said, Ye shall not abridge the Sabbath; but shall keep the whole day, i. e. from even to even. Or if the words had respect to the time of beginning the Sabbath, do they imply more than this—that as the Jews reckoned all days to begin at evening, so they should reckon this, and give it its proper place. To begin it at any other time would not be to keep the seventh day, according to their ideas, but a part of two days.

Viewing the subject in this light, the particular precepts given to the Jews respecting the observance of the Sabbath, instead of being supplementary to the fourth commandment, and equally and universally obligatory with it, are rather an accommodation of that commandment, which is general in its nature, to the particular circumstances of the Jewish people. Query, then: whether the very same consideration which required the Jews to begin the Sabbath at evening, does not become to us a reason for beginning it at midnight; to wit, that this is according to our custom of reckoning days.

Minimus, and others, rest the matter mainly on the Scriptures. The Scriptures do not appear to me at all to touch the question. They leave it to be determined by circumstances, by considerations of expediency. What considerations are there then, of the nature of expediency, which should bring us to an agreement on this subject?

It is desirable that our practice should be uniform—all admit. We embarrass each other in the present state of things. One sees, and his children see, in the practice of their neighbors, a weekly violation of what is to them holy time, and their neighbor experiences a similar annoyance. The whole Sabbath suffers in consequence of this diversity of sentiment in respect to a part of it. It is impossible, from the nature of the human mind, that our families should be familiar with the stir of business around them, and with visiting and cheerful voices, during one part of the hallowed day, without the sacredness of holy time itself being impaired in their feelings. I think we witness this effect in New England. Is it not in part at least attributable to this cause, that the Sabbath is so much less sacredly kept by the present generation than it was by our fathers, whose practice was uniform? I fear we shall not mend in this respect till we are restored to a uniformity.

But which side of the question shall go over to the other? If numbers be considered, take the country at large, the majority is with those who hold to Sabbath evening, and in our republican country it can hardly be expected without stronger arguments than have yet been brought forward that the greater number will adopt the views of the less. The change must take place therefore on the part of the Saturday night people, or we shall remain as we are.

The most serious consideration against such a change is that which is derived from the comparative adaptedness of the two evenings to the cultivation of devout habits. It is urged, and I believe with truth, that those who have been accustomed to keep Saturday evening have generally been more strict in the observance of it than those who have kept Sabbath evening. Still it may be questioned whether the fact is not owing less to the practice itself than to the education of those who follow it. They are the descendants of men whose strictness was proverbial, and who transmitted their habits to their children after them.—But there *are* great advantages in keeping Saturday night. This cannot be denied. It is eminently profitable, after six days devoted to worldliness and

care, to sit down quietly and give the evening to serious reflection,—to forget secular things that we may "remember the Sabbath" and the world which is to come. The evening *ought* to be so spent, if not religiously as to God and belonging to the Sabbath, yet conscientiously and seriously as profitable to the soul.

Yet, on the other hand, there are weighty considerations in favor of the change. Many are unsettled both in sentiment and habit by the existing diversity. They are halting between the two evenings and adhering to neither, with the steadfastness of conviction. They could not answer *promptly* which they do keep. They *half keep* both, and properly keep neither. This is the case in New England, where keeping Saturday night is peculiar; and there are many New England people who are removed to other States, and are settled in neighborhoods where they are alone in the custom, and where, however conscientious, it is hardly practicable to adhere to it. And there are individuals in familes who are similarly situated. There are husbands and wives who have been educated differently, and servants who conscientiously differ from the rest of the household. Now in any of these cases would it be right for those concerned to give up the one evening for the more interrupted observance of the other? Would they render a better obedience to the fourth commandment, and better secure the religious well being of themselves and their children, by keeping Sabbath evening undisturbed and devoutly, with others around them, than imperfectly to keep Saturday evening in the midst of interruptions? The same reasoning applies to the community generally. If there are evils attending the present diversity of practice which can be removed only by the concurrence of all in the observance of Sabbath evening, it is a serious question whether the change should not be made. I am conscious in my own feelings how much those who have been educated in the New England custom would sacrifice in giving it up. It is a good old puritan custom which I shall never cease to venerate. I respect it for our fathers' sakes. It is associated, like my catechism, with the most sacred recollections of my childhood. There is a charm in the sound of the very words "Saturday night,"—that quiet season of rest which was wont to come with its hallowed influences to banish worldly cares and prepare us for the sanctuary. It will never be to me a merely secular evening, whatever may be my theory touching its relation to the Sabbath. Yet I should even think it my duty to make the sacrifice, if the change would secure in the community generally the better observance of the holy day,—since it would be a sacrifice of feeling rather than of principle.

MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Spectator.

The following question was proposed, and thus answered, at a late ministers' meeting.

WHAT ARE SOME OF THE PRINCIPAL DEFECTS IN OUR PUBLIC SPEAKING, THE CAUSES OF THEM, AND THEIR REMEDY?

THE question relates to preachers of the gospel, in their public performances. It is one of great practical importance. All which will now be attempted is the suggestion of a few hints, and the writer proposes even this with diffidence.

It is a common remark, and doubtless near the truth, that half the *effect* is depending on the manner. With a numerous class of hearers,

the manner must be more than half. We must have been sensible of its influence on ourselves. We have probably heard discourses delivered, with which, as sermons, we found no fault; they were good, but still left us unmoved—made no deep impression, and of course had little practical influence. We have heard the same truths uttered, by another speaker, under no more favorable circumstances, in a way which made them not only good and acceptable, but solemn, and impressive. We *felt* their importance, we were roused, and prompted to action. What seemed even trite and tame coming from the one, had pith and power coming from the other. Now *if we* have been so differently affected by the same thoughts, uttered by different speakers, and wholly on account of their different manner, how much more is depending on the manner with the great mass of hearers?

As preachers of the gospel, we have to operate, for the most part on uncultivated minds; which are not accustomed to close thought, and cannot be confined to close thought merely for the thought's sake. The truths we have to deliver respect, mostly, not sensible objects, but future and invisible, and what by most are *practically* regarded as uncertain; and since all our success depends on getting these truths fairly before their minds—impressing them—scattering the uncertainty and indifference with which they have been regarded, and investing them with living reality, and thus rousing up the soul to their importance; as our success in convincing, persuading, and "winning souls," depends on this influence of the truth, we have misjudged exceedingly, if we have attached little importance to our *manner* of publishing God's truth to men.

The sentiment has extensively prevailed, that because it is the work of the Holy Spirit to give efficacy to the truth, the preacher has only to present it: that the bare presentment of it was his work, and to awaken attention to it, the work of God. Very possibly, the thought of our dependance on the Divine Spirit has insensibly gone to lessen our attention to our manner of presenting the truth. We have not studied for the best manner, as we should if we had no expectation of help from beyond ourselves. But however deeply we may feel that success must come from God, though we preach like Paul or Apollos, we are not to expect this without *appropriate* means. That manner which will not secure a hearing is not the appropriate means of conviction; nor that which does not interest, and impress. With all which the Bible teaches respecting divine influence it is believed, that as much is depending on the manner in the pulpit as at the bar. While all our expectation of saving fruit is in the power of the Holy Ghost, sent down from heaven, we have as much to expect from the manner as Demosthenes or Cicero. There is the same occasion for untiring effort in the attainment of the best manner in the pulpit as in any department of public speaking; and certainly the object we have in view makes the ambition or patriotism of other men appear insignificant on comparison.

So much for the importance of not only detecting and correcting the defects of our public speaking, but of attaining the best manner. It is not sufficient that we be chargeable with no gross defects; we ought to aim at the highest degree of positive excellence which our powers and circumstance will admit.

The principal defects, so far as the writer has had opportunity for judging, are,

1. *Want of an easy, natural, dignified manner.* We are under a sort of constraint. Our looks, gestures, attitude, and whole manner, indicate it. There is an easy dignity becoming the pulpit which all hearers perceive, and which has no small influence in leading them to listen with attention; such as cannot well be

described, but what all have probably witnessed. While the preacher in the desk is the same man to those who know him best, as in his every-day walk—perfectly at home, easy, natural, his very manner should make his audience feel the solemnity of God's house, and day, and worship. This alone gives him great advantage by pre-disposing the minds of his hearers to the business in hand. —We are wanting in this particular.

The *causes* may be various. Such as, *the want of a devotional spirit.* When one goes from his closet to the house of prayer with an unction, a collected mind, an impressive sense of the divine presence, seeing in prospect all his hearers standing with him at the judgment seat of Christ; he always sees, or thinks he sees, a solemnity soon settling on the minds of his hearers. No doubt it is a reality which he perceives; for such deep emotion always speaks, though the tongue be silent. It begets a certain air, which cannot well be counterfeited, and which finds something in the breast of every man to meet. On the contrary, a different state of feeling almost invariably puts a different face on the audience. There may be still the easy, natural manner, to a considerable extent, but the solem, dignified, indescribable something, which a deep tone of pious feeling unites with it, is wanting. *We* feel the want—our hearers feel that something is wanting: they are unable to tell what perhaps—possibly blame themselves—but the consequence is, we have lost the balance of our audience, and are glad, if not ashamed, when we have done.

Other causes of this defect of manner are, the want of entire self possession—a conscious unpreparedness as to the matter of our discourse—a feeling of self reproach for indolence in our preparation—a fear of criticism—a sense of inferiority compared with some of our hearers—and other like embarrassments, which leave none of that freedom of thought, and adventurous flight which would otherwise warm, and interest, and carry us above ourselves. It is said of Hooker that when he entered the pulpit "he made all feel that they were in the house of God, and at the same time, looked as though he could put a king in his pocket." In whatever way we can rise above the worldly feelings of our hearers, impressed that we are acting for God and immortal interests, we shall find the best *remedy* for this defect.

2. Another defect is *the want of variety in the key, tone, and inflection of voice.* There is a very great sameness from beginning to end. Our sentences are constructed with great uniformity—too much in the essay style—and uttered, as of course they must be, so constructed, with a uniformity of the rising and falling inflection, which becomes monotonous; and weighty indeed must be the matter, or novel the subject, to secure an attentive hearing. We must not complain if many of our hearers sleep under such a manner, and all of them go away unimpressed with the truths we have delivered. From the constitution of the mind, a discourse of the ordinary length of a sermon, on subjects often repeated, and to many uninviting, cannot have its due weight delivered in this tiresome sameness. We are not apt to consider how easily minds which are engrossed during the week with worldly concerns become listless and wandering under a formal discourse on abstract moral truths, delivered in a monotonous manner. Delivered in *any* manner becoming the pulpit, there is a strong tendency in our hearers to their accustomed trains of thought, especially under the sound of the same voice from Sabbath to Sabbath; and unless we do hold their thoughts and fix their attention, our labor is lost. A constant sameness of delivery, whether it be slow or fast, low or loud, must, with the mass of hearers,

inevitably fail of securing their attention. This defect then is of vast importance. Its practical influence is most pernicious to a large portion of our hearers, and seriously injurious to all.

The *cause* of it should be carefully searched out. And it is not for want of good rhetorical rules. We may be familiar with all the rules ever written for the management of the voice, and apply them so that every sentence, taken by itself, shall be pronounced with the utmost exactness, and still be monotonous and unintersesting. A constant sameness, let it be good or bad, unhinges the attention, and so fails to impress.

The *grand cause* must be sought for in our *habits of thinking and writing*. The tones of the voice will be conformable to the sentiment and the *mode* in which it is clothed in language. If one writes in the essay style, he will speak accordingly. If his sentences are all similarly constructed from beginning to end, whether long or short, simple or complicated, there must of necessity be a corresponding sameness in his tone of delivery. Now this is the cause of our monotony. We commence a discourse in our usual mode of constructing sentences, and pursue the same, whether the matter be explanatory, or argumentative, or hortatory, cool or impassioned, inviting or alarming, we have a sameness of writing which confines us to a sameness of voice and manner.

I have in mind an example worthy of imitation—the very opposite of what is too common. In his introduction, his voice is low, clear, distinct —his sentences usually short—the thoughts expressed in the fewest words possible; his aim being not to make fine sentences, nor to show the orator; but to lead his hearers to the grand subject of the discourse in the nearest, plainest path. All he has to say by way of introduction has a direct bearing on his subject; and this is expressed, usually, in a *colloquial* tone, and of course is written in a style suited to it. He evidently has in mind, while writing, the very manner in which he is to speak throughout the introduction. It is plain talk, expresed on paper, yet sufficiently dignified. His simple aim is to place his subject fairly and fully before his hearers, and make them feel that he is speaking to *them*, and not merely reading off what he has written. The argumentative part is plain, direct, with no studied elegance—with as few words as will clearly express his thoughts, and as much as possible in close extemporary language. This leaves him entirely at his ease in delivery—all is natural—all to the purpose. He gives his hearers no opportunity to wander or sleep. Their thoughts are turned not to him, or his composition, but simply to the subject of discourse. When they are fully possessed of the truth he wishes to impress and are convinced of it; then he is prepared for an entirely different style of writing and manner of delivery. His sentences are long or short, broken or complete, just as his own feelings bear him on. His voice high or low—he knows no rules but nature—his language warm and weighty—gentle and soothing, as the case may be, he is sure to interest, impress, and profit.

We cannot all indeed expect to rival such a master; but something of this method of study we can all attain, and so far as we do attain it we shall unavoidably secure this variety of delivery, upon which depends so much of the effect produced. Let him take most of our formal written discourses, and he would be like David with Saul's armor. He *studies* freedom with his pen; or rather leaves himself unshackled with formal sentences; and in the pulpit he is free—like an extempore preacher, or the advocate at the bar. This is the method almost as uniform at the bar as the opposite is in the pulpit.—If this be the grand

cause of our want of variety, the *remedy* has been sufficiently pointed out.

3. Another defect is *want of proper emphasis.* Though this is implied in the remarks under the preceding head, it deserves a distinct consideration. A neglect of which renders public speaking heavy and spiritless. It is what could not be endured in animated conversation. Indeed emphasis is rarely wanting or misplaced in animated conversation. It is there observed without rules or effort—in a way hardly noticed by the hearer, his attention being occupied by the sentiments uttered and enforced. The only secret of laying proper emphasis in public speaking is to give the natural expression of the sentiment, as in earnest conversation. Any departure from this is affectation or negligence, being always noticed by the hearer, and always injurious. We are specially defective in this particular in reading poetry. The consequence is, the striking and important sentiments of our psalms and hymns are little heeded by our auditors. A measured sing-song tone, suited to all hymns alike, makes the sentiment of all much the same to the audience; or rather does not gain their attention to any sentiment. There is a mode of reading the Scriptures also, which leaves vacant minds (and such are many of every congregation,) still vacant; and there is a mode, which arrests attention, and even gives a commentary on what we read, to attain which is the perfection of reading.

But the want of proper emphasis in pronouncing written discourses claims special attention. The *causes* of it may be various. Our notes are not perhaps sufficiently familiar. We are not fully possessed of the sentiment, before we begin to utter it; the proper emphasis is of course lost, being misplaced or unobserved. It will be of mere chance if this be not always the fact, where the general scope and the particular thoughts are not fully in mind.

But the grand secret is, *our own conceptions are not definite.* We use language carelessly, or in superabundance. When our thoughts are clear, flow easy, and are impressive with ourselves, we speak with emphasis; and the drowsy then look up, and the restless keep silence.

The *remedy* then for this defect is, to *think* with emphasis, and *write* with emphasis. Then while the subject is fresh in mind, we cannot fail to *speak* with emphasis. "Buy an emphatic pen, (said one who understood the use and power of that instrument,) and you will rarely fail on this point. It may cost you much, but part with all you have for it: it is an invaluable treasure." The speaker here referred to used such a pen. Every part of his discourse had emphasis, and every sentence was so constructed, that he observed it with such ease and effect that nothing was lost —he was sure of an attentive hearing, and the truth of God had its weight.

4. The last defect now briefly to be noticed is one for which we have reason to be humbled, and in which lies an essential cause of all others—*want of a deep feeling of interest*, in the messages of God to man. This feeling is the soul of eloquence; without which all rules are but banks without a stream. Love to God and the souls of men can alone create and sustain that interest, which is needful for constant and profitable preaching to the same congregation. We are in danger of becoming insensible to divine truth by our familiarity with it. Nothing but assiduous cultivation of our own piety can counteract this effect. If it be not counteracted we shall study and write, and preach with little comfort to ourselves, and with still less real profit to our people. Our sermons will be spiritually barren. We shall have no higher aim than to satisfy the people of our own charge, or secure

human applause. Our eloquence will not warm and urge on the pious heavenward, and if it please the men of the world, it will not convert them to Christ. The writer would not accuse others so much as himself in this particular; but when he looks at Whitefield, and Brainerd, and Edwards, and Paul, and judges of their public speaking by their writings and reported effects, the conviction is irresistible that the want of a deep feeling of interest for the glory of Christ, and the souls of men is the great defect in our publicly declaring the messages of mercy. The remedy for which we all well know, and happy are we if we faithfully apply it. Y. Z.

To the Editor of the Christian Spectator.

On first reading the strictures of B. in your number for October, on some observations of mine, on the disadvantages of the pastoral office and relations in their existing forms, I laid down the paper, thinking I would not reply. On second thought however the occasion has seemed to demand of me a brief vindication from a little *unfairness* with which your correspondent is chargeable, and has also opened a door for a few observations upon a topic which did not belong to my original communication, and concerning which I may offer some remarks in a future number of the Spectator.

For the present then as to B's unfairness. He seems to have met me almost solely as having taken the ground of opposition to a settled ministry; whereas I was specifying reasons for the multiplication of the labors of evangelists. That B. has viewed and taken up the subject in this light, is evident, not only from the general structure of his argument but from the terms of his phraseology. He speaks of me as "setting forth objections against a settled ministry," as though, in specifying these disadvantages of the pastoral office &c., this were my direct and only object. If he pleased, I could not help his suspecting me of such an object, but still his suspicions must have taken root in the face of my own express declarations. Since therefore, I had not only announced my specific object, but subjoined a denial of what he seems to suppose, he ought at least in charity to have taken me as I stood forth in my own text. And then if he had pleased to say I had proved too much or that the tendency of my argument was to subvert the foundations of a stated ministry, it was his right. I plead only for fair treatment.

B. seems also to have taken it for granted, that in speaking of the unreasonable task and great disadvantage of a settled minister's being obliged to write *so many* sermons, I had enlisted in a crusade against the practice of writing any sermons *at all*. And not only so, but that I would bar the door of a minister's study, and clasp the lids of his bible, that he should neither be permitted to go into the one, nor look into the other. For what other consideration can he be supposed to attempt a grave and serious argument, professedly in opposition to me, in proving the importance and pleasures of the study to a minister and of his researches into the Bible. Had I been guilty of what such an argument would seem to suppose, I might well have anticipated something even more formidable and more astounding than quotations from the diary of the truly excellent and godly Mr. Hallock.

And since I have gone thus far, I will also notice the rather distorted use which B. has made of some of my strongest and most highly colored phraseologies. I had supposed it innocent in literary compositions to indulge in occasional tropes and figurative embellishments—especially when the life, beauties, and energies of

style may sometimes be promoted. I am sorry to be forced to such a confession in my own defence, and thus, perhaps, lay myself open to another attack. But this necessity I may perhaps attribute to the *acute* perceptions of *one* of your readers. I beg my friend will excuse me from another recontre on this score, for the sake of my frankness. And suppose, too, my taste should happen, by a sudden ray of fancy, to bring into an argument a strong figurative allusion, such for example as: "to write two sermons a week, besides funeral, fast, thanksgiving, and other occasional addresses, *ought rather to be made a punishment for a state offence*, than a duty incumbent on a citizen of the public"—must I be considered as sinning against the decencies and gravity of literary discussions, or be made responsible for the exact truth of the *allusion* in application to the subject? Suppose also I should happen with a prefatory apology, founded on the oppressions of previous and grievous occupation, to represent the delivery of some sermons, as "without the spirit of a man, and as if to a congregation of statues—of men without souls"—as is sometimes really the *fact*—because it is a truth, may it not be told? Or if I should speak of a minister's "standing in perpetual and ghastly fear" of being obliged to do twice in a week, and every week, what a Φ. B. K. orator would require twelve months for doing—would any one doubt there was some little reason?—And must I myself be accused of a want of *spiritual mindedness*, because I cannot do the same without being burdened? Or suppose I should call this unfortunate destiny of a minister "an eternal round of duty," your correspondent B. might, perhaps, think it *extravagant*, but would any one conclude I seriously intended to assert, that it would last to all eternity?—And that this is not "an *artificial* state of things" at least in one sense, I did not imagine any body would aver. Nor should I think it of course a sin, or a fault, on that account. For what is a sermon, ever,—that is, a *good* one,—but a result of the art of making sermons.

There is one quotation made by B. from my communication, which I have especially to complain of—not because he made it—but because of the *manner*,—that he should force me to appear as being guilty of a wantonly cruel expression. Who would not sympathize with a people, of whom their minister should say, without explanation or qualification, if a "sermon which they have heard from him a second time were a good one, and fitted to their case, it were a pity they were not obliged to sit under its perpetual reading, till they were made better." And yet such is the light in which B. has presented me. It is true, indeed, after having, by supposition, convicted a people of a fault, which is not a very uncommon one, that I pronounced them deserving the doom expressed in the above quotation. But will any one imagine, that I would seriously recommend the execution of this sentence, any more than that I meant by "an eternal round of duty," a round that should last to all eternity?—Really, sir, I should be glad that two or three things might be settled: First, whether your correspondents, in their style of writing, may sometimes be grave and sometimes playful;—secondly, whether they may be allowed, in any instance, to use figurative language or be pardoned, if they should now and then blunder into hyperbole;—and lastly, that your readers should be obliged to discriminate between such things, or else keep still. ANTIPAS.

THEOLOGICAL COLLECTIONS.

DIVINE RIGHT OF FORMS OF CHURCH GOVERNMENT.

STILLINGFLEET, afterwards Bishop of Worcester, published in 1659 a book on "the divine right of particular forms of church government," in which he attempts to prove, and to my apprehension does prove from the nature of things, from Scripture, and from history, that that doctrine is of human origin. His design was to allay the heated controversies of those times, and if possible to induce conflicting parties to agree to differ. The book is written in an excellent spirit, and contains much excellent argument, as well as some curious historical matter. An abstract of the whole would be valuable matter for the Spectator, and I had hoped to be able to furnish such an abstract, together with some facts, not now generally known or remembered, respecting the use which was made of the work some years ago by an American clergyman, now a venerable bishop. But other avocations have pushed my purpose from me, and for the present I only extract a passage from that part of the argument which concerns the Scriptures.

Now the word of God being the only *Codex* and *Digest* of Divine Laws, what ever Law we look for, must either be found there in express terms, or at least so couched therein, that every one by the exercise of his understanding, may by a certain and easy collection, gather the universal obligation of the thing inquired after. In this case then, whatsoever is not immediately founded upon a Divine *Testimony* cannot be made use of as a *medium* to infer an universally binding law by: So that all traditions and historical evidence will be unserviceable to us, when we inquire into God's intentions in binding men's consciences. Matters of fact, and meer Apostolic practice, may I freely grant, receive much light from the records of succeeding ages; but they can never give a man's understanding sufficient ground to infer any Divine Law, arising from those facts attested to by the practice or records of succeeding ages.

For *first*, the foundation and ground of our assent in this case, is not the bare testimony of antiquity; but the assurance which we have, either that their practice did not vary from what was Apostolical, or in their writings, that they could not mistake concerning what they deliver unto us: And therefore those who would infer the necessary obligation of men to any form of government, because that was practised by the Apostles, and then prove the Apostolical practice from that of the ages succeeding, or from their writings, must first of all prove, that what was done then, was certainly the Apostles' practice, and so prove the same thing by its self, or that it was impossible they should vary from it, or that they should mistake in judging of it: For here something more is required than a meer matter of fact, in which I confess their nearness to the Apostles' times doth give them an advantage above the ages following, to discern what it was; but such a practice is required, as infers an universal obligation upon all places, times, and persons. Therefore these things must be manifested; *that such things were the practice of those ages and persons; that their practice was the same with the Apostles; that what they did was not from any prudential motives, but by virtue of a Law which did not bind them to that practice.* Which things are easily passed over by the most eager disputers of the controversie about Church Government, but how necessary they are to be proved before any form of Government be asserted, so necessa-

ry, that without it there can be no true Church, any weak understanding may discern.

Secondly, supposing that Apostolical practice be sufficiently attested by the following ages, yet unless it be cleared from Scripture that it was God's intention that the Apostles' actions should continually bind the Church, there can be nothing inferred that doth concern us in point of conscience. I say, that though the matter of fact be evidenced by posterity, yet the obligatory nature of that fact must depend on Scripture: and the Apostles' intentions must not be built upon men's bare surmises, nor upon after-practices, especially if different from the constitution of things during the Apostles' times. And here those have somewhat whereon to exercise their understandings, who assert an obligation upon men, to any form of Government, by virtue of an Apostolical practice, which must of necessity suppose a different state of things from what they were when the Apostles first established governours over churches. As how those who were appointed governours over particular congregations by the Apostles, come to be by virtue of that ordination, governours over many congregations of like nature and extent with that over which they were set: And whether, if it were the apostles' intention that such governours should be always in the Church, is it not necessary that that intention of theirs be declared by a standing Law, that such there must be; for here matter of fact and practice can be no evidence, when it is supposed to be different from the constitution of churches afterward: But of this more hereafter.

Thirdly, supposing any form of Government in its self necessary, and that necessity not determined by a Law in the word of God, the Scripture is thereby apparently argued to be insufficient for its end; for then *deficit in necessariis;* some things are necessary for the Church of God which the Scripture is wholly silent in. I say not that every thing about Church Government must be written in Scripture; but supposing any one form necessary, it must be there commanded, or the Scripture is an imperfect rule, which contains not all things necessary by way of precept: For there can be no other necessity universal, but either by way of *means to an end*, or by way of *Divine command*: I know none will say that any particular form of government is necessary absolutely, by way of means to an end; for certainly, supposing no obligation from Scripture, government by an equality of power in the officers of the Church, or by superiority of one order above another are indifferent in order to the general ends of government, and one not more necessary than the other. If any one form then be necessary, it must be by that of command; and if there be a command universally binding, whose footsteps cannot be traced in the word of God, how can the Scriptures be a perfect rule, if it fails in determining binding Laws? So that we must, if we own the Scripture's sufficiency as a binding rule, appeal to that about any thing pleaded as necessary, by virtue of any divine command, and if such a Law cannot be met with in Scripture, which determines the case in hand one way or other, by way of necessary obligation, I have ground to look upon that which is thus left undetermined by God's positive Laws, to be a matter of Christian liberty; and that neither part is to be looked upon as necessary for the Church of God, as exclusive of the other.

I subjoin another extract from the third part of the work. The author cites the opinions of a learned assembly of Divines, called together at Windsor by the King's special order—to whom a number of questions were propounded and among them the following.

"Whether the Apostles, lacking a

higher power, as in not having a Christian king among them, made bishops by that necessity, or by authority given them of God?"

"Whether the bishops, or priests were first; and if the priest were first then the priest made the bishop?"

A part of Archbishop Cranmer's answer, was as follows.

"In the Apostles time, when there was no Christien Princes by whose authority Ministers of Gods Word might be appointed, nor synnes by the sword corrected; there was no remedy then for the correction of Vice, or apponteing of Ministers, but only the consent of the Christien multitude among themselfe, by an uniform consent to follow the advice and perswasion of such persons whom God had most endued with the spirit of Wisdom and Counsaile. And at that time, for as much as Christien people had no Sword nor Governour among them, thei were constrained of necesity to take such Curates and Priests, as either they knew themselfes to be meet thereunto, or else as were commended unto them by other, that were so replete with the Spirit of God, with such knoledge in the prefession of Christ, such Wisdom, such Conversation and Councell, that they ought even of very Conscience to give credit unto them, and to accept such as by them were presented. And so some tyme the Apostles and other unto whom God had given abundantly his Spirit, sent or appointed Ministers of Gods Word, sometime the people did chose such as they thought meete thereunto. And when any were appointed or sent by the Apostles or other, the people of their awne voluntary will with thanks did accept them; not for the Supremitie, Imperie, or Dominion, that the Apostells had over them to command as their Princes or Masters: but as good people, ready to obey the advice of good Counsellors, and to accept any thing that was necessary for their edification and benefit.

"The Bishops and Priests were at one time, and were not two things, but both one Office in the beginning of Christ Religion.

The author adds "This judgment of his is thus subsbribed by him with his own hand."

"T. Cantuariens. *This is mine opinion and sentence at this present, which I do not temariously define but do remitt the judgement thereof holly to your Majesty.*"

Which I have exactly transcribed out of the original, and have observed generally the form of writing at that time used. In the same MS. it appears, that the *Bishop of St. Asaph*, *Therleby*, *Redman*, and *Cox*, were all of the same opinion with the Archbishop, that at first, Bishops and Presbyters were the same; and the two latter expresly cite the opinion of *Jerome* with approbation. Thus we see by the testimony, chiefly of him who was instrumental in our Reformation, that he owned not Episcopacy as a distinct order from Presbytery of divine right, but only as a prudent constitution of the civil magistrate for the better governing in the Church.

We now proceed to the re-establishment of church government under our most happy Q. Elizabeth. After our Reformation had truely undergone the fiery tryal in Q. *Marie's* days, and by those flames was made much more refined and pure, as well as splendid and illustrious; In the articles of Religion agreed upon, our English Form of Church Government was only determined to be agreeable to God's Holy Word, which had been a very low and diminishing expression, had they looked on it as absolutely prescribed and determined in Scripture, as the only necessary form to be observed in the Church. The first who solemnly appeared in vindication of the English Hierarchy was Arch-Bishop

Whitgift a sage and prudent person, whom we cannot suppose either ignorant of the sense of the Church of England, or afraid or unwilling to defend it. Yet he frequently against Cartwright asserts, that "the form of discipline is not particularly and by name set down in Scripture:" And again, "No kind of government is expressed in the word, or can necessarily be concluded from thence," which he repeats over again; "No form of Church Government is by the Scriptures prescribed to, or commanded the Church of God." And so Dr. Cosins, his Chancellor, in answer to the Abstract, "All Churches have not the same form of Discipline, neither is it necessary that they should, seeing it cannot be proved that any certain particular form of Church Government is commended to us by the Word of God." To the same purpose Dr. Low, "No certain form of Government is prescribed in the Word, only general Rules laid down for it." Bishop Bridges, "God hath not expressed the form of Church Government, at least not so as to bind us to it." They who please but to consult the third Book of learned and judicious Mr. Hooker's Ecclesiastical Polity, may see the mutability of the Form of Church Government largely asserted and fully proved.

EXTRACTS FROM ANDREW CANT.

The renewing of the Solemn League and Covenant in Scotland, in 1638, was an event of great joy and congratulation, and called forth many sermons, addresses, and exhortations. In an old collection of these productions are several discourses by Andrew Cant, sometime minister at Aberdeen. They are a strange mixture of rich and ludicrous thoughts, clothed in odd but forcible language. The following extracts are taken nearly at random, from a sermon founded on the parable of the marriage of the king's son.

He sent forth his Servants. Ye would think, if any had wronged you, it were their part to seek you, and not yours to seek them, or if any baser than another had done a wrong, it beseemed him to be most careful to take pains, and seek to him whom he had wronged: but behold here a wonder! The great God seeking base man! the offended God seeking offending man! And this is because he has need of you? Nay, canst thou be a party for him? Canst thou hold the field against him? Nay. *Shall the thing formed say to him that formed it, Why hast thou made me thus?* Shall the crawling worm, and the pickle of small dust fight against the King of kings? Art thou able to stand out against him, or pitch any field against him? Nay, I tell thee, O man, there is not a pickle of hair in thy head, but if God arise in anger, he can cause it seem a devil unto thee, and every nail of thy fingers, to be a torment of hell against thee. O Lord of hosts, and King of kings, who can stand out against thee? And yet thou hast offended him, and run away from him, and miskent him, and transgressed all his commandments, and hell and wrath, and judgment is thy portion which thou deservest, and yet the Lord is sending out his servants, to see if they can make an agreement. Then for God's sake, think on this wonder: for all the text is full of wonders; all God's works are indeed full of wonders, but this is the wonder of wonders. We then are God's ambassadors, I beseech you to be reconciled to God. Should not ye have sought unto him first, with ropes about your necks, with sackcloth upon your loins, and with tears in your eyes? Should not ye have lain at his door, and scraped, if ye could not knock? And yet the Lord hath sent me to you, and our faithful men about here, crying, come away to the marriage: come away, I will renew my contract with you; I will not give you a bill of divorcement, but I will give my Son to you;

and your souls that are black and blae I will make them beautiful.

He sent forth his servants. We may learn from this, that we who are the brethren in the ministry must be servants, and not lords. I wish at my heart, that we knew what we are, and that we knew our calling, and what we have gotten in trust; for we serve the best master in the world; but I'll tell you, he is the strictest master that can be. I'll tell thee, O minister, and I speak it to thee with reverence, and I speak it to myself, there is a day coming, when thou must answer to God for what thou hast got in charge, thou must answer to God for all the talents thou hast got, whether ten or two; for all have not got alike: but, dear brethren, happy is the man, if he had but one talent, that puts it out for his Lord's use; and Lord be thanked, that he will seek no more of me than he has given me. There are many things to discourage a faithful minister; but yet this may encourage us, that we serve the best master, and that is a sure recompence of reward that is abiding us. Indeed he has not sent us out to seek ourselves, or to get gain ourselves; he has not sent us out to woo a bride to ourselves, or to woo home the Lord to our own bosom only, but he has sent us to woo a bride, and to deck and trim a spouse for our Lord and master. And ye that are ministers of *Glasgow*, ye shall all be challanged upon this; whether or not ye have laboured to woo and train a bride for your Lord: But I know that you will be careful to present your flocks as a chaste spouse to him. And we also that are ministers in Landwart, we are sent out for this errand, it matters not what part of the world we be in, if we do our master's service; and the day is coming, when thou must answer to God for thy parish, whether thou hast laboured to present it as a chaste spouse to Christ. It may gar the soul of the faithful minister leap for joy, when he remembers the day of his Majesty's meeting and his, when he shall give up his accounts, and then it shall be seen who has employed his talent well: Then shall he say, *Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into thy master's joy.* Matt. xxv. 23. or rather, *Let thy master's joy enter into thee, and take and fill thy soul with it.* Many a sad heart has a faithful watchman; but there is a day coming, when he shall get a joyful heart. But for whom especially is this joy reserved? It is even for those *who convert many to righteousness; they shall shine like the stars in the firmament in the Kingdom of their Father*, Dan. xii. 2. Matt. xiii. 43. It is plain this belongs not to thee, O faithless watchman. What hast thou been doing? Busking a bride for thyself? Busking a bride for the *Pope* of *Rome*, the Bishop of *Rome*, even for *Antichrist?* becking and bingeing to this table and that altar, bringing in the tapistry of antichristian hangings, and endeavouring to set the crown on another man's head, nor Christ's? But thou that wilt not set on the crown on his head, and labour to hold it on, thou O preacher, the vengeance of God shall come upon thee, the blood of souls shall be upon thee. Many a Kirk-man eats blood, and drinks blood; Lord deliver our souls from blood-guiltiness. Dear brethren, let us repent, let us repent: I trow we have been all in the wrong to the bridegroom; shame shall be upon thee that thinks shame to repent. I charge you all, before the timber and stones of this house, and before the same day-light that ye behold, and that under no less pain nor the loss of the salvation of your souls, that ye wrong not the bridegroom nor his bride any more. But we come to our point.

We are *servants* and not *Lords*. I see never a word in this text, nay, in all

the Scripture, that the master of the feast sent out *Lords* to woo home his bride, *he sent out his servants*, but not his *Lords*. Read all the Bible from the beginning to the ending, you shall not find it. Daft men may dispute, and by respect may carry it away; but read all the Old and New Testament both, and let me see if ever this *Lord Prelate*, or that *Lord Bishop* was sent to woo home his bride.

Obj. 1. *We have our prerogative from* Aaron, *from* Moses, *from the Apostles, from Timothy.*

Answ. I trow ye be like bastard bairns that can find no father. So they shall never be able to get a father, for man hath set them up, and man is their father.

Obj. 2. *Find we not the name of* Bishop *under the New Testament.*

Answ. Yes; but not the *Bishop* of a *Diocese*, such as, *My Lord Glasgow*, and *My Lord St. Andrews*; but we find a pastor or a bishop over a flock. It is a wonderful matter to me, that men should think to reason this way; for in the Old Testament there is not an office, nor an office-bearer, but is distinctly determined in the making of the tabernacle; there is not a tackle, nor the quantity of it, not a courtain, nor the colour thereof, not a snuffer, nor a candlestick, nor a besom that sweeps away the filth, nor an ashpan that keepeth the ashes, but all are particularly set down; yet, ye will not get a Bishop, nor an Archbishop, nor this metropolitan, nor that great and cathedral man, no not within all the Bible. The Lord pity them; for indeed I think them objects of pity, rather than of malice. Christ is a perfect King and a perfect Prophet. Thou canst never own him to be a perfect priest and king, that denies him to be perfect prophet; and a perfect prophet he can never be, except he has set down all the offices and office-bearers requisite for the government of his house; but so he has done, therefore is he perfect.

Obj. *But they will call themselves* servants.

Answ. The fox may catch a while the sheep, and the *Pope* may call himself *servus servorum*, the servant of servants: And they will call themselves *brethren*, when they write to us; but they'll take it very highly and hardly, if we call them *brethren*, when we write back to them again: But men shall be known by their fruits, and by their works, to be what they are, and not what they call themselves. But if they will be called *servants*, and yet remain *lords*, let them take heed that they be not such servants, as curs'd *Canaan* was, *A servant of servants shall he be.* Take heed that they be not serving* men's wrath and vengeance, and not servants *by the grace of God*, and *by the mercy of God*, as they stile themselves. 2. Let them take heed that they be not such servants as *Gehazi* was; he was a false servant, he ran away after the courtier *Naaman*, seeking gifts, and said his master sent him, when (God knows) his master sent him not; at the time he should have been praying to the Lord, to help his poor kirk, and comfort her; the curse and vengeance of God came upon him, and he was strucken with leprosy for his pains: Such servants are these men who now sit down on their *cathedral nests*, labouring to make themselves great like *Gehazi*.

But they went their way, one to his farm, and another to his merchandise. *Luke* is more large in this, and saith, *I have bought a piece of ground, and must needs go see it: another said, I have bought five yoke of oxen, and I go to prove them; and the third said, I have married a wife, and therefore I cannot come.* We learn here, that never a man refuses Christ

* This phrase is to be understood of the Bishops being the instrument of executing the displeasure of the King and malignant Courtiers against the people of God.

but from some by-respects, such as his farm, oxen, and marriage, &c. I never saw a man biding back from the covenant, but from some by-respects; either some respect to the world, or to man, or to the court, or such bastard by-respects to some statesmen, or to a prelate, or to the king himself, who, we trust, ere it be long, shall think them the honestest men that came in soonest: Therefore cast away all by-respects.

I would have had thir men that made thir excuses framing them another way; I would have had him that *married the wife*, saying, *my wife has married me*; and he that *bought his oxen*, saying, *my oxen have bought me*; and he that *went to his farm*, saying, *my farm has bought me*. And if ye will mark the words, ye will find them run this way. 1. Marriage is lawful; but when a man beasts himself in his carnal pleasures then the wife marries the man. *Therefore*, 1 Cor. vii. 29, *let them that have wives, be as tho' they had them not, and them that rejoice, as tho' they rejoiced not.* 2. Buying of farms is lawful, but when a man becomes a slave to his own gain, it takes away the soul of him, the farm buys the man; likewise husbandry is lawful, but when a man yokes his neck under the world, it trails and turmoils him so, that he cannot take on the yoke of Jesus. 3. Thus also the merchandise buys the man. Then for Jesus Christ's sake, cast away all excuses, and come away now and marry Christ. 1. Away with thy bastard pleasures. 2. Away with thy bastard cares, and come away to Christ, and he shall season all thy cares. 3. Away with all thy falsehood, thy pride, vanity, &c. Away with thy *corn, wine, and oil*, and come to Christ, and he shall lift up his countenance upon thee. The Lord give the a blink of that, and then thou wilt come hopping with all thy speed, like unto old *Jacob*, when he saw the angels ascending and descending, then he ran fast, albeit he was tired, and had got a hard bed, and a far harder bolster the night before, yet he got a glorious sight, and his legs were soupled with consolation, which made him run. Lord blink upon thy lazy soul with his amiable countenance, and then thou shalt rise and run, and thy fainting heart will receive strength, when the Lord puts in his hand by the key-hole of the door, and leaves drops of myrrh behind him, then a sleepy bride will rise and seek her beloved. But to our point.

Marriage is lawful, merchandise is lawful, husbandry is lawful, but never one of these is lawful, when they hinder thee from the Lord. Neither credit, pleasure, preferment, houses, nor lands are lawful, when they hinder thee from the Lord's sweet presence.

Always, says the Lord, *go out and call in the* Gentiles *to my table; my Son may not want a wife: he is too great a king to want a spouse, and my supper is too good chear to be lost; therefore go and fetch in the* Gentiles. I thank the Lord that ye are come in. I know not a town in the kingdom of *Scotland* that is not come in, except one, and I am fear'd for the wrath of God to light on that shortly. Always God hath his own time. But trow ye, that God will give that honour to every one? Nay. I protest in my own silly judgment (howbeit I cannot scance upon kings crowns) that it were the greatest honour that ever king *Charles* got, to subscribe the covenant. But trow ye that every Minister, and every burg will come in? Nay: If you'll read the history, 2 *Chron.* xxx. 10, you'll see the contrary: when *Hezekiah* was going to renew the covenant, and to keep the passover, the holy text says, that numbers mocked and thought themselves over jelly to come in; but those whose hearts the Lord had touched, they came in and kept the blyth day. Indeed I

was afraid once, that Christ should have left *Old Scotland*, and gone to *New Scotland*, and that he should have left *Old England* and gone to *New England*: and think ye not but he can easily do this? Has he not a famous church in *America*, where he may go to? Indeed I know not a kingdom in all the world, but if their plots had gone on, they had been at *Antichrist's* shore ere now; but all his limbs and liths, I hope shall be broken, and then shall our Lord be great: therefore come away in with your wedding garment, and ye that have not put it on, now put it on, and come away to the marriage: and I thank the Lord, that ye are prevailed with, by God's assisting of our faithful brethren to bring you in. The Lord grant that ye may come in with your wedding garment. It is but a small matter for you to hold up your hand; and yet, I suspect, some of you, when it was in doing, took a backside. I tell you that it is no matter of sport, to bourd with God: therefore come away with your wedding garment; for the master of the feast sees you, and knows all that are come to the marriage feast. I know ye not, but my master knows you every one: he knows who came in on Sunday, and who came in yesterday, and who will come in to-day, and who are going to put on their wedding garment, and cast away their duds. Away with your duds of pride, your duds of greed and of malice; away with all these duds, and be like the poor blind man in the gospel, who when he knew that Christ called him, he cast his old cloak from him, and came away; so do ye cast aside all excuses and come to the wedding, and now with a word of the wedding garment I will end.

If thou askest, *What will this garment do to thee?* I answer, this garment serves, 1. For necessity. 2. For ornament. 3. For distinction.

1. For necessity. And this is threefold. 1. To cover thy nakedness, and hide thy shame. 2. To defend thy body from the cold of winter, and heat of summer. 3. For necessity, to hold in the life of the body. So put on Jesus Christ this wedding garment; and, 1. He shall cover the shame of thy nakedness with the white linen of his righteousness. 2. He shall defend thee when the wind of trial begins to blow rough and hard, and when the blast of the terrible one is arising, to rain fire and brimstone upon the world; *Then he shall be a tabernacle for a shadow in the day time from the heat, and a place of refuge for a covert from storm and from rain.* Isa. iv. 10. *A refuge from the storm, and a shadow from the heat, when the blast of the terrible one is as a storm against the wall.* Isa. xxv. 4. When men are pursuing, he shall be a brazen wall about thee; and when they pursue thee, he shall keep thee in his bosom.

2. A garment is for an ornament. Who is the best favoured body; and the trimmest soul? Even the poor soul that has put on the bridegroom Jesus; that soul is fair and white, and altogether lovely, *There is no spot in it*, Cant. iv. 7. because the Lord hath put upon it, *broidered work, bracelets, and ornaments.* Ezek. xvi. 11.

3. A garment is for distinction. There must be a distinction among you, between you and the wicked world, because you have renewed your covenant with God: and this distinction must not only be outwardly (for an hypocrite may seem indeed very fair) but it must be by inward application. I desire you all that are hearing me, not only to put it on, but to hold it on: put it on, and hold it on; for it is not like another garment, neither in matter, or in shape, nor in durance. I may not insist to handle it, but it is not like other garments, especially it is not like a bridegroom's garment, which he has on to-day, and off to-morrow. Therefore I charge you all your days to hold it on. Ay, that which ye had

on upon Sunday last, and yesterday, and which you have on this day, see that ye cast it not off to-morrow. What heard you cryed on Sunday last, and yesterday, and on this day? *Hosanna, Hosanna.* And wherefore cryed ye yesterday, and this day, *Hosanna, Hosanna*? Look that when we are away, and your ministers not preaching to you, that ye cry not, *Crucify him, crucify him.* I fear that many who last Sunday, yesterday and to-day, have been crying, *Hosanna Hosanna*, shall, long ere the next Sunday, cry, *Crucify him and hang him up.* But I charge you, O Sons of *Zion*, and ye Daughters of *Jerusalem*, that your tongues never cease in crying, *Hosanna*, till Christ come and dwell in your souls: then cast not off your wedding garment, but put it on, and hold it on.

Moreover, hold it clean, trim and white; *These who have their garments clean shall walk with me in white, for they are worthy*, Rev. iii. 4. I know ye dwell where Antichrist hath a nest and a hole; therefore, keep your garments clear: a man that has put on new silk stockens, or a stand of trim clothes, will be very careful to go about a myre; and if he happen to catch a spark, he will be careful to rub it out again. Therefore by all means, take heed where ye sit down: a neat and sprush man will take heed to this, so do ye. For Christ's sake hold your garments clean, and take heed where ye sit down.

REVIEWS.

Letters to the Rev. William E. Channing, D. D., on the Existence and Agency of Fallen Spirits. By Canonicus. Boston: T. R. Marvin. pp. 156. 12mo.

Unitarians aver that there is no such being as the devil, or other evil spirits; and no such thing as diabolical agency in the world. They tell us, what the plain unlearned reader of the Bible will be surprised to know, that no such being or agency is said or implied to exist, in the Scriptures. The Bible does indeed contain the words devil, satan, unclean spirits, &c.; and that in numerous instances: the author of the book before us reckons up sixty-seven different chapters and more than two hundred verses in which our Saviour himself and the several writers of the New Testament do seem to assert the actual existence and agency of "the devil and his angels." These evil beings are represented as possessing the attributes of intelligent agents,—are spoken of as going up and down, plotting mischief, speaking lies, misquoting scripture, seducing to sin; as believing, trembling, dreading the reward of their deeds, &c. To this however it is answered, that our Saviour and his disciples did not use this language as expressing their own belief, but used it only in accommodation to their hearers. The Jews believed in such existencies, "the notion having been grafted upon the purity of their faith from the fictions of oriental mythology;" and the sacred teachers did not see fit to displace these phantoms from their minds. On the contrary they uniformly spoke in such a manner as to confirm them in their superstitious errors. The whole doctrine of devils and diabolical agency, according to Unitarian exposition, really amounts to no more than this,—that persons supposed to be possessed of evil spirits were only deranged persons—maniacs and lunatics, and no otherwise possessed than are the patients of our insane hospitals; and that Satan himself, the prince of this

world, ὁ διάβολος, whom Milton and many others, have supposed to be no less than archangel ruined, was only a grand figure of speech, namely, "the personification of the principle of evil." This is Mr. Ware's doctrine, in his Discourses, formerly reviewed by us: it is the explanation which is commonly, and for aught we know, universally given in Unitarian pulpits, and is adopted in their Improved Version of the New Testament.

This then is the doctrine which Canonicus sets himself to examine by comparing it with the Scriptures. He takes this explanation of the subject along with him, to some of the various passages which speak of the devil and his agency, and endeavors to see how it will square with the demands of a legitimate exegesis. We shall give but a rapid and imperfect view, or rather we can only glance along the course of his argument; for the book—which comes to us as the year is just closing, and which we have taken up hastily—to do full justice to its ability and spirit, would require time and the various reading of the author, as well as the ardor of a mind embarked, like his, in a thorough investigation of the subject.

The first argument of Canonicus in proof of diabolical existence and agency, "is the fact, that *Christ himself was tempted and put to exquisite suffering by Satan.*" If our readers will turn to the account of the temptation as given by Matthew, iv. 1—11, and by Mark and Luke, we will subjoin a few of the reflections of our author on the subject. It is to be borne in mind that Unitarians admit the existence of good angels though they explain away the bad, and our author is here endeavoring to show, that consistency requires them either to reject both or admit both, since there is at least as much evidence for the one as for the other.

No American critic has yet ventured to deny, that, when angels are said in this passage to have come and ministered to Christ, personal existence, attributes, and actions, are ascribed to them. They really approached and served their Lord, whom "all the angels are commanded to worship." Putting other passages of scripture out of question, as equally in favor of angelic and diabolical existence, what is the evidence from the above quotation in proof of the existence of angels? It is found in a single verse, and a solitary assertion. Angels came and ministered to him; the devil came and tempted him. If the passage stood thus, the evidence for angelic and for diabolical existence would be equal. But how stands the evidence now? Through the whole passage, not only personal names, devil, Satan, the tempter; personal actions, coming, talking, quoting scripture, reasoning; but all the ingenuity of artifice which can be imagined as belonging to the great enemy of mankind, is employed to accomplish his diabolical purpose.———Is there not as much evidence in this passage of the existence of Satan, as of good angels? If the existence and agency of the former must be explained away, on what principle can the existence and agency of the latter be allowed? I wish you my dear sir, and every Unitarian reader of these Letters who professes to think for himself, to say whether you are prepared to adopt a principle of interpretation, which not only denies the existence of Satan but *of Gabriel also.*———Will these difficulties be removed, and the whole subject cleared up, by turning the concrete into the abstract, "Satan" into "the principal of evil," to accommodate German Neology, and American Unitarianism? to meet the opinions of Professor Semler and Rev. Mr. Ware? Will it not require a stretch of even "rational" credulity to believe, that "the principle of evil" should say, or be represented as saying, "all this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it; if thou therefore wilt worship me, all shall be thine"? Was Christ, "full of the Holy Ghost," tempted to fall down before, and to worship the abstract principle of evil? Can any believer in revelation, possessing an iota of reason, believe this? pp. 17—19.

In regard to the second part of the proposition contained in the above argument, namely, that Christ was put to *suffering* by the tempter, Canonicus observes, that "after the devil had departed from him, no other mention is made of any such temptation through his whole life, till near its close, when he makes this remarkable declaration: Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me;" and to this renewed effort of the adversary of his kingdom, in that hour which was "the power of darkness," when he was so forsaken of the Father as to be exposed to all that could be inflicted by him "who has the power of death, that is the devil;" "whose works he came to destroy," and whose power and dominion at this hour trembled and were broken," Canonicus, as others have done, attributes his extreme agony in the garden. On no other hypothesis can he explain satisfactorily to himself the appearance of the Saviour on that affecting occasion.

The prince of this world, then, tempted Christ, entering on his ministry, and agonized him, (so to express it,) finishing it. At these two periods we might, *a priori*, expect the enemy of all goodness, if ever permitted to assail the Prince of Peace, to be awake to the dangers of his kingdom, and active to prevent its overthrow. The commencement and the completion of the great work of redemption, were epochs too marked not to call forth all the art and venom of the powers of darkness. *If Christ, if spotless perfection, could be thus tempted and caused to suffer, what shall we think of those in whose mortal members sin reigns, whose hearts are evil only, and continually?* p. 23.

Such is the conclusion of the first argument. The second is, that "*Christ himself repeatedly and explicitly taught this doctrine.*" "He taught it, first, to the Jews at large, as a people;" John viii. 44—48. "Secondly, he taught it to the Pharisees, as a sect;" Matt, xii. 22—29. To those who, for the purpose of shaping their conclusions to their wishes, are willing to take hypothesis for criticism, the doctrine of accommodation may seem to furnish here if any where, a ready answer to the argument; but it will not sweep away the obstacles which our author has piled in its way, under these two particulars, and still more under the third, namely "that Christ taught the same doctrine *to his disciples in private.*" His explanation of the parable of the tares, in compliance with their request, when the multitude had left them and they were alone, was the following: He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy, that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels. "I ask," says our author,

I ask in the name of reason, of conscience, and of common sense, if words could have been selected more explicit, to express the same truth in the same compass? Words must fail to express ideas, and human language be given up not only as a medium of revelation, but as a medium of intercourse between man and man, if the Divine Teacher did not, in this *explanation* of a parable, before uttered with intentional comparative obscurity, assert distinctly the existence of an evil spirit, his influence in this world, and the agency of angels at the last day in separating the good from the bad among men. An accumulation of similar testimony, after an explanation so distinct, so pointed, so express, were a needless waste of time and paper. The mind, which is in a state to resist or *explain away* the explanation already given, would not believe though one were to rise from the dead. In relation to this very subject the Saviour said, "because I tell you the truth, ye believe me not." Is there no reason to fear that a similar charge would still hold good? *The nature of the truth itself is, often, the very reason why that*

truth is rejected. The passage quoted from Matthew presents to every mind, on first reading it, *one meaning, and one meaning only.* It admits of no other. This meaning the Saviour expressed to his confidential friends in their retirement, when they had requested him to explain the parable of the tares. There was no possible room for an *ad hominem* argument here. All occasion for obscurity was removed. The apostles express no remaining difficulty as to the parable. It is all cleared up. pp. 30, 31.

Nay, it is not cleared up, that we can see. They were likely to be more in the dark than they were before, if the Unitarian view be the true one. The explanation itself needs explaining. It does at least to all those who have not such a Jewish familiarity with "the fictions of oriental mythology" as to be in no danger of understanding a figure of speech literally: and such have been and ever will be the great mass of common readers of the Bible. In every other particular of his explanation save this one the Divine Teacher is understood according to the literal meaning of his words. "He that soweth the good seed is the Son of man." This is literal. So the interpretation of the field, the good seed, the tares, the harvest, and the reapers, is to be understood literally; but for an explanation of the "enemy" we have only one figure for another. "The enemy is the devil," and the devil is "the personification of the principle of evil." If we might take our Saviour's words according to their natural import, we should imagine we understood his meaning, but this explanation of his explanation leaves us in perplexity. The same difficulty occurs in the parable of the sower. "Those by the way-side," says its author, explaining the parable to his disciples, "are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved;" or as another evangelist records it. "then cometh the wicked one," and another, "Satan cometh immediately, &c." Strange that the Teacher sent from God, and the disciples divinely taught of him, should be so attached to this particular figure of speech that they should never express its import in plain and literal terms. In what a variety of ways do both they, and the writers of the Hebrew Scriptures before them, use this personfication, without ever seeming to reflect how liable their simple readers might be, especially those of remote times and countries, to misapprehend their meaning. "I beheld Satan, as lightning, fall from heaven"—"that old Serpent the devil"—"the prince of this world"—"the devil and his angels"—"the angels that sinned"—"the angels that kept not their first estate"—"the devils believe and tremble"—"that Satan tempt you not"—"lest Satan get an advantage over us"—"your adversary the devil"—"the wiles of the devil"—"the snare of the devil"—"Michael the archangel contending with the devil," &c. &c.—a whole page of Cruden would not contain all the instances of this "personification" in one form or other.

Our author pursues his investigation under several propositions, of which the following is a summary; that Christ possessed and exerted the power of expelling devils from individuals tormented by them; that he imparted this power to his apostles and the seventy disciples; that he taught, concerning evil spirits, a continuity of agency, influence, and connexion, intelligible only on the supposition of personal existence; that he distinctly represents a mighty evil spirit as occupying a usurped dominion in this world; and that the apostles, Mathew, John, Paul, James, Peter, and Jude, together with the disciples Mark and Luke, understood their commission to mean that men were literally to be turned "from the power of Satan unto God." Thus far the argument is Scriptural; and it is supported by abundant citations from

the Scriptures, subjected to the test of the soundest principles of criticism. If the author has not anticipated all the difficulties which Unitarian opponents may be able to present to him, he has brought more difficulties to them than they will ever solve by any theory of theirs. He asks them to solve them if they can, not in the spirit of a challenge, but apparently with a wish to be instructed in the truth, if the truth be with them; or if they be in error, with a benevolent desire that they should come to a better knowledge. But the argument from the Scriptures is against them, and the more fully it is exhibited, the more critically it is examined, the more attentively it is pondered, the more overwhelming will it appear.

To the Scriptures alone we are to look for an authoritative decision. Beyond what revelation tells us, of the spiritual world, we can know nothing. The argument from the Scriptures is sufficient, yet Canonicus presses the opposing theory with philosophical difficulties. The orthodox view, hermeneutically tested, the only decisive test on a subject of this nature, is natural and unembarrassed. The liberal theory is awkward and constrained, perplexed at every step, involving itself in palpable and sometimes even ludicrous absurdities. Now as a universal thing, which of two theories does philosophy adopt, as her own? That which is most, or that which is least embarrassed with difficulties; that which is consistent with all the facts in the case, or that which twists and tortures the facts to reconcile them to itself?

We have given some examples of the manner in which the Orthodox interpret the sacred teachers on the subject of fallen spirits: it is but justice to the Unitarians that we should favor our readers with a specimen or two of their way of explaining the same subject. Lardner, universally respected for his talents, industry, and candor, explains the account of the two possessed with devils, in the country of the Gergesenes thus.

Lardner states three hypotheses adopted to explain the destruction of the herd of swine. Christ either communicated the disease, (*insanity,*) with which the two men were affected, to the swine; or these men drove them down the hill; or evil spirits were cast out of them, and suffered to enter the swine, by which they were driven into the deep. He rejects the first as unreasonable. He adopts the second, as do *rational* Christians generally. The Orthodox adopt the third. Let us examine the rational theory. If the two maniacs drove the swine into the deep, (to say nothing of the difficulty [impossibility?] of the attempt, and not to ask what the keepers were about,) *they drove them before they were cured or afterwards.* If they drove them before, while they were yet maniacs, why should the people so earnestly have besought Christ to depart out of their coast for curing afflicted maniacs, and preventing *further mischief?* Was it common in other cases, when Christ had cured the sick, *to beseech him to be gone?* Would it not have been more rational in this instance to have besought him *to stay?* or were they, one and all, *desirous of a further destruction of their property?* If they drove them *afterwards*, were not the maniacs *more insane after their insanity was cured, than while their madness raged?*

From the narrative of the evangelists, it is evident, that the cure, in some degree, preceded the destruction of the swine. There is no hint nor shadow of a hint that the men were themselves the cause of this destruction; still less, if less be possible, that they were this cause after they were restored to their "right minds." This supposition is not only gratuitous and without evidence, but against the whole mass of evidence. Yet Lardner says, "when he had imagined the thought of gratifying the evil spirits by which he imagined himself to be possessed, with the destruction of the swine, he would without much difficulty drive them off the precipice. [Would two mad-men from the Insane Hospital drive two thousand swine off Central Wharf in the presence of "their keepers," "with-

out much difficulty?" Were swine less *contrary* in Judea than in Massachusetts?] If some few of them were put in motion, the whole herd would follow. Nor is it unlikely that the other person, his companion in affliction, joined his assistance; for St. Matthew speaks of two. They invested the herd [this partakes rather of an *Irish* than an Oriental idiom,] on each side and thus drove them before them." Lardner's Works, vol. i. p. 474. All this is *rational*, *very* rational. No one more highly respects the amiable character and extensive acquisitions of Lardner, than the writer. But I must protest against absurdity of explanation even though offered by Lardner. pp. 46, 47.

Cappe, the writer noticed in the extracts which follow, is a man whom Canonicus characterizes as "among the most intelligent, critical, and cautious, of Unitarian writers," and is an able contributor to the English Monthly Repository, a work much esteemed by American Unitarians. The extracts are accompained by the comment of our author.

To proced with this writer. "John viii. 44. 'Ye are of your father the devil,' &c. Such is the influence of association and of long established habits of thinking, that it will not be easy to suggest any interpretation of this passage different from the common one, which will not appear to many very harsh and unsupported." *True.* Reader how do you think he gets over, or *round* this difficulty? Tax your invention to the utmost, and you will be disappointed at last. This writer is not one of those, gravelled with a small or a sizeable difficulty. He thinks it most natural to suppose that Cain was the murderer, who abode not in the truth, referred to by Christ in this place. But should any of his readers have some "doubts and difficulties," as to this allusion, he has still another bridge over which he can retreat. In that case, he says, "Jesus need only be supposed to refer to the commonly received opinion of the origin of evil designs and wicked practices." Any farther explanatory notice one would think a work of supererogation. However, he follows up these two rather startling propositions by a third, which is not far out of its proper place in capping such a climax. "*In the language of his reproaches and of his accusations against those who were seeking his life, we are not to look for his authorized instructions upon a subject incidentally introduced*"!!! Incidentally introduced! Expressly introduced by himself, without any call or extraordinary occasion for it on the part of the Jews. Such is the reverence of English Unitarians for what they allow to be the *very declarations of Christ himself.* No wonder after this, that the apostles should be treated quite cavalierly. "Acts xiii. 10. 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness,' &c. Paul was a man of strong feelings and strong passions, and no doubt was greatly irritated and provoked by the conduct of Elymas. It seems there was just occasion for this resentment, for it is recorded that Elymas was struck blind by the instrumentality of Paul; *but no argument for the existence and agency of the devil can be founded on the indignant language of the apostle.*" Certainly not! If the language "of reproach and accusation" employed by Christ only confirmed his hearers in a long received error, what else could be expected from an "indignant" apostle? It matters not that, in the ninth verse, Paul is said to have been "full of the Holy Ghost;" a circumstance thought too unimportant by this writer to deserve even a passing notice. The devil, who goes about as a roaring lion, is, according to this writer, none other than Nero.

We come to a passage, to which, and this writer's remarks upon it, I do most earnestly invite the serious, inquiring, reflecting reader to give special attention. "1 John. iii. 8. 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.' Unquestionably the devil is here spoken of as the author of sin; and as a being who himself sinned; in reference to which the apostle again says, verse 10. 'in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." This writer allows, that in the 12th verse, the same allusion

is made, "not as Cain, who was of that wicked one and slew his brother." Even a *rational* understanding could not help seeing that "the wicked one," of whom Cain was, differed from this very Cain himself, who is said to be the devil in the eighth of John. "It may however be questioned," [what cannot be questioned by a sturdy, heartless skeptic?] "whether the apostle means to support the truth of this opinion, or only adopts it as the common and prevailing one." pp. 104, 105.

Specimens might be given from a great number of Unitarian expositors, more bold and ingenious than these of Cappe; but these will suffice. Expositions such as these, are the strongest arguments for the orthodox belief. On the subject of fallen spirits, as on that of the trinity, the faith which they adopt is never set in so clear a light as when we look at the manner in which the Bible must be treated in order to get rid of these doctrines. In the one case the "Word" is rendered "Wisdom," and in the other Satan is turned into the abstract "principle of evil," and on both subjects the sacred pages are converted into nonsense.

And why is it that Unitarians show so much reluctance to admit the existence of evil spirits; and compel themselves to such shifts in order to evade what the Bible reveals? They allow the existence of good angels: if they go to the Scriptures, does a just interpretation find there any more evidence for the good than for the bad? No, it is not their criticism, it is their *theology* that feels the difficulty. It is their serene system of religion which cannot bear these clouds upon its atmosphere. In that region of universal sunshine and peace, no wonder they are startled and disturbed at the idea of dark and guilty beings in the universe of God; for if there be fallen spirits, cast out from heaven, there may be fallen *men* too, who shall have their portion with them, even with the "devil and his angels,"—and this fact admitted, one of the doctrines of *Calvinism* is received, and this received—another and another of the features of that "gloomy system" follow, and claim a like admission.

In his closing Letter, our author has addressed some reflections to his readers, which no Unitarian can peruse soberly and candidly, after having gone through with the argument which precedes them, without receiving impressions which will not easily give place to thoughtlessness and indifference.

Truth Illustrated; being an attempt to explain several of the most difficult passages, contained in the ninth chapter of St. Paul's Epistle to the Romans. By Thomas Spicer. Minister of the Gospel. New-Haven. 12mo. pp. 24.

This little pamphlet has been lying on our table amid a mass of things for a twelve-month, and every time it has met our eye it has seemed to implore some little notice. And indeed as we look over the contents of the volume which we are now bringing to a close, we somewhat suspect that if we should be judged by Arminian principles we must be convicted of injustice toward Mr. Spicer's book. For it cannot be denied that we have bestowed considerable notice on some works whose intrinsic merit, as it regards both talent and scholarship, was truly inferior to the merit of this performance. The tract before us, considered as a specimen of thought and as a composition in the English language, is certainly much more respectable than the sermon on the same hard subject from the pen of the Rev. Daniel Burhans A. M. Indeed the compliment would hardly be excessive, if we should say that it surpassed in distinctness of conception and chasteness of diction perhaps

the clearest and most dispassionate of Bishop Hobart's invectives against the "doctrines of grace." It is on the whole a very plausible effort to make common readers believe that the Apostle to the Gentiles, that famous old asserter of the doctrine of election, was after all an Arminian. We think it might find an appropriate place in the series of the Methodist Tract Society; and going forth from the great Book-room under the Imprimatur of the powers that be, might be put into the hands of many a wavering and half enlightened class-member to confirm him in his blindness and confusion respecting one of the great truths of revelation, and to make him believe as firmly as ever that all Presbyterian or Congregational ministers do constantly "represent God as an almighty tyrant who created multitudes of intelligent beings for no other purpose than to show his power in making them eternally miserable."

But in whatever form and under whatever sanctions the next edition of this Tract may make its appearance, we take this opportunity to throw out a few hints and inquiries, of which the author may freely avail himself whenever he shall be called to revise his performance. And—to begin at the beginning—we have a few words to say about the first sentence in the preface.

It is well known that the passage which the following pages are designed to illustrate, has been considered by many as affording abundant proof of the doctrine of ABSOLUTE ELECTION AND REPROBATION as contained in the Connecticut Confession of Faith, page 22, Bridgeport Edition of 1810.

What is the "Connecticut Confession of faith?" Mr. Spicer, no doubt, takes it for granted that the Saybrook Platform, is to the Congregational Churches of Connecticut, just what the twenty-five Articles, of religion, and the Book of Discipline, are to the Methodist Church. He supposes no doubt, that every minister at his ordination subscribes this Confession, or swears to it, or in some other way expresses a solemn assent and consent to all that it contains. He supposes, no doubt, that when a minister or private member in these churches is accused of heresy, all that is necessary to substantiate the charge is to prove that the defendant has contradicted some proposition or clause in this confession. If he has not some such notion, we are really at a loss to say what is the design of this little pamphlet, as announced in the preface, and as developed by the repeated thrusts at the poor Saybrook Platform in the course of the discussion. Such a notion a Methodist preacher very naturally imbibes. When he received his ministry from his Bishops, he bound himself to be governed in his faith and preaching by the formularies of his church; and he well knows that if ever his doctrine is called in question, and he is brought before the Conference to be tried concerning the soundness of his faith, the only question will be, not whether his preaching contradicts the Bible, but whether it contradicts the faith of Methodism. On coming into Connecticut to contend against the Calvinism of the people, he hears his brethren talking much about the Saybrook Platform; for it is a singular fact that the Platform is much more talked of and much more circulated among the Methodists than it is among the Congregationalists. As he looks on the title-page of this Platform, he reads, "A Confession of faith, owned and consented to by the elders and messengers of the churches in the colony of Connecticut in New England, assembled by delegation at Saybrook, September 9th, 1708." This is enough to convince him that the book is an authoritative formulary of doctrine for every congregational church and minister in the free and independent State of Connecticut at the present day. He

turns immediately to the chapter "of God's Eternal Decrees," reads through Arminian spectacles, and is confirmed in all his prejudices. And then if any one suggests the idea that the churches in these days do not regard themselves as owing to this confession any very special allegiance, still less as bound to adopt and defend every one of its phrases, he turns to the title-page again and on the back of it he finds a vote of the General Association of 1810 appointing a Committee to revise the proof sheets of that second edition,—proof irrefragable that he is in the right, and that as the latest edition of the Book of Discipline published at the Conference office is no less binding now than the first edition was in the time of it, so the Connecticut confession of faith, Bridgeport edition of 1810, is in truth and most accurately the faith, the whole faith, and nothing but the faith, of the living Congregegational ministers and of their churches.

But naturally as such a notion may find place in the mind of a Methodist preacher, it is quite a mistake. The Confession which has alarmed Mr. Spicer's zeal for the truth, is indeed regarded among the ministers and churches of Connecticut as a valuable and very interesting historical document; but it is no more made a standard or test of orthodoxy, than the acts of the Synod of Dort are, or those of the Council of Nice. It does indeed represent with general correctness the theological views of the ministers and churches of 1708; and that is all which it professes to do. The title-page declares that it was 'owned and consented to by the elders and messengers assembled by delegation at Saybrook September 9th 1708,' but neither in the confession itself nor in the "Heads of Agreement and Articles for the administration of Church discipline," which were adopted by the same Synod, (and which, taken with such modifications as usage or explicit agreement have given them, now constitute the basis of the Ecclesiastical intercourse of these churches,) is there contained any provision for the application of this Confession as a rule of faith for any body in the world. Consequently it is not applied in any such way. Every church in the State, so far as our knowledge extends, has its own articles of faith, which it is at liberty to alter at any time, according to its own judgment of the truth. When a candidate presents himself to an ecclesiastical body for a recommendation to preach the gospel, he is examined as to his knowledge of the gospel, theoretical and experimental,—he is examined closely and often with a jealous investigation of his orthodoxy, but the question is not asked at all whether he assents to this Confession of faith or to any other. And when a minister is ordained, if the question should be put, Do you adopt the Confession of faith owned and consented to by the Synod at Saybrook in 1708?—it is quite likely he would be obliged to answer that he had never read it; and if he should thus answer, nobody would be stumbled. The Bible is the only text-book, the only standard of orthodoxy which these churches and associations acknowledge. After the year 1708, there was a time when no inconsiderable portion of the ministers and churches in the colony were notoriously Arminian. What would Mr. Spicer have said had he lived in that day? We throw out these remarks for the benefit of our author and those of his brethren who may chance to peruse them; because they seem to be ignorant of these common facts. Every parish into which the Methodists have ever entered, can bear witness to their zeal against the Saybrook Platform. Perhaps it will be an additional illustration of the subject if we add that the General Association in 1826 resolved, "That it is desirable to attempt the formation of a Summary of Christian Doctrine, to be recom-

mended to the adoption of the particular associations in this State as the symbol of their faith;" and adopted measures for the formation of such a summary. The matter is still undecided, and if the project fails it will fail, not because the ministers of Connecticut have such a symbol of their faith already, but because they consider themselves as in a better condition without it than with it.

Now the practical suggestion which we would make for the benefit of our author is this: Let him not take it for granted that the elders and messengers of the churches in 1708 have represented to a tittle the theological views of the ministers and churches in 1827; and in his next edition let him take a little more pains to make his arguments bear upon the most current faith and phraseology of the living ministers and Christians, whose theology he means to attack. We do not say how near the mark he has come in the present instance. We do not say how far—if at all—the doctrine of election, as held in Connecticut now, varies in its form or its explanations from the doctrine as held a century and a quarter ago. We only say that the fact that a certain doctrine in a certain form is found in the Confession assented to in 1708 is in itself no sufficient proof that any body now alive in Connecticut holds the same doctrine in the same form. This is what our author seems to have entirely overlooked.

The comparison of the title with the matter of the pamphlet leads us to some remarks of another kind. The title speaks of "an attempt to explain several of the *most* difficult passages" in the ninth of Romans. The work itself proves to be a running commentary on seven verses of that chapter judiciously selected between the eleventh and the twenty-first. And to us it appears that to an Arminian the *most* difficult verses in the chapter are the identical verses which our commentator has omitted. To illustrate this we quote the verses which Mr. S. has treated as if they were one continuous argument; and we insert in their proper order the verses which he has entirely omitted, and to which he makes no allusion, as if they were nothing to the purpose. The verses omitted by our author are in italics.

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, the elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. [14 *What shall we say then? Is there unrighteousness with God? God forbid.* 15 *For he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*] 16 So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. [19 *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will.* 20 *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*] 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour.

Now it would be very absurd as well as uncharitable to insinuate that Mr. Spicer intended to impose upon his readers, as if the omitted verses were not in the chapter; for, aside from the fact that the verses are not noticed, there is no indication of any such intention, but rather the contrary. We have no doubt he honestly believed that the passage could be more easily and intelligibly explained without the omitted verses than with them. For ourselves we are sure

that if we were bound to believe and defend the Arminian hypothesis, we should be tempted to say as little as possible about such verses, and it would be a matter of wonder with us how the Apostle happened to write them. We would not harshly blame our author for having slid by them; it might have taken him a long time to go through them. It is a well established maxim that

"Commentators each dark passage shun,
And hold a farthing candle to the sun;"

and it is only in accordance with that maxim for Mr. S. to spend many words in proving, what hardly any body calls in question, that the Jews were elected in preference to the descendants of Esau as the people whom God would make the depositary of his Revelation, and to say not a word about the manner in which the Apostle meets the objection that his doctrine makes God unrighteous, and the objection that it leaves no room for God to find fault with the sinner. We only suggest to the author the propriety of either altering the phrase, "*most* difficult," in his title page, or inserting in his discussion some explanation of the parts which he has now slipped over; and the inquiry whether the 14th and 19th verses, particularly, are not of some importance to the illustration of the entire passage.

We proceed now to another topic. We have some queries to propound respecting the perfect correctness of the statement in the following extract.

Before I proceed to a direct illustration of these words, it may not be improper to ascertain the design of the apostle in introducing them. In order to this the reader is requested to take his Bible before he proceeds any further, and read the 9th, 10th, and 11th chapters of the epistle. He will thereby discover that in these three chapters the apostle *sets forth* and *vindicates* the calling of the Gentiles to the blessings of the gospel, and the rejection of the Jews from being the peculiar people of God as a nation. If this statement be correct with respect to his general design, it will greatly assist us to understand this difficult passage. p. 5.

In accordance with this request, we have taken our Bible and read the chapters referred to, but do not feel satisfied that our author is exactly right in his view of the Apostle's design and scope in these three chapters. What he means by the "calling of the Gentiles," "and the rejection of the Jews," we learn more distinctly from a passage near the close, where he gives a brief outline of what he supposes to be the election contained in this chapter and frequently alluded to in the Scriptures elsewhere," and specifies as follows: "1. Some *nations* have been elected to enjoy peculiar privileges, and from such privileges others have been reprobated." "2. Some *persons* have been elected to certain privileges and offices from which others have been reprobated." If we understand Mr. Spicer, therefore, when he speaks of the "rejection of the Jews from being the peculiar people of God," as opposed to "the calling of the gentiles to the blessings of the gospel," he must mean the "reprobation" of the Jewish "nation" from certain "peculiar privileges." According to this view of his language, he understands the Apostle as setting forth and vindicating this fact, namely that God had elected the Gentiles to peculiar privileges from which the Jews were reprobated. If this is his meaning, we think that his statement respecting the design of these chapters needs to be strengthened in the next edition by more argument.

Now it does not belong to us to be positive, for we claim no special skill in hermeneutics, and we have not consulted half as many commentaries as our author has quoted in his appendix; but it does seem to us when we read these three chapters

as if the Apostle was speaking of something a little different from national election. It does seem to us that the bestowal and loss of national blessings is not the leading subject of discourse. We do not see how the fact that God had withdrawn any means of grace from the Jews and had bestowed them more particularly on the Gentiles is at all asserted or alluded to. Indeed we see not how that could have been the subject-matter of Paul's grief and heaviness, inasmuch as at that moment and for years afterwards, the Jews, as a people, were distinguished by their privileges and honors above every other people under heaven. They had not only the covenants, and the promises, and the memory of sainted fathers, and the oracles of God, and the reading of Moses and the prophets in the synagogues every Sabbath-day, and the splendid solemnities of God's worship in the temple; but testimonies without number to the truth and glory of that Saviour who had been born and who had died and risen again among them; and they had the miracles and preaching of Apostles, the blood of martyrs who died calling upon Jesus to receive their spirits, and the examples of multitudes of believers. As we read these chapters, we cannot help asking, Why was it that the Apostle was ready to wish himself accursed from Christ for his brethren, his kinsmen according to the flesh? Was it because God had privileged some other nation more highly than the Jews? Or was it because blindness in part had happened unto Israel, and because only a chosen remnant were in a state of acceptance with God, while the rest were blinded unto that day. And it seems to us that it was this,—namely, the fact that they were not all truly Israel which were visibly and nationally of Israel, and that among a nation so distinguished by privileges and promises, few comparatively were selected to be the objects of God's more peculiar mercy——which the Apostle was attempting to explain and vindicate. He had been showing at great length that the Jews, as such, stand no better chance of salvation than the Gentiles, and that Jews and Gentiles, if saved, must be saved in the same way and on the same terms; though in regard to external privileges and the means of salvation, the Jews, as he affirms, have much advantage every way above the Gentiles. And as we trace the progress of his thoughts to another topic, it looks to us very much like going on to discuss the actual condition of his countrymen in respect to that system of salvation which he had been describing. We look at the beginning, and there we find him solemnly declaring that the condition of his countrymen overwhelmed him with grief. We look at the conclusion, and we find him, before he proceeds to point out the purpose to which the unbelief of the Jews was made subservient in God's providence, affirming that at that present time there was among them a remnant according to the election of grace; and that though Israel as a people had not obtained that which they sought for, and for which they relied on their peculiar relation to God and on their adherence to their ceremonial institutions, yet the chosen remnant had obtained it, and the rest were blinded unto that day. We believe that there are thousands of thinking Presbyterians and Congregationalists who would need considerable argument to convince them, contrary to all their views of the obvious meaning of these chapters, that the Apostle is speaking about the election of the Gentiles nationally in the place of the Jews.

The Apostle begins by expressing his grief;—'I am pained and distressed for my countrymen, so distinguished by privileges and accumulated honors.' But what!—he supposes some objector to interpose—What! do you imply that Israel, God's own chosen people, can be in

danger of perdition, and that what God has said concerning them is to fail? 'By no means!' he replies, 'It is not true that the word of God has taken none effect, for all are not of course the objects of God's peculiar love who are descended from Abraham or from Israel. God, in the family of Abraham, chose Isaac to be the sole progenitor of the favored people, and rejected Ishmael from that honor altogether;—and this was not merely because Ishmael was the son of Hagar, for in the family of Isaac he preferred Jacob to Esau, without regard to the actual merit or demerit of either, but for reasons in his own mind alone. Just so at this time they are not all Israel which are of Israel, there is among that privileged and honored people only a remnant, who inherit the spiritual promises.' Then he meets the objector again, 'What shall we say? Is the objection started that if this is so, then God is unrighteous? Is it said that if God selects out of Israel certain individuals to be the objects of his more peculiar regard, he treats the rest with injustice or unkindness? We deny the inference. For according to the Scriptures of the Old Testament, *all* the differences which exist among men are to be traced ultimately, not to any natural difference among those who are all alike by native disposition sinners, but to the mercy of God which makes one man to differ from another; and what is right on the large scale is equally right in the present instance. This is what God said to Moses, I will have mercy on whom I will have mercy and will have compassion on whom I will have compassion. And to take a different illustration, God said to Pharaoh, For this same purpose have I raised thee up—[exalted you to the eminence on which you stand] that I might shew my power in thee. Therefore, to repeat the proposition in another form, he hath mercy on whom he will, and from whom he will he withholds his mercy.' And then the apostle goes on to vindicate what he has said, against the objection, 'Why doth he yet find fault, for who hath resisted his will?"

This view of the course of thought in the chapter before us, we do not bring forward as being unquestionably right in opposition to what Mr. Spicer has said. We only state it as that which obviously seems to be the line of the Apostle's argument, and as a view of the matter which plain readers of plain understanding will not be very ready to give up without some substantial *proof* that some other view is the right one. We submit it to our author whether his work is not capable of some improvement on this point.

But if we dwell longer on the scope of the Apostle's argument, we may become tedious to some of our readers. And especially if we should go into an inquiry respecting the meaning of that fatal stumbling-block in the way of Arminian interpreters, "Therefore hath he mercy on whom he will have mercy,"—we might find ourselves unawares drawn into a discussion of what *is* the true doctrine of election. That subject we set aside for the present, hoping to take it up on some other occasion. Nevertheless, we must be allowed to suggest to our author one or two questions about his doctrine of *national* election.

Mr. Spicer's doctrine then, as we understand it, is this: "Some nations have been elected to enjoy peculiar privileges, and from such privileges others have been reprobated." "When God chooses and rejects in this manner, it may be called *unconditional* election and reprobation." In other words, the difference between one nation and another, as it regards the means of salvation, is owing to the purpose of a Sovereign God, who "in bestowing his favors on nations is not regulated by the deserts of those nations, but bestows them upon whom, when, and where he pleaseth."

For example, the fact that the people of the United States enjoy the light of the gospel, is simply because God has elected them to this privilege; and the fact that the miserable tribes of the West have not the gospel, is because God has reprobated them from the enjoyment of such means of salvation. According to our author then, it is God's will—it is the Divine purpose, that has hidden the light of salvation from those tribes. God has not elected them to Christian privileges; by a sovereign purpose, they are unconditionally reprobated. Now the question very naturally comes up, If these things are so, what is the use and what is the ground of missions to the heathen? It might be said to the Missionary Society of the Methodist Church; (supposing them to adopt this doctrine,) You confess that God has unconditionally reprobated the Missisaugas and Potawatamies from the privileges of the gospel; why then send them missionaries and thus resist the purpose of God? If it is God's purpose that they shall have the gospel, will they not have it, whether you send it to them or not? And if it is God's purpose that they shall not have the gospel, must they not be destitute of the gospel do what you can?

Another question about this *national* election and reprobation. How much better is it with regard to objections against the divine character than the election of individuals? Does not God know that when men are left in the darkness of heathenism, they will assuredly become just what Paul, speaking by the Spirit, has described in the first chapter of Romans; and, by thus sinning against the light of nature and of conscience, will become vessels of wrath fitted for destruction? If God has ordained the difference between the Turks and the Americans in regard to privileges, has he not also ordained that difference in regard to character and eternal destiny, which he knew would be in so many thousands of instances the certain result? In what light then does this "explanation of Scripture" present the character of God?

We trust that our author's good sense will persuade him to omit in future editions the last paragraph on page 19th, and the first on page 20th. The sophistry of that reasoning is too obvious to produce any effect; and he must be aware that in arguments of that sort, the *ars celare artem* is of great importance. We have only room for a single specimen, which we select because it seems as if the author had himself been imposed upon by some misrepresentation which it has been his hap to meet with.

I would ask whether the *eternal decree* of election does not *infallibly secure* the salvation of all the ELECT? If it does not, why is it said their number cannot be "*diminished*?" But if the eternal decree of election does *infallibly secure* the salvation of the elect, and yet although elected, they *are not in Christ*, what necessity is there of a union to Christ afterwards, if their salvation is already secured without it? p. 20.

Mr. S. will be happy to learn that he is under a mistake here. Nobody, within our knowledge, believes that the "eternal decree of election infallibly secures the salvation" of a single human being, except *by* securing first his repentance and faith, and thus his vital union with Christ. The "necessity of a union to Christ," in the case of the elect, is therefore this, that according to the "decree of election" "their salvation" *cannot* be secured without it.

One more quotation we are bound to make, lest we leave on the mind of our readers an unfair impression of what Mr. Spicer really believes.

It is owing to the *grace* of God that a sinner is brought to see his danger and become penitent. By *grace* he is enabled to seek the Lord and believe in the Saviour. It is grace that gives him pardon and changes his heart, that enables him to do all the good that he

does, bears with his infirmities, and finally admits him to an inheritance among the sanctified. So that every good man on earth, as well as every saint in heaven, may exclaim with the Apostle, "By the *grace of God* I am what I am." p. 22.

Does any one ask, What does this mean? We ask in reply, What *can* it mean? If it means any thing, it seems to mean that the cause of the salvation of one man rather than another, must be found ultimately in the mercy of God. The grace which saves one does not save all. We should be pleased indeed to have the language a little more distinct and explicit; but we do believe that our author, and every pious member of the community to which he belongs, acknowledges in his heart and in his prayers, though perhaps he never confesses explicitly in terms, that it is God's mercy which makes one man to differ from another. We are happy to see our author at the conclusion of his work, notwithstanding all his antipathies against election, and the Connecticut Confession, standing on this ground. This is a great truth, a faithful saying; and we hope that his preaching will never overlook it. God's mercy finds all men alike guilty and wretched; some it strives with for a time, and hinders from running at once into the excess of misery; others it effectually brings to repentance and faith and endless life. And the difference is not because the latter are of themselves or originally worthier or better than the former, but because God's mercy makes them better, and in a sense worthy of eternal life. We hope our author's preaching never will militate against this truth. He need not tell *how* God operates to make his mercy effectual; for on this point no man knows any thing except that the Holy Spirit operates by the instrumentality of the truth and according to the nature of the mind. The *fact*, however, we hope he will not fail to urge. If he will tell his hearers that it is God's mercy which makes them to differ from the Indians or the Hottentots; he need not tell them how. If he will tell them, that God's mercy makes them to differ from the wretch who expiates his crimes on the scaffold; he need not tell them how. If he will make the penitent and believing among his people to understand, that it is God's mercy which makes them to differ from the sinner whose heart is hardening, and whose unforgiven guilt is accumulating amid all the privileges of a Christian land; he need not undertake to tell them how. If he will preach this great *fact* clearly and distinctly, few will complain of him for *not* preaching the doctrine of election.

TO CORRESPONDENTS.

We regret that the interesting paper of J. S. C. came too late for our present volume.

We regret also that we had no room left for the information communicated to us by a respected correspondent concerning the Seminary at Gettysburg. We rejoice in the very flattering prospects of that Seminary. An institution which is the object of so much Christian sympathy and liberality cannot fail to be a blessing both to the denomination of Christians who are its founders and to our country at large.

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